THE JEWISH ENCYCLOPEDIA

A DESCRIPTIVE RECORD OF

THE HISTORY, RELIGION, LITERATURE, AND CUSTOMS OF THE JEWISH PEOPLE FROM THE
EARLIEST TIMES TO THE PRESENT DAY

Prepared by More than Four Hundred Scholars and Specialists

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VOLUME III

BENCHEMERO—CHAZANUTH

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SYSTEMS OF TRANSLITERATION AND OF CITATION
OF PROPER NAMES

A.—Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version; e.g., Moses, not Moše; Isaac, not Yizḥak; Saul, not Shaʿul or Shaiil; Solomon, not Shelomoh, etc.

2. Names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are always retained and cross-references given, though the topic be treated under the form transliterated according to the system tabulated below.

3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

4. The following system of transliteration has been used for Hebrew and Aramaic:

- Not noted at the beginning or the end of a word; otherwise ' or by diacesis; e.g., pe'er or Me'ir.
- With dagesh, p
- Without dagesh, f

5. The vowels have been transcribed as follows:

<table>
<thead>
<tr>
<th>Hebrew Vowels</th>
<th>Transliteration</th>
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<tbody>
<tr>
<td>a</td>
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<td>e</td>
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<tr>
<td>i</td>
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Kamez hatuf is represented by α.

The so-called “Continental” pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as ha, followed by a kriya, without doubling the following letter. [Not ha-Kohen or hak-Cohen, nor josh ha-shumah.]

B.—Rules for the Transliteration of Arabic.

1. All Arabic names and words except such as have become familiar to English readers in another form, as Muhammad, Koran, mosque, are transliterated according to the following system:

<table>
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<tr>
<th>Arabic Vowels</th>
<th>Transliteration</th>
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<tbody>
<tr>
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9. Only the three vowels — a, i, u — are represented:

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<th>Arabic Vowels</th>
<th>Transliteration</th>
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No account has been taken of the umlaut; i has not been written a, nor u written o.

*In all other matters of orthography the spelling preferred by the Standard Dictionary has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.
3. The Arabic article is invariably written al; no account being taken of the assimilation of the l to the following letter; e.g., Abu al-Salt, not Abu-l-Salt; Kafisal-Daulah, not Nafisad-Daulah. The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written ah; but, when followed by a genitive, at; e.g., Rashidah bint al-Kurayjiyy, but Hwatt al-ayn.

5. No account is taken of the overhanging vowels which distinguish the cases; e.g., 'Amr, not 'Amrn or 'Amrun; Ya'lcub, not Ya'lcubun; or in a title, Kitab al-Amrnat wal-Da'lat.

C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in another form, as Czar, Alexander, decimate, Moscow, are transliterated according to the following system:

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<td>Y</td>
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<td>Я</td>
<td>Y</td>
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</table>

Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name; e.g., Moses Nigrin under Nigrin; Moses Zacuto under Zacuto; Moses Rieti under Rieti; all the Kastel (or Kastel) under Kastel; Israel ben Joseph Drohobiczer under Drohobiczer. Cross-references are freely made from any other form to the most specific one; e.g., to Moses Vidal from Moses Nigrini; to Solomon Nathan Vidal from Menahem Meiri; to Samuel Kastel from Samuel Astruc Dacosta; to Jedidah Penin from both Bedersi and En Bonet; to John of Arvignon from Moses d'Avignon.

2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; e.g., Johanan ha-Sandlar; Samuel ha-Nagid; Judah ha-Nagid; Gerahom of Metz; Isaac of Corbeil.

3. Names containing the word, d', de, da, di, or van, von, y, are arranged under the letter of the name following this word; e.g., de Pomis under Pomis, de Barrios under Barrios, Jacob d'Ilescas under Ilescas.

4. In arranging the alphabetical order of personal names ben, de, di, ha, etc., of have not been taken into account. These names thus follow the order of the next succeeding capital letter:

- Abraham of Augsburg
- Abraham de Balmas
- Abraham ben Baruch
- Abraham of Avila
- Abraham of Beja
- Abraham of Azriel
- Abraham of Beja
- Abraham of Azriel
- Abraham of Beja

* When last has come to be a specific part of a name, as last Kastel, such name is treated in its alphabetical place under "L."
# LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliographies, are not included here.]

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
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<tr>
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<td>Add.</td>
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<tr>
<td>Acts</td>
<td>Acts of the Apostles</td>
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<td>Arch. I. M. M.</td>
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<td>Archives of the Jewish Museum New York</td>
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<td>Archives of the Jewish Museum York</td>
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<tr>
<td>Arch. I. M. Z.</td>
<td>Archives of the Jewish Museum Zurich</td>
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<tr>
<td>Arch. I. M. A.</td>
<td>Archives of the Jewish Museum Alexandria</td>
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<tr>
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<td>Archives of the Jewish Museum Copenhagen</td>
</tr>
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<td>Archives of the Jewish Museum Dublin</td>
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</tr>
<tr>
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<td>Archives of the Jewish Museum Frankfurt</td>
</tr>
<tr>
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<td>Archives of the Jewish Museum Geneva</td>
</tr>
<tr>
<td>Arch. I. M. H.</td>
<td>Archives of the Jewish Museum Hamburg</td>
</tr>
<tr>
<td>Arch. I. M. I.</td>
<td>Archives of the Jewish Museum Istanbul</td>
</tr>
<tr>
<td>Arch. I. M. J.</td>
<td>Archives of the Jewish Museum Jerusalem</td>
</tr>
<tr>
<td>Arch. I. M. L.</td>
<td>Archives of the Jewish Museum London</td>
</tr>
<tr>
<td>Arch. I. M. M.</td>
<td>Archives of the Jewish Museum Munich</td>
</tr>
<tr>
<td>Arch. I. M. N.</td>
<td>Archives of the Jewish Museum New York</td>
</tr>
<tr>
<td>Arch. I. M. O.</td>
<td>Archives of the Jewish Museum Osaka</td>
</tr>
<tr>
<td>Arch. I. M. P.</td>
<td>Archives of the Jewish Museum Paris</td>
</tr>
<tr>
<td>Arch. I. M. Q.</td>
<td>Archives of the Jewish Museum Québec</td>
</tr>
<tr>
<td>Arch. I. M. R.</td>
<td>Archives of the Jewish Museum Rome</td>
</tr>
<tr>
<td>Arch. I. M. S.</td>
<td>Archives of the Jewish Museum Sydney</td>
</tr>
<tr>
<td>Arch. I. M. T.</td>
<td>Archives of the Jewish Museum Tokyo</td>
</tr>
<tr>
<td>Arch. I. M. U.</td>
<td>Archives of the Jewish Museum Utrecht</td>
</tr>
<tr>
<td>Arch. I. M. V.</td>
<td>Archives of the Jewish Museum Vienna</td>
</tr>
<tr>
<td>Arch. I. M. W.</td>
<td>Archives of the Jewish Museum Warsaw</td>
</tr>
<tr>
<td>Arch. I. M. X.</td>
<td>Archives of the Jewish Museum Xanadu</td>
</tr>
<tr>
<td>Arch. I. M. Y.</td>
<td>Archives of the Jewish Museum York</td>
</tr>
<tr>
<td>Arch. I. M. Z.</td>
<td>Archives of the Jewish Museum Zurich</td>
</tr>
</tbody>
</table>
**LIST OF ABBREVIATIONS**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>Abba Arika</td>
</tr>
<tr>
<td>B.</td>
<td>Baraita</td>
</tr>
<tr>
<td>B. B.</td>
<td>Baraita and Beraita</td>
</tr>
<tr>
<td>B. B. T.</td>
<td>Baraita and Beraita, Talmudic Literature</td>
</tr>
<tr>
<td>B. V. M.</td>
<td>Baraita and Beraita, Mishnaic Literature</td>
</tr>
<tr>
<td>B. V. T.</td>
<td>Baraita and Beraita, Talmudic Literature</td>
</tr>
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<td>B. V.</td>
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</tbody>
</table>

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N. B.—In the following list subjects likely to be sought for under various headings are repeated under each heading.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agrippa II., Copper Coin of, Struck at Cæsarea</td>
<td>487</td>
</tr>
<tr>
<td>Aleph as a Symbol of the Four Cabalistic Worlds</td>
<td>476</td>
</tr>
<tr>
<td>Almunaer of the Old Synagogue at Charleston, S. C.</td>
<td>678</td>
</tr>
<tr>
<td>America: see Mexico; United States.</td>
<td></td>
</tr>
<tr>
<td>Amsterdam: see Meah Berakot.</td>
<td></td>
</tr>
<tr>
<td>Anthropology: see Types.</td>
<td></td>
</tr>
<tr>
<td>&quot;Arba'Turim,&quot; A Censored Page from Jacob ben Asher's. Printed by Soncino in 1516</td>
<td>643</td>
</tr>
<tr>
<td>Archeology: see Boundary-Stone; Bracelet; Camel; Candlestick; Captive; Catacombs; Chains; Chariot; Coin.</td>
<td></td>
</tr>
<tr>
<td>Architecture: see Casablanca, Ruins of; Carpentras; Cemetery; House; Synagogues.</td>
<td></td>
</tr>
<tr>
<td>Also see Candlestick.</td>
<td></td>
</tr>
<tr>
<td>Ark of the Law: see Berlin, Interior of the Old Synagogue at.</td>
<td></td>
</tr>
<tr>
<td>Art: see Archeology; Architecture; Border; Bottles; Ewer; Typography.</td>
<td></td>
</tr>
<tr>
<td>Assyria: see Boundary-Stone; Camel; Chains; Chariot.</td>
<td></td>
</tr>
<tr>
<td>Assyrian Soldiers Guarding Jewish Captives.</td>
<td>562</td>
</tr>
<tr>
<td>Auto da Fé: see Carabalal, Mariana de, Execution of.</td>
<td></td>
</tr>
<tr>
<td>Autographs: see Bendemann, Eduard; Benfey, Theodor; Benjamin, Judah Philip; Börne, Karl Ludwig; Böll, Ignaz; Berlin, Solomon.</td>
<td></td>
</tr>
<tr>
<td>Babylonian Boundary-Stone, Dated 1110 B.C.</td>
<td>848</td>
</tr>
<tr>
<td>ben david, Lazarus, German Philosopher and Reformer</td>
<td>104</td>
</tr>
<tr>
<td>Bendemann, Eduard, German Painter.</td>
<td>2</td>
</tr>
<tr>
<td>— Painting of &quot;Jeremiah at the Fall of Jerusalem&quot; by. Frontispiece</td>
<td></td>
</tr>
<tr>
<td>Benefic, Marcus: see Bencet, Mondocal</td>
<td></td>
</tr>
<tr>
<td>Sir Julius, Composer, Conductor, and Teacher of Music</td>
<td>7</td>
</tr>
<tr>
<td>Benedictions: Title-Page of &quot;Meah Berakot,&quot; Amsterdam, 1787.</td>
<td>8</td>
</tr>
<tr>
<td>Benedikt, Moria, Austrian Neurologian</td>
<td>12</td>
</tr>
<tr>
<td>Benet, Mordecai, Moravian Rabbi and Talmudist</td>
<td>14</td>
</tr>
<tr>
<td>Beney, Theodor, German Sanskritist and Philologist</td>
<td>16</td>
</tr>
<tr>
<td>Ben Israel Family at Bombay</td>
<td>19</td>
</tr>
<tr>
<td>— Group of, in Ancient Costume.</td>
<td>18</td>
</tr>
<tr>
<td>— of Bombay</td>
<td>19</td>
</tr>
<tr>
<td>— Second Synagogue of the, at Bombay, Erected 1848.</td>
<td>20</td>
</tr>
<tr>
<td>— see also Bombay.</td>
<td></td>
</tr>
<tr>
<td>Benjamin II., J. J., Rumanian Traveler</td>
<td>35</td>
</tr>
<tr>
<td>Benjamin, Judah Philip, Statesman, Orator, and Lawyer</td>
<td>39</td>
</tr>
<tr>
<td>&quot;Booth Doll,&quot; Music of.</td>
<td>48</td>
</tr>
<tr>
<td>Berdychev, Great Synagogue at.</td>
<td>51</td>
</tr>
<tr>
<td>Berlin, Exterior of the Old Synagogue at</td>
<td>70</td>
</tr>
<tr>
<td>— Interior of the Old Synagogue at</td>
<td>71</td>
</tr>
<tr>
<td>— Plan of the Interior of the Synagogue on Lindenstrasse</td>
<td>72</td>
</tr>
</tbody>
</table>
LIST OF ILLUSTRATIONS IN VOLUME III

Berlin, Synagogue on Oranienburgerstrasse ........................................................................ 73
Berlin, Moses, Scholar and Commercial Worker ................................................................. 80
Berlin, Ahunah, Jewish Scholar and Historian ................................................................. 84
Bernays, Isaac, Chief Rabbi in Hamburg ........................................................................... 90
Bernstein, Aaron, German Publicist, Scientist, and Reformer ........................................ 97
Beth El, View of ............................................................................................................... 120
Betrothal Deed, Italian, Dated 5555 a.m. From the New York Public Library, colored plate facing 128
—— Ring, Bearer Letter q for "Mazzal Tov." ...................................................................... 128
—— with Box Containing Perfumes and Opening with a Key ........................................... 129
—— Scene at Nuremberg, Early Eighteenth Century ......................................................... 137
—— of German Jews, Eighteenth Century ..................................................................... 139
Bews Marks Synagogue, London, Interior of ................................................................ 181
Bible, Erfurt Manuscript of the Hebrew, with Targum on Alternate Lines. Formerly belonging to Johann Reuchlin ................................................................. 181
—— First Page of Exodus. From an illuminated manuscript, formerly in the possession of the Duke of Sussex ................................................................. 188
—— First Page of Leviticus. From the first Rabbinic Bible, printed by Daniel Bomberg, Venice, 1517.
In the collection of Hon. Mayer Sulzberger ................................................................ 188
—— Illuminated Hebrew *(Gen. I.)*, Spain, 1476. From the Bodleian Library, colored plate facing 178
—— Page from the Bresla Edition of the, 1494. Copy used by Luther ............................... 158
—— from the Complutensian Polyglot Edition of 1514. In the New York Public Library ................................. 159
—— from the First Hebrew Edition of Psalms, 1477, with David Kimhi’s Commentary. In the collection of Hon. Mayer Sulzberger ................................................................. 159
—— from the First Hebrew Edition of the Pentateuch, Printed at Bologna, 1482. In the New York Public Library ................................. 157
—— from the Vatican Manuscript of the Septuagint Version of Exodus xix. 14-xx. 17. .. 187
—— of the Hebrew, with Superlinear Punctuation. From the St. Petersburg Codex, 1016 c.e. 178
Biedermann, Michael Lazar, Austrian Merchant ............................................................ 258
—— Binding, Leather, of “Mazzal Tov.” 1537, Tooled in Gold. In the collection of Hon. Mayer Sulzberger 213
—— Silver, of a Hebrew Prayer-Book. In the collection of J. Kaufmann of Frankfort-on-the-Main. 214
—— “Birkat Kohanim.” Music of ................................................................................. 246, 247
—— Bischitz de Heres, Johanna. Hungarian Philanthropist ........................................... 228
Black Death: Map of Central Europe Showing Chief Towns Where Outbreaks Against the Jews Occurred During 1348-49 ......................................................... 233
Blackett, Priestly, Music of: see Birkat Kohanim.
—— of Moon: see Benedictions.
Blach, Ivan Stanislavovich, Russo-Polish Finance and Economist .................................. 250
—— Blau, Marcus Eliezer, German Edithologist and Physiologist ................................. 253
Blenheim, Oskar, German Author and Playwright ......................................................... 263
—— Seal of the Order of ......................................................................................... 276
Bodleian Library, Ewer with Hebrew Inscription, In the ................................................. 282
—— Illuminated Hebrew Bible (Gen. I.) from the, written in Spain 1476. colored plate facing 178
Bohara, Interior of the Great Synagogue at ................................................................ 266
—— Jews, Type of a ................................................................................................. 294
—— Jews Celebrating the Feast of Tabernacles ............................................................ 298
Bologna, Page from the First Hebrew Edition of the Pentateuch, 1482, Printed at ........ 187
—— “Bentalus Lator,” 1338, Italian-Jewish Prayers in Hebrew Characters, Printed at .......... 296
Bombay, Beni-Israel Family at ....................................................................................... 19
—— Beni-Israel of ...................................................................................................... 19
—— Kenesh Eliyahu Synagogue at .............................................................................. 20
—— Magen David or Sha’ar ha-Bashan Synagogue at .................................................... 31
—— Second Beni-Israel Synagogue at, Erected 1848 .................................................... 20
Bonnberg, Daniel: First Page of Leviticus from First Rabbinic Bible, Venice, 1517. plate between 160-161
—— Page from the Talmud of 1538, Printed by ............................................................ 301
Bonn, Synagogue at .................................................................................................... 300
Book Plate of David Friedlind ......................................................................................... 314
—— of D. H. de Castro ............................................................................................. 318
—— de de Pinto Family .............................................................................................. 313
<table>
<thead>
<tr>
<th>Illustration Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Book-Plate of Dr. Emil Simonson</td>
<td>315</td>
</tr>
<tr>
<td>of Lady Rothschild</td>
<td>314</td>
</tr>
<tr>
<td>—— of Ruben Brainin</td>
<td>313</td>
</tr>
<tr>
<td>Plan of the Northwest Section of the City of About 1450, Showing the &quot;Rua Judaica&quot; and</td>
<td>317</td>
</tr>
<tr>
<td>the Jewish Quarters Outside the City Walls</td>
<td></td>
</tr>
<tr>
<td>Border, Sarum, from the Title Page of &quot;Sefer Yehoshua&quot;</td>
<td>321</td>
</tr>
<tr>
<td>Brito, Karl Ludwig, German Political and Literary Writer</td>
<td>329</td>
</tr>
<tr>
<td>Bottles, Goat Skin, Mode of Filling Jars from</td>
<td>340</td>
</tr>
<tr>
<td>—— in Use in Palestine</td>
<td>341</td>
</tr>
<tr>
<td>Boundary Stone at Tell Aram:</td>
<td>312</td>
</tr>
<tr>
<td>—— Babylonian, Dated 1139 A.C.</td>
<td>313</td>
</tr>
<tr>
<td>—— of Gezer, with the Inscription &quot;גזרה (&quot;Limit of Gezer&quot;), Discovered by M. Clermont-</td>
<td>342</td>
</tr>
<tr>
<td>—— Gameast</td>
<td></td>
</tr>
<tr>
<td>Bracelet from Cyprus. In the Canada collection, Metropolitan Museum of Art, New York...</td>
<td>345</td>
</tr>
<tr>
<td>Bragadin, Printers, Inprint of, on the Title-Page of the First Edition of Curu's Shulhan'</td>
<td>346</td>
</tr>
<tr>
<td>Aruki, Venice</td>
<td>347</td>
</tr>
<tr>
<td>Brahms, John, English Singer</td>
<td>347</td>
</tr>
<tr>
<td>Brainin, Ruben, Book-Plate of</td>
<td>315</td>
</tr>
<tr>
<td>Brandes, Georg, Danish Author and Critic</td>
<td>351</td>
</tr>
<tr>
<td>Brain Sea of Solomon's Temple, with View of Section. Restored according to Calmet</td>
<td>358</td>
</tr>
<tr>
<td>Breal, Michel, French Philologist</td>
<td>365</td>
</tr>
<tr>
<td>Breastplate of the High Priest</td>
<td>366</td>
</tr>
<tr>
<td>Breithaupt, John Frederick, Christian Hebraist</td>
<td>368</td>
</tr>
<tr>
<td>Breach, Page from the First Hebrew Bible, 1494, Printed at, Copy used by Luther</td>
<td>386</td>
</tr>
<tr>
<td>Bricks, Captives Making, for the Temple of Ammon at Thebes in Egypt.</td>
<td>380-381</td>
</tr>
<tr>
<td>Bristol and Bridgroom, Costumes of, Among German Jews of the Eighteenth Century.</td>
<td>128</td>
</tr>
<tr>
<td>Bridge and Bridal Processions of German Jews, About 1700</td>
<td>139</td>
</tr>
<tr>
<td>—— of the Law, Procession of, on the Eve of the Rejoicing of the Law. After Picart</td>
<td>380</td>
</tr>
<tr>
<td>Bristol, Plan of City of, Showing Position of Jewry, About 1250 c.e.</td>
<td>380</td>
</tr>
<tr>
<td>Body, The Jewish Cemetery at</td>
<td>384</td>
</tr>
<tr>
<td>Birth, Ignaz, Austrian Composer</td>
<td>409</td>
</tr>
<tr>
<td>—— Jakob, Austrian Talmudist and Author</td>
<td>402</td>
</tr>
<tr>
<td>—— Schendah, Rabbi and Scholar</td>
<td>408</td>
</tr>
<tr>
<td>Brussels, Host Tragedy at, 1370. After the Tapestries in the Cathedral of St. Gudule, showing:</td>
<td></td>
</tr>
<tr>
<td>Sale of Host</td>
<td>407</td>
</tr>
<tr>
<td>Jews Represented as Transferring Hosts</td>
<td>408</td>
</tr>
<tr>
<td>Jews Dragged to Prison</td>
<td>407</td>
</tr>
<tr>
<td>Martyrdom of Jews</td>
<td>407</td>
</tr>
<tr>
<td>Buber, Solomon, Galician Scholar</td>
<td>410</td>
</tr>
<tr>
<td>Budapest, The Tabakgasse Synagogue at</td>
<td>417</td>
</tr>
<tr>
<td>Budweis, Synagogue at (Pointed Style)</td>
<td>431</td>
</tr>
<tr>
<td>Banjo, Ephrath Hezekiah. From the painting by Rembrandt</td>
<td>422</td>
</tr>
<tr>
<td>Burial: Carrying a Body to a Grave</td>
<td>434</td>
</tr>
<tr>
<td>—— Mourners Throwing Grass Behind Them as They Leave the Cemetery</td>
<td>407</td>
</tr>
<tr>
<td>—— Placing Body in a Coffin</td>
<td>432</td>
</tr>
<tr>
<td>—— Sephardic Jews in Procession Round a Coffin</td>
<td>433</td>
</tr>
<tr>
<td>—— Throwing Earth upon a Coffin</td>
<td>435</td>
</tr>
<tr>
<td>&quot;Burning Bush, Moses at the.&quot; From the Sarajevo Haggadah of the fourteenth century</td>
<td>439</td>
</tr>
<tr>
<td>Buxtorf, Johannes, Christian Rabbinical Scholar</td>
<td>445</td>
</tr>
<tr>
<td>Bylotostok, The Old Synagogue of</td>
<td>448</td>
</tr>
<tr>
<td>Cabala: Correct Order of Sefrrot Arranged in a Circle</td>
<td>476</td>
</tr>
<tr>
<td>—— Relation of the Cabalistic Spheres</td>
<td>474</td>
</tr>
<tr>
<td>—— Sefrrot in the Form of a Memonh</td>
<td>476</td>
</tr>
<tr>
<td>—— The Aleph as a Symbol of the Four Cabalistic Worlds</td>
<td>476</td>
</tr>
<tr>
<td>—— The Sefrrot in Relation to One Another</td>
<td>475</td>
</tr>
<tr>
<td>Cesarea, Copper Coin of Agrippa II, Struck at</td>
<td>487</td>
</tr>
<tr>
<td>—— Ruins of</td>
<td>486</td>
</tr>
<tr>
<td>Camel on an Assyrian Cylinder</td>
<td>321</td>
</tr>
</tbody>
</table>
Camelon a South Arabian Monument .......................................................... 521
Camels Led as Tribute to Shalmaneser ....................................................... 520
Candlestick, Earliest Known Representations of the Golden .................. 532
— From a Gilt Glass Vase Found in the Jewish Catacombs at Rome ....... 532
— a Graffito Found in the Jewish Catacomb at Venosa ......................... 532
— a Listel in the Ruins of the Ancient Synagogue of Nebaustin ......... 532
— a Rock-Cut Tomb Near Jaffa ............................................................. 532
— the Bottom of a Glass Vase Now in the Museo Borgiano at Rome .... 532
— the Great Mosque at Gaza, Discovered by Clermont Ganneau ........ 532
— Hexagonal Arrangement of the Golden (Hypothetical) ..................... 532
— On a Lamp Found Among the Ruins of Carthage by P. Delattre ....... 532
— On a Lamp Found at Khirbat Sammaka, Near Carmel ..................... 532
— On the Arch of Titus, as It Appeared in 1710. After Reland .......... 532
— On the Entrance to a Tomb at Wadi al-Nahal ................................. 532
— Representation of the Golden, on a Sarcophagus from the Vigna Randanini at Rome .............................................................. 614
Casterbury, Map of, Showing Position of Jewry ...................................... 536
Cantillation, Marks: see Bible, Hebrew Edition, 1494; Pentateuch, 1482; Polyglot, 1514; St. Petersburg Codex, 916. See also CANTILLATION, MUSIC OF. ................................................................. 539-549
Cantor, Moritz, German Historian of Mathematics ................................ 551
Captives, Assyrian, in Chains ................................................................. 659
Captives, Jewish, In Attitude of Supplication........................................ 562
Carahal, Francisco de, Torture of, at Mexico, 1590 ............................... 569
— Mariana de, Exeuntion of, at Mexico, 1601 ....................................... 568
Carmel, Mount, from the Sea ................................................................. 579
Carregal, Raphael Hayyim Isaac, Itinerant Rabbi and Preacher ............ 592
Carpentras, North Gate of the Jewry at .................................................. 590
Catacomb: Fragment of a Sarcophagus from the Vigna Randanini at Rome, Showing Jewish Symbols ................................................................. 614
Catacombs, Ground Plan of the Jewish, at Venosa .................................. 617
Census: see CENSUS.
Census, Jews and Her Children ............................................................. 628
Censorship: A Censored Page of Jacob ben Asher's "Arba'Turim." Printed by Soncino in 1516 ............................................................. 648
— An Expurgated Page from "Sefer Sha'ar ha-Shamayim" of Gershom ben Solomon. Printed at Venice, 1547. ......................................................... 645
— Holograph Approbation of the Censor Vincentius Mattellica on the Front Cover of Gershom ben Solomon's "Sefer Sha'ar ha-Shamayim," Printed at Venice, 1547. ......................................................... 645
Casa, David, German Jewish Historian and Theologian ......................... 603
— Germany, Exterior of Synagogue at .................................................... 602
Casa, Da: Arles of the Family ............................................................... 608
— D. H. de, Book-Plate of ...................................................................... 618
Catacomb; Fragment of a Sarcophagus from the Vigna Randanini at Rome, Showing Jewish Symbols ................................................................. 614
— Greek Epitaphs in Hebrew Characters on a Sarcophagus in the Vigna Cimarra at Rome ......................................................... 616
— Inscription on a Gravestone in the Vigna Cimarra at Rome ................ 614
— Inscription on a Sarcophagus in the Vigna Cimarra at Rome ................ 615
Catacombs, Ground Plan of the Jewish, at Venosa .................................. 617
see also CANDLES.
Catalan Map, The, Drawn by Cresques Lo Juheu (The Jew) of Majorca, 1375. ............................................................. 678-679
Case of the Law of the Great Synagogue at Bokhara.......................... 295
Casper, David, German Jewish Historian and Theologian ..................... 603
— Germany, Exterior of Synagogue at .................................................... 602
Castro, De: Arms of the Family ............................................................... 608
— D. H. de, Book-Plate of ...................................................................... 618
Catacomb; Fragment of a Sarcophagus from the Vigna Randanini at Rome, Showing Jewish Symbols ................................................................. 614
— Greek Epitaphs in Hebrew Characters on a Sarcophagus in the Vigna Cimarra at Rome ......................................................... 616
— Inscription on a Gravestone in the Vigna Cimarra at Rome ................ 614
— Inscription on a Sarcophagus in the Vigna Cimarra at Rome ................ 615
Catacombs, Ground Plan of the Jewish, at Venosa .................................. 617
see also CANDLES.
Catholic, The, Drawn by Cresques Lo Juheu (The Jew) of Majorca, 1375. ............................................................. 678-679
Cassell's Jews and Her Children ............................................................. 628
— Mountain Jews ("Bergjuden") of the ................................................... 629
Cavaillon, The Old Synagogue at ............................................................ 632
Cedar of Lebanon .......................................................... 633
Cemetery, Jewish, at Brody ...................................................................... 640
— Between Langnau and Endingen ....................................................... 639
— Old, of the Community of Frankfurt-on-the-Main ................................ 640
— Part of the Emanuel-El Congregation, at Salem Fields, New York ... 641
— see also BEREAL.
Cenntial: A Censored Page of Jacob ben Asher's "Arba'Turim." Printed by Soncino in 1516 ............................................................. 648
— A Censored Page of the Jewish Encyclopedia .................................. 651
— An Expurgated Page from "Sefer Sha'ar ha-Shamayim" of Gershom ben Solomon. Printed at Venice, 1547. ......................................................... 645
— Holograph Approbation of the Censor Vincentius Mattellica on the Front Cover of Gershom ben Solomon's "Sefer Sha'ar ha-Shamayim," Printed at Venice, 1547. ......................................................... 645
<table>
<thead>
<tr>
<th>Illustration</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Censorship: Russian Censor's Marks on the Title-Page of the Manuscript of A. B. Dobsevage's &quot;Lo Dubbim Welo Ya'ar&quot;</td>
<td>649</td>
</tr>
<tr>
<td>Central Europe, Map of, Showing Chief Towns Where Outbreaks Against the Jews Occurred During the Black Death, 1348-49</td>
<td>255</td>
</tr>
<tr>
<td>Ceremonial: see Betrothal; Blessing of Moon; Circumcision; Ewer; Habdalah; Shopar-Blowing; Tabernacles, Feast of</td>
<td></td>
</tr>
<tr>
<td>Chains, Assyrian Captive in</td>
<td>659</td>
</tr>
<tr>
<td>Chajes, Ze'eli Hirsch, Talmudist and Rabbi</td>
<td>660</td>
</tr>
<tr>
<td>Chariot, Assyrian</td>
<td>667</td>
</tr>
<tr>
<td>Egyptian</td>
<td>668</td>
</tr>
<tr>
<td>Hitti</td>
<td>669</td>
</tr>
<tr>
<td>Charlestown, S. C., Interior of the Old Synagogue at, Destroyed by Fire April 27, 1858</td>
<td>678</td>
</tr>
<tr>
<td>Chartography: The Catalan Map Drawn by Cresques Lo Juden of Majorca, 1375... foulder between 678-679</td>
<td></td>
</tr>
<tr>
<td>Cisitania Society, Seal of the Jewish</td>
<td>683</td>
</tr>
<tr>
<td>Circumcision: see Benedictions.</td>
<td></td>
</tr>
<tr>
<td>Cities, Plans of: see Bordeaux; Bristol; Canterbury.</td>
<td></td>
</tr>
<tr>
<td>Coat of Arms of the De Castro Family</td>
<td>688</td>
</tr>
<tr>
<td>Coffin, Placing the Body in a</td>
<td>432</td>
</tr>
<tr>
<td>Sephardic Jews in Procession Round a</td>
<td>433</td>
</tr>
<tr>
<td>Coin, Copper, of Agrippa II., Struck at Cesarea</td>
<td>437</td>
</tr>
<tr>
<td>Columbia University Library: see Arba 'Turim; Gebsiion ben Solomon's Seper Sha'ar ha-Shamayim; Messiah Berakot; Tefillot Latin</td>
<td></td>
</tr>
<tr>
<td>Complutensian Polyglot Edition of the Bible, 1514</td>
<td>159</td>
</tr>
<tr>
<td>Costume of Bride and Bridegroom Among the German Jews, Eighteenth Century</td>
<td>128</td>
</tr>
<tr>
<td>of German Jews of the Eighteenth Century</td>
<td>127</td>
</tr>
<tr>
<td>of Jews of Nuremberg, 1726</td>
<td>127</td>
</tr>
<tr>
<td>also Bene Israel; Betrothal; Burial; Circumcision of the Law; Brussels; Bruhah</td>
<td></td>
</tr>
<tr>
<td>Cardinal, Raphael HaYam Isaac; Caucaus</td>
<td></td>
</tr>
<tr>
<td>Covers of Books: see Binding.</td>
<td></td>
</tr>
<tr>
<td>Cresques Lo Juden (The Jew) of Majorca: see Catalan Map.</td>
<td></td>
</tr>
<tr>
<td>Decalogue, Portion of Deuteronomy Containing the</td>
<td>137</td>
</tr>
<tr>
<td>First Editions: Page from the Hebrew Psalms, with David Kimhi's Commentary, 1477</td>
<td>135</td>
</tr>
<tr>
<td>Title-Page of Joseph Caro's Shulhan Aruk, Venice, 1354</td>
<td>476</td>
</tr>
<tr>
<td>Illustration</td>
<td>Page</td>
</tr>
<tr>
<td>------------------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Frankfort-on-the-Main, The Old Cemetery of the Community of</td>
<td>638</td>
</tr>
<tr>
<td>Friedlander, David, Book-Plate of</td>
<td>314</td>
</tr>
<tr>
<td>Gates, North, to the Jewry at Carpentras</td>
<td>586</td>
</tr>
<tr>
<td>Gaza, Great Mosque at, Representation of the Golden Candlestick of</td>
<td>532</td>
</tr>
<tr>
<td>Germany, Betrothal Scenes of Jews of, Eighteenth Century</td>
<td>126-127</td>
</tr>
<tr>
<td>--- Costumes of Jews of, Eighteenth Century</td>
<td>129</td>
</tr>
<tr>
<td>--- see also Berlin; Bonn; Bowers; Carold; Frankfurt; Carold;</td>
<td></td>
</tr>
<tr>
<td>--- Frankfort; Carold;</td>
<td></td>
</tr>
<tr>
<td>Gershom ben Solomon: An Expurgated Page from &quot;Sefer Shavu' ha-Shamayim,&quot;</td>
<td>645</td>
</tr>
<tr>
<td>Venice, 1547</td>
<td></td>
</tr>
<tr>
<td>Gezer, Boundary-Stone of, with the Inscription נִלְמָדָה (&quot;Limit of Gezer&quot;), by</td>
<td>432</td>
</tr>
<tr>
<td>N. Clermont-Ganneau</td>
<td></td>
</tr>
<tr>
<td>Goatskin Water-Bottles, Now in Use in Palestine</td>
<td>341</td>
</tr>
<tr>
<td>Graves: see Bethel; Cemetery</td>
<td></td>
</tr>
<tr>
<td>Graves: see Bethel; Cemetery</td>
<td></td>
</tr>
<tr>
<td>Greek: see Candlestick; Catacomb; Coin; Polyglot; Vatican Manuscript.</td>
<td></td>
</tr>
<tr>
<td>&quot;Habadalah&quot; : see Benedictions</td>
<td></td>
</tr>
<tr>
<td>&quot;Hokkafot&quot; : Sephardic Jews in Procession Round a Coffin</td>
<td>333</td>
</tr>
<tr>
<td>&quot;Hatan Torah&quot; : see Hedgegroom of the Law</td>
<td></td>
</tr>
<tr>
<td>Hats: see Costumes</td>
<td></td>
</tr>
<tr>
<td>Hebrew: see Betrothal Deed; Cabala; Candlestick; Catacombs; Ewer; Gezer;</td>
<td></td>
</tr>
<tr>
<td>Grave-stone; Typography</td>
<td></td>
</tr>
<tr>
<td>High Priest, Breastplate of the</td>
<td>396</td>
</tr>
<tr>
<td>Hittite Chariot</td>
<td>696</td>
</tr>
<tr>
<td>Host Tragedy at Brussels, 1370. After the Tapestries in the Cathedral of</td>
<td></td>
</tr>
<tr>
<td>St. Gudule, showing: Sale of the Host</td>
<td>407</td>
</tr>
<tr>
<td>Jews Represented as Transfixing Hosts.</td>
<td>408</td>
</tr>
<tr>
<td>Jews Dragged to Prison</td>
<td>407</td>
</tr>
<tr>
<td>Martyrdom of the Jews</td>
<td>408</td>
</tr>
<tr>
<td>House, Interior of a German Jew's, Eighteenth Century</td>
<td>128</td>
</tr>
<tr>
<td>--- Interior of a Jew's, at Nuremberg, About 1700</td>
<td>127</td>
</tr>
<tr>
<td>Hungary: see Budapest</td>
<td></td>
</tr>
<tr>
<td>Illuminated First Page of Exodus. From a manuscript formerly in the</td>
<td>158</td>
</tr>
<tr>
<td>possession of the Duke of Sussex</td>
<td></td>
</tr>
<tr>
<td>--- Hebrew Bible (Gen. 1) Written in Spain, 1476</td>
<td>178</td>
</tr>
<tr>
<td>Imprint of the Bragadini, Printers, on the Title Page of the First</td>
<td>587</td>
</tr>
<tr>
<td>Edition of Caro's Shulhan Aruk, Venice, 1564</td>
<td></td>
</tr>
<tr>
<td>India: see Brit-Israel; Bombay</td>
<td></td>
</tr>
<tr>
<td>Inquisition: see Carabas; Francina de; Torture of; Carabas, Marian de;</td>
<td></td>
</tr>
<tr>
<td>Execution of; Inscriptions: see Boundary-Stone; Candlestick; Catacombs;</td>
<td></td>
</tr>
<tr>
<td>Cemetery; Coin.</td>
<td></td>
</tr>
<tr>
<td>Italy: see Bologna; Kutubah; Rome; Venice</td>
<td></td>
</tr>
<tr>
<td>Jars, Mode of Filling, from Water-Bottles</td>
<td>340</td>
</tr>
<tr>
<td>&quot;Jeremiah at the Fall of Jerusalem.&quot; Painting by Eduard Bendemann.</td>
<td>631</td>
</tr>
<tr>
<td>Jewish Encyclopedia, Censored Page of the</td>
<td></td>
</tr>
<tr>
<td>Jews: see Bordeaux; Bristol; Canterbury; Carpentras</td>
<td></td>
</tr>
<tr>
<td>Knesset Eliyahu Synagogue at Bombay</td>
<td>20</td>
</tr>
<tr>
<td>Ketubah, Italian, or Betrothal Deed, Dated 5555 A.M.</td>
<td>128</td>
</tr>
<tr>
<td>Kybibi, David: see Bible, First Hebrew Edition of</td>
<td></td>
</tr>
<tr>
<td>Lamp, with Representation of the Golden Candlestick, Found Among the</td>
<td>582</td>
</tr>
<tr>
<td>Ruins of Carthage by P. Delattre</td>
<td></td>
</tr>
<tr>
<td>--- with Representation of the Golden Candlestick, Found at Khirbat</td>
<td>582</td>
</tr>
<tr>
<td>Sammakia, Near Carmel</td>
<td></td>
</tr>
<tr>
<td>Languedoc, Jewish Cemetery Between Endingen and</td>
<td>689</td>
</tr>
<tr>
<td>Lebanon, Cedars of.</td>
<td>685</td>
</tr>
<tr>
<td>Leviticus, First Page of, from the First Rabbinic Bible, Venice, 1557</td>
<td></td>
</tr>
<tr>
<td>Lilien, E. N.: see Book-Plates of Ruben Brainin and Dr. Emil Simonson</td>
<td>215</td>
</tr>
<tr>
<td>Liturgy: see Measib Berakot; Tefillot Latini</td>
<td></td>
</tr>
</tbody>
</table>
**LIST OF ILLUSTRATIONS IN VOLUME III**

<table>
<thead>
<tr>
<th>Illustration</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>London: Interior of the Bevis Marks Synagogue</td>
<td>133</td>
</tr>
<tr>
<td>Magen David or Sha'ar ha-Rahamin Synagogue at Bombay</td>
<td>91</td>
</tr>
<tr>
<td>Mah, Nahman, Music of</td>
<td>509</td>
</tr>
<tr>
<td>Manuscripts: see BETROTHAL DEED; BIBLE; ILLUMINATED; ENGLISH; PENTATEUCH; CODEX; VATICAN.</td>
<td></td>
</tr>
<tr>
<td>Map: see BLACK DEATH; BORODAUX; BRISTOL; CANTERBURY; CATALAN.</td>
<td></td>
</tr>
<tr>
<td>Meah Berakot, Title-Page of, Printed at Amsterdam, 1787</td>
<td>8</td>
</tr>
<tr>
<td>Menorah, Open in the Form of a Venus at Slia'ar, Rahamim Synagogue at Bombay</td>
<td>48</td>
</tr>
<tr>
<td>Moses, Chair of: see BE'EROTHAI, THE GREAT SYNOagogue AT.</td>
<td>17</td>
</tr>
<tr>
<td>Mount Carmel from the Sea</td>
<td>579</td>
</tr>
<tr>
<td>Mourner's throwing grass behind them as they leave the cemetery</td>
<td>483</td>
</tr>
<tr>
<td>Music, &quot;Benah Dodi&quot;</td>
<td>48</td>
</tr>
<tr>
<td>Music, &quot;Birkat Kohanim&quot;</td>
<td>246, 247</td>
</tr>
<tr>
<td>Music, &quot;Mah Nishnannah.&quot;</td>
<td>509</td>
</tr>
<tr>
<td>New York: see B'nai B'rith; Emanu-El Congregation Cemetery; see also COLUMBIA UNIVERSITY LIBRARY; NEW YORK PUBLIC LIBRARY.</td>
<td></td>
</tr>
<tr>
<td>Oranienburgerstrasse Synagogue, Berlin</td>
<td>75</td>
</tr>
<tr>
<td>Palestine: see BETH-EL; BOTTLES; CASARAEU; CANDLESTICK; CARMEL; MOUNT; CEDARS OF LEBANON; GIZA.</td>
<td></td>
</tr>
<tr>
<td>Pentateuch, Page from the First Hebrew Edition of the Bible, Printed at Bologna, 1482</td>
<td>157</td>
</tr>
<tr>
<td>Persecutions: Map of Central Europe Showing Chief Towns Where Outbreaks Against the Jews Occurred During the Black Death, 1348-49</td>
<td>235</td>
</tr>
<tr>
<td>Pentateuch: see BRIDGEBOROUGH OF THE LAW; BORAL.</td>
<td></td>
</tr>
<tr>
<td>Portraits: see</td>
<td></td>
</tr>
<tr>
<td>Prayers, Italian-Jewish, Printed in Hebrew Characters, Bologna, 1538</td>
<td>299</td>
</tr>
<tr>
<td>Printer's Mark: see IMPRINT.</td>
<td></td>
</tr>
<tr>
<td>Procession of Bridegroom of the Law at the Eve of the Rejoicing of the Law</td>
<td>483</td>
</tr>
<tr>
<td>Processions of Bridegroom of and of Bride, About 1700</td>
<td>129</td>
</tr>
<tr>
<td>Rabbitine Bible: see BOMBERG, DANIEL.</td>
<td></td>
</tr>
<tr>
<td>Rejoicing of the Law, Procession of Bridegroom of the Law in the Eve of the</td>
<td>383</td>
</tr>
<tr>
<td>Reuchlin, Johann, The Erfurt Manuscript of the Hebrew Bible with Targum, Formerly Belonging to, 1818</td>
<td></td>
</tr>
<tr>
<td>Ring, Betrothal, Bearing Letter &quot;M&quot; for &quot;Mazzal Tob.&quot;</td>
<td>128</td>
</tr>
<tr>
<td>—— with Box Containing Perfumes and Opening with a Key</td>
<td>128</td>
</tr>
<tr>
<td>Rome: see CANDLESTICKS; CATACOMBS; CEMETARY</td>
<td></td>
</tr>
<tr>
<td>Rothschild, Lady, Book-Plate of</td>
<td></td>
</tr>
<tr>
<td>Russia: see BERDOVITCH; BYELLOPOV; CACCIAS; CENSORSHIP.</td>
<td></td>
</tr>
<tr>
<td>St. Petersburg Codex of the Hebrew Bible, with Superlinear Punctuation</td>
<td>179</td>
</tr>
</tbody>
</table>
LIST OF ILLUSTRATIONS IN VOLUME III

Sarcophagus, Fragment of a, from the Vigna Randanini at Rome, Showing Jewish Symbols. 644
— see also CATACOMB.

Seal of the B'nai B'rith Order. 273
— of the Jewish Chautauqua Society. 649

Sefirot, Correct Order of, Arranged in a Circle. 473
— in Relation to One Another. 473
— in the Form of a Menorah. 473

Sephardic Jews in Procession Round a Coffin. 643

Septuagint Version of Exodus xix. 14-xx. 17. From a page of the Vatican manuscript. 187

Shofar Blowing: see Benedictions.

Shulhan 'Aruk, Title-Page of Caro's, Printed at Venice, 18th of Kislew, 5325=1564. 587

Signatures: see AUTographs.

Simeon, Dr. Emil, Book-Plate of. 315

Soncino Border from the Title-Page of “Sefer Yehoshua”. 331

Spheres, Relation of the Cabalistie. 473

Sefirot, Correct Order of, Arranged in a Circle. 473

Symbol, The Aleph as a, of the Four Cabalistie Worlds. 473

Symbols, Jewish, on a Fragment of a Sarcophagus from the Vigna Randanini at Rome. 644

Synagogues: see BERDYCHEV; BERLIN; BEVIS MARKS; BOKHARA; BOMBAY; BONN; BUDAPEST; BUDA-

WEIS; BIELSTOK; CASSEL; CAVAILLON; CHARLESTON.

Tabakgasse Synagogue at Budapest. 417

Tabernacles, Feast of, as Celebrated by Bohemian Jews. 328

Talmud, Page from Bomberg's Edition of, 1526. 328

Targum: see ERFURT; POLYGLOT.

“Teffilot Latini”: Italian-Jewish Prayers printed in Hebrew Characters, Bologna, 1538. 299

Temple of Solomon, Brazen Sea of the, with View of Section. Restored according to Calmet. 348

Tiberias: see BRICKS.

Title Pages: see MEAH BERAKOT; SHULHAN 'ARUK; SONCINO BORDER.

Titus, The Golden Candlestick on the Arch of, as It Appeared in 1710. After Reland. 532

Translations, Biblical: see POLYGLOT; SEPTUAGINT; TARGUM.

Tribute, Camels Led to Shalmaneser as. 558

Types, Jewish: see BEN-ISRAEL; BOKHARA; CUNEO.

Typography: see BIBLE; BOLOGNA; BOMBERG, DANIEL; CARO, JOSEPH; MEAH BERAKOT; SONCINO

BORDER.

United States: see CHARLESTON, S. C.; CHAUTAUQUA SOCIETY; NEW YORK.

Vatican Manuscript of the Septuagint Version of Exodus xix. 14-xx. 17, Page of. 187

Venice: see BOMBERG, DANIEL; SHULHAN 'ARUK; SONCINO BORDER.

Venice, Ground-Plan of the Jewish Catacombs at. 617
— see also CANDLESICK.

Vincentius Mattellica, Holograph Approbation of, to “Sefer Sh'ar ha-Shamayim” of Gershon ben

Solomon, Printed at Venice, 1547. 641

Water-Bottles, Goat-skin, Now in Use in Palestine. 341
— Mode of Filling Jars from. 341

Writing, Cursive: see DOBZHNAY, A. B.

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BENCEMERO, or BEN ZAMAIRA, ABRAHAM: Mediator, in 1526, between the Moors and the governor of Saffee and Azamor, employed by the Portuguese. He lived at Azamor on the west coast of Africa. Abraham Cazan (Hazan), the most prominent Jew of that city, was also employed in the same capacity.

BIBLIOGRAPHY: João de Sosa, Documentos Arábigos para a História Portuguesa, pp. 139 et seq., Lisbon, 1790; Kayserling, Gesch. der Juden in Portugal, p. 262.

M. K.

BENCEMERO, ISAAC: Relative of Abraham Bencemero of Azamor; the deliverer of Nuno Fernandes d'Atayde, commander-in-chief of Saffee. When in 1511 this latter city was besieged and surrounded by an army of more than 100,000 men and Atayde was exposed to the greatest danger, Bencemero and a certain Ismael formed the bold plan of bringing assistance to the Portuguese. At their own expense they fitted out two vessels, manned them with co-religionists, and sailed to Saffee. Eluding the sentinels on watch, they entered the city in the darkness of night, and thus saved Atayde and his men.


M. K.

BENDAVID, LAZARUS: German philosopher and reformer; born in Berlin Oct. 18, 1762; died there March 28, 1832. In his younger days he supported himself by polishing glasses, and in his leisure time studied mathematics, in which he attained great proficiency. His earliest published work was on a geometrical subject, "Über die Parallellinien" (Berlin, 1786), and attracted much attention. Bendauid studied at the universities of Göttingen and Halle and became a stanch adherent of the Kantian philosophy. After failing in his effort to enter the service of the Prussian government in the Department of Justice, Bendauid in 1790 went to Vienna and lectured on Kant's philosophical system in one of the halls of the university. He was, however, soon compelled to terminate his lectures there, but continued him in the mansion of Count Harrach, where he attracted large and distinguished audiences. When, in 1797, foreign residents were forced to leave Vienna, Bendauid returned to Berlin, on Kant, and was for several years editor of the "Spener'sche Zeitung," which he directed with great ability and circumspection during the dangerous times of the French domination.

In 1806 Bendauid became the director of the Frei schule (Jewish Free School), which had been founded in 1778 by David Friedländer and Daniel Itzig. Bendauid brought the school to such a high standard that nearly a third of its pupils were non-Jews in 1819, when the attendance of Christian children at Jewish schools was prohibited by the government.

He served without compensation until the school was closed in 1825. His services as an expert accountant were much sought after by commercial and financial institutions; and he was also employed in that capacity for many years by the directors of the Royal Fund for Widows (Königliche Witwenkasse). The extreme simplicity of his mode of living brought him the nickname of "The Modern Diogenes"; while by his thrifty habits he succeeded in being as independent in worldly affairs as he strove to be in the domain of philosophy. He is called by Heine "a sage after the pattern of antiquity."

He never married.

In philosophy Bendauid remained a Kantian throughout his life. His published lectures, such as the "Vorlesungen über die Kritik der Praktischen Vernunft" (Vienna, 1790), "Vorlesungen über die Kritik der Reinen Vernunft" (ib. 1796), and several similar works, are simply expositions of the philosophy of his great master. When new metaphysical leaders like Fichte, Schelling, and Hegel commenced to dominate the world of German thought, Bendauid offered no resistance and engaged in no polemics like other Kantians, but withdrew from the field of active philosophical studies and exercised his mind on other subjects.

Bendauid's influence on the development and popularization of philosophy in his time is generally
recognized. His "Ueber den Ursprung Unserer Erkenntnisse." (Berlin, 1802) was crowned by the Academy of Berlin. This work and his other independent philosophical researches, like "Beiträge zur Kritik des Geschmacks" (Vienna, 1797), "Versuch einer Geschmackskunde" (Berlin, 1799), and "Versuch einer Rechtslehre" (Berlin, 1802), which are now almost forgotten, were of importance at the time of their appearance. The truths which they contain, now generally accepted, had to struggle hard for recognition in those days; and Bendavid's lucid style contributed much to their popularization. He will always be remembered as one of the trio of Jewish philosophers (the other two being Marcus Herz and Solomon Maimon) who, as much as any other German thinkers, helped to spread the Kantian philosophy at the end of the eighteenth century.

In the Jewish world Bendavid's influence was also considerable, and by no means imperceptible, as is claimed by Gries. In his "Etwas zur Charakteristik der Juden" (Vienna-Leipzig, 1798; improved ed., Berlin, 1812) he pleaded boldly for abolition of ceremonial laws, and is thus among the first, if not actually the first, advocate of practical religious reforms in Judaism as the only means to stem the tide of conversions to Christianity which began to rise in those days with startling rapidity. In this work (pp. 28, 34) Bendavid pays high tribute to Moses Mendelssohn, who befriended and encouraged him in his early struggles. It is interesting to note that Bendavid was summoned before Cardinal Migazzi in Vienna to defend himself against the charge that he traduced Christianity in his work (see Schreiber, "Reformed Judaism," pp. 28-31, Spokane, Wash., 1892).

Bendavid was one of the first radical Biblicists among the Jews of Germany. His "Ueber die Religion der Ebenen vor Moses" (Berlin, 1812) and the essay "Ueber Geschriebenes und Mündliches Gesetze," which appeared in Zimm's "Zeitschrift für die Wissenschaft des Judenthums," 1824, claim to be parts of a comprehensive critical study of the Pentateuch which was probably never finished. In the same periodical also appeared his Critic. knowledge of the Talmud and rabbincal literature to insist on the principle, first brought forward by Joseph Albo, that the belief in the coming of a Messiah is not essential to Judaism. His "Zur Berechnung und Geschichte des Jüdischen Kalenders" (Berlin, 1817) was also a radical departure from the usual treatment of the subject by Jewish writers, and called forth a vehement rejoinder in the booklet, "Dabar Be'itto," by Meir ben Moses Kornick (Breslau, 1817). The last work published by Bendavid, which appeared in Berlin in 1824, was a report on the condition of the Freischule.

Bibliography: Bendavid wrote an autobiographical sketch which appeared in the Bibelkunde Berliner Zeitschrift, Berlin, 1866. His biography, written by Bertha Voll, appeared in the Blätter für die Kritik, Berlin, 1826. American Jewish Biographies, ii, 518-380; Gritsch, Gesch. der Juden, p. 435; Hitzig, Gesch. der Juden, 3d ed., i, 69; Jevons, and Juden in den neueren Jahrhunderten, ii, 234; Jevons, and Juden in den neueren Jahrhunderten, i, 234; Judenzug der Juden in Deutschland, 18, 150-159; Judzensge der Juden in Deutschland, 18, 249; Judenzug der Juden in Deutschland, 18, 249; Judenzug der Juden in Deutschland, 18, 249; Judenzug der Juden in Deutschland, 18, 249; Judenzug der Juden in Deutschland, 18, 249.

P. Wi.
BENDER, JOHANN HEINRICH: German jurist; born at Frankfurt May or Sept. 29, 1797; died there Sept. 6, 1859. He studied law at Göttingen, where he was also lecturer from 1819 to 1822. In 1831 he went to Tübingen to continue his studies, and later on to Freiburg, where he was also lecturer until 1837. In 1838 he became professor of law at the University of Berlin, and in 1839 he was appointed professor of law at the University of Strassburg. In 1848 he was appointed professor of law at the University of Bonn, and in 1852 he was appointed professor of law at the University of Heidelberg. In 1855 he was appointed professor of law at the University of Berlin, and in 1859 he was appointed professor of law at the University of Heidelberg. He was also a member of the German Reichstag from 1849 to 1852. He was the author of many works on law and politics, including "Grundzüge der Deutschen Staats- und Rechtsgeschichte," 1819; "Uber das Mündliche und Öffentliche Verfahren in Criminalsachen," 1821; "Grundsätze der Deutschen Handelsrechte," 2 vols., 1827-1828; and many others.

BENDER, ALFRED PHILIP: Rabbi at Cape Town, South Africa; born at Dublin, Ireland, 1863; educated by his father, Rev. Phillip Bender, for many years rabbi of the Dublin congregation. Bender finished his education at St. John's College, Cambridge, Eng., and in 1891 he was appointed rabbi of the Hebrew congregation at Cape Town, South Africa, where he continues to reside (1901). He is professor of Hebraic at the South African College, Cape Town, South Africa, and is a member of the council of the University of Good Hope. Bender is connected with many local philanthropic institutions besides those of his own congregation. He has contributed to the "Jewish Quarterly Review" a series of papers on the burial customs of the Jews.

BENDER, JACOB: Jacob, Jewish Year Book, 1899-1900, 1901.

BENDER, JOHANN HEINRICH: German jurist; born at Frankfurt May or Sept. 29, 1797; died there Sept. 6, 1859. He studied law at Göttingen, where he was also lecturer from 1819 to 1822. In 1831 he went to Frankfort to practise law, and five years later he was made a member of the executive committee of the tariff commission (Zolldirektorenath), a position he filled until his death. He was the author of "Grundzüge der Deutschen Staats- und Rechtsgeschichte," 1819; "Uber das Mündliche und Öffentliche Verfahren in Criminalsachen," 1821; "Grundsätze der Deutschen Handelsrechte," 2 vols., 1827-1828; and many others.

BENDEMANIT, RUDOLF CHRISTIAN: German painter; born at Dresden Nov. 11, 1862; died May 8, 1884, at Perga, near Genoa, Italy. He was educated at the Dresden Academy under the supervision of his father, Eduard Bendemann. From 1877 to 1879 he lived at Munich, and later made several visits to Egypt. The mural paintings in the Cornicius hall of the National Gallery at Berlin were executed by him in accordance with his father's plans, and in collaboration with Rüdes and Widen Beckman (1870). Among his works the following are the most noteworthy: "Flutpfuigel und Ingeboor als Kinder" (1874); "Nymphen" (1875); "Herzogschah" (1876); "Beerdigung des Frauenlob" (1877); "Ein Fest in den Jahrhunderten"; "Lautensänger" (1878); "Wirtshausszenen in Oberägypten." (1880); "Auswand aus einer Moschee in Cairo"; "Schwefelbrunnen in Egypt". Bendemann has also achieved considerable success as a portrait-painter.

Bendery

Benedetti

THE JEWISH ENCYCLOPEDIA

1824-29: "Der Frühere und jetzige Zustand der Israeliten zu Frankfurt, Neueste Verbesserungs-Verträglich," 1838; and other works.

BIBLIOGRAPHY: Allgemeine Deutsche Biographie, 1822. S. E. Ms.

BENDERY: District town in the government of Bessarabia. In 1898 it had a Jewish population of 12,000 out of a total of about 50,000 inhabitants. Commerce is the main occupation of the Jews there; only 1,001 of them are engaged in handicrafts (207 masters, 515 journeymen, and 19 apprentices). Ten Jewish families, who own about sixty-eight acres of land within the city limits, are engaged in viticulture. The most important among the Jewish benevolent institutions are the Jewish Hospital, which has an annual expenditure of 4,400 rubles, and the Talmud Torah. In special Jewish schools religious instruction is imparted to 325 children, while at the public schools 340 children receive such instruction.

S. J.

BENDESCHOHNE, MENAHEM MANUS: Russian pedagogue and Hebrew writer; born in Grodno 1817; died there March 29, 1888. After a careful Talmudic education in his native town he was sent, while still young, to Breslau, Germany, where his father-in-law, Reuben Liebling, the cantor of the Reformed synagogue, supported him during his studies. There he published in 1845 a Hebrew pamphlet, "Ha-Safah Bike-Din" ("The Denunciator"), a Polish tale, adapted from the German version of W. Tugendhold. In 1858 he returned to Russia, and then taught for more than twenty years in the government school for Jewish children at Grodno, and for a short time in Volkovisk. In Grodno he also conducted a private school for many years. Among his pupils may be mentioned the Hebrew poet Konstantin Shapiro, the public-spirited lawyer L. Kupernik of Wilna, and his pupil may be mentioned the Hebrew poet Konstantin Shapiro, the public-spirited lawyer L. Kupernik of Wilna, and the jurist and writer D. S. Smilanski of Wilna.

Besides Hebrew, he wrote fluently in Russian and German, and being possessed of an exceptionally retentive memory he knew by heart the Scriptures and many of the writings of Schiller and other German classics.

As an esthetic writer and stylist, he could not approve of the Germanized Hebrew of the young generation, and in his preface to "Aliot Ne'urim" he severely criticized it. This called forth a reply from R. A. Brandes in an article entitled "Ha-Safah Bike-Din: A Hebrew adaptation of the "Stunden der Andacht für Israeltten," by Samson Bohan," the principal rules of Hebrew grammar in the form of questions and answers (Wilna, 1856); "Haggayon la-Ttum," a Hebrew adaptation of the "Stunden der Andacht für Israeltten," by Samson Bohan, "Ha-Safah Bike-Din," 1838, and in "Gan Pera," 1856; vol. ii., 1862; "Moda' le-Yalde Israel" (Warsaw, 1872); "Alluf Ne'urim," a collection of instructive tales for youth and a manual of elementary instruction in the Hebrew tongue, translated from the Russian (Wilna, 1879). As a master of classical Hebrew he ranks among the best Neo-Hebraic writers, his style being almost equal to that of Mapu, who is considered the foremost classical writer of the "Maskilim.

BIBLIOGRAPHY: Ha-Zecher, 1884, Nos. 49, 50; Gane Pera, Wilna, 1881; private source.

BENDIG, MEIR, OF ARLES (= Maestro Bendig d'Arles): Talmudist at Arles, in the Provence, probably in the second half of the fifteenth century. He wrote the following works: (1) An index of all the Biblical passages cited in the Babylonian Talmud, including the "minor treatises," and the Abot de Rabbi Natan, with a list of the passages in which they are cited. A later copyist gave the work the name "Em le-Masoret" (Scriptural Sources). It is manuscript No. 1627, 3, of Neubauer. "Cat. Bodl. Hebr. MSS," and occurs also in a Venetian manuscript. (2) A collection of the aggadic passages of the Talmud, erroneously entitled by the copyist "Em le-Masoret" (Sources of Tradition). It is contained in the same manuscripts as the preceding work. In his works Bendig carried out a plan of Isaac Nathan, author of "Meir Netah," who also lived at Arles, but before Bendig.

BIBLIOGRAPHY: Gross, in Monatsschrift, 1849, p. 321; Bendig, "Cat. Bodl. Hebr. MSS," and occurs also in a Venetian manuscript. (3) A collection of the aggadic passages of the Talmud, erroneously entitled by the copyist "Em le-Masoret" (Sources of Tradition). It is contained in the same manuscripts as the preceding work. In his works Bendig carried out a plan of Isaac Nathan, author of "Meir Netah," who also lived at Arles, but before Bendig.

BENDIX, FRITS EMIL: Danish violoncellist and composer; born Jan. 12, 1847, at Copenhagen. He first studied with F. Rauch, and later with Friedrich Nurna and Friedrich Gritzmacher in Dresden. From 1860 to 1871 he lived in Germany, where he successively played in the orchestras at Meiningen and Cassel. He also appeared as a soloist and in chamber-music performances. On his return to Denmark in 1871 he became a member of the royal orchestra at Copenhagen, and since 1887 he has been its leader.

Bendix has published a book of children's songs, of which he composed both text and music. In 1884 a one-act comedy of his was performed at the Royal Theater in Copenhagen. Another play, entitled "En Hustru," was published by him under the pseudonym "Carston Holst".

BIBLIOGRAPHY: Salomon, Store Illustrerede Konversationsleksikon; O. F. Birka, Danske Biografisk Lexikon.

BENDIX, OTTO JULIUS EMANUEL: Danish cellist and pianist; born July 20, 1843, at Copenhagen; a brother of Frits Bendix. He first devoted himself to the study of the cello, and received instruction on that instrument from Christian Schleissman. He was also a pupil of Gade and Rée. In 1868 he received an appointment as cellist in the royal orchestra; and he remained a member of that organization until 1880. In the mean time he had diligently devoted himself to the study of the piano; and in order to perfect himself as a pianist, he took

BENDIX, OTTO JULIUS EMANUEL: Danish cellist and pianist; born July 20, 1843, at Copenhagen; a brother of Frits Bendix. He first devoted himself to the study of the cello, and received instruction on that instrument from Christian Schleissman. He was also a pupil of Gade and Rée. In 1868 he received an appointment as cellist in the royal orchestra; and he remained a member of that organization until 1880. In the mean time he had diligently devoted himself to the study of the piano; and in order to perfect himself as a pianist, he took
a course with Theodore Kullak at Berlin and with
Liszt at Weimar (1872–74). The piano now gradually became his favorite in-
strument. For a number of years he performed at concerts and taught in Copenhagen; but in 1889 he
left his native city for Boston, Mass., where he now
occupied (1908) a distinguished position as a teacher
and virtuoso. In the latter capacity he has made
frequent tours, one of which extended as far as San
Francisco.

Benedetti, Salvatore de: Italian scholar; born April 15, 1818, at
Novara, a town in Piedmont; died Aug. 4, 1881, at Pisa.
In his time the public schools of Italy were closed to Jews, and
therefore Benedetti attended the only school of
importance in Piedmont open to Hebrews—a col-
lege founded in Verona by a certain Foa and
intended more especially for the preparation of
rabbits. After finishing his studies there and feeling
no inclination for the ministry, Benedetti earned a
livelihood by teaching, and by editorial work for
some Piedmont and Milan papers. At this time also he
translated, in abridged form, Adolph Franch's
book on the Cabala. In 1844 Benedetti was named
superintendent of the Pic Scuole Israelitiche at Leg-
horn. In 1848 he became one of the most militant
participants of the Mazzinifaction, and took an
active part in the publication of the "Corriere Li-
vornoese."

When the Austrians invaded Leghorn, Benedetti
left the city in order to return to his native province,
Piedmont. He remained some time in Turin actively
engaged as a journalist, and when Cavour Cor-
renti founded the "Progresso," Benedetti became a
member of the editorial staff of that paper. After
its cessation Benedetti went back to Novara, and
after having delivered public lectures on history he
founded and edited the paper "La Vedetta," which
served as intermediary between free Piedmont and
Lombardy, then still under the Austrian yoke.

In view of the changed political situation pro-
duced by the policy of Victor Emmanuel and of his
minister Cavour, Benedetti decided thenceforward
to devote his life to science and literature. In 1862
he became professor of Hebrew at the University of
Pisa, and retained the position till his death. He
also contributed from time to time to local papers of
his new dwelling-place. He devoted the greater part
of his energy to scientific publications; distinguish-
ing himself by his exact knowledge of the bibilogra-
phy of each subject he treated, by the severe method
of research that he applied to every topic he dis-
cussed, and, above all, by the choice language he em-
ployed.

One of the most interesting of Benedetti's works
was his "Vita e Morte di Mosè," 1879, wherein he
gathered and translated the legends concerning the
great Hebrew legislator. His "Cantico Sacro di
Giulio Levi," 1871, a translation of the poems of
Judah ha-Levi, helped largely to acquaint the Italian
public with the Hebrew poetry of the Middle Ages.

Besides the above-mentioned works Benedetti pub-
lished: "Il Terzo Centenario di Galileo," a historical
tale, Pisa, 1864; "Dei Metodo di Galileo nella Filo-
lologia," Turin, 1863; "Della Eucaristia Romana,"
Florence, 1863; "Elia Pinocchietti Toscanelli,"
Pisa, 1877; "I Tedici Naturali" (translated from
the Hebrew), Pisa, 1871; "La Leggenda Ebraica
del Dottor Martini e la Perdanzio sullo Stesso Ar-
gomento," in "Annali della Societa Italiana per gli
Studi Orientali," ii. 2; "Giuseppe Levi," a biography
of the famous Italian poet, Florence, 1876; "Mar-
nona Foa Uzielli," biography, Leghorn, 1889; "Del
Prospett Stu di sul Talmud e Specialmente sull'Ag-
gradina," in "Proceedings of the Fourth Congress
of Orientalists," held in Florence, 1878, Florence,
BENEDICT VIII: Pope from 1012 to 1014. A great persecution of the Jews took place during his pontificate. A terrible earthquake and hurricane visited the city of Rome on Good Friday, 1051, and the following day, in which many persons perished. According to the views of that time, this visitation was considered as a punishment sent by God; and the pope was persuaded, by one who pretended to have discovered the cause of the divine anger, that the Jews had insulted the host while the Christians were paying their adoration to the cross. An inquiry, conducted with all the partiality which characterized that epoch, having demonstrated the veracity of the alleged facts, Benedict ordered the execution of the guilty Jews. According to Zunz, the sippoth היה פנים, written by Simeon ben Isaac, refers to this persecution.

Bibliography: Vogelstein and Rieger, Geschichte der Juden in Rom, i. 211, 213, 354; Berliner, Geschichte der Juden in Rom, ii. 7; Zunz, Altertumsgeschichte, p. 248.

BENEDICT XII: Pope from 1334 to 1342. He was a cardinal, and was elected pope Dec. 30, 1334; he died April 25, 1342. Benedict, being just then deposed by the Council of Constance, did not live to see his bull enforced, but it bore its fruits; and the sad end of the Jews of Spain was due to this schismatic pope and the schismatic rabbi Burgos.


BENEDICT XIII: Pope from 1417 to 1423; he issued a bull regulating Jewish conversions.


BENEDICT XIV: Pope from 1740 to 1758. He was a splendid man, and by his measures for the protection of the Jews, the community was forbidden to build more than one synagogue poorly equipped. The Jews were not allowed to eat, bathe, or trade with Christians. They were not to hold any public office; not to follow any handicrafts, nor even to practice medicine. They were compelled to wear a red or yellow badge, and three times a year, during Advent, at Easter, and in the summer, they were to attend Christian sermons. Benedict, being just then deposed by the Council of Constance, did not live to see his bull enforced, but it bore its fruits; and the sad end of the Jews of Spain was due to this schismatic pope and the schismatic rabbi Burgos.

Benedict, Moses

Composer, conductor, and teacher of music; born at Stuttgart, Germany; died in London, June 5, 1885.

He was educated at the school of the painter Christian Gottlieb Schick, with whom he corresponded for years. He was an intimate friend of the poet Christian Gottlieb Schick, with whom he corresponded for years.

Bibliography: Dictionary of National Biography; Grove, Dictionary of Music; London newspapers, June 6, 1885; Hervey, Celebrated Musicians.

Benedict, Sir Julius

Composer, conductor, and teacher of music; born at Stuttgart, Germany; died there July 8, 1832. He was destined for the profession of surgeon. With his brother Seligmann Löb he was sent in 1785 to the Karlschule in Stuttgart. Later he took up the conducting of the banking business of Benedict Brothers. Moses showed considerable talent for art, and as a painter of miniatures was particularly clever. He was an intimate friend of the painter Christian Gottlieb Schick, with whom he corresponded for years.

Bibliography: Schmitt'sche Chronik, Nov. 12, 1895.

Benedict, Marcus. See Benet, Mordiah.

Benedict, Moses: German banker and artist; born in 1772 at Stuttgart, Germany; died there July 8, 1832. He was destined for the profession of sculptor. With his brother Seligmann Löb he was sent in 1785 to the Karlschule in Stuttgart. Later he took up the conducting of the banking business of Benedict Brothers. Moses showed considerable talent for art, and as a painter of miniatures was particularly clever. He was an intimate friend of the painter Christian Gottlieb Schick, with whom he corresponded for years.

Benedict, Naphtali. See Benet, Naphtali.

Benedict of York: Leading member of the Jewish community in York, England, at the end of the twelfth century; died in 1189. Together with Jacob of York he attended the coronation of Richard I., and in the riot which took place on that occasion was forced to submit to baptism, when he took the name of William. Afterward he appealed to the king, who permitted him to return to his religion, though this was against the canon laws.
Benedict of York

His death occurred soon after this at Northampton (Roger de Hoveden, "Chronica," ed. Stubbs, i. 312). His widow and children were burned alive in it during the York riot of Easter, 1190.

Bibliography: Jacob, Jews of Anglo-Norman Land, pp. 18, 105.

Benedictions

Blessings, or prayers of thanksgiving and praise, recited either during divine service or on special occasions. They were, according to rabbinical tradition (Ber. 33a), instituted and formulated by the founders of the synagogue, the "Anshe Knessetha-Gedolah" (Men of the Great Synagogue), "the hundred and twenty elders" at the head of the commonwealth in the time of Ezra (Meg. 17a; Yer. Ber. ii. 4d; compare Yad ha-Hazakah, Tefillah u-Birkat Kohanim, i. 4; Ber. i. 5). Thanksgivings in the form of "Baruk Yhwh" (Blessed be the Lord) were occasionally used in the time of the Patriarchs, the Judges, and the Kings (see Gen. xxiv. 27; Ex. xviii. 10; Ruth iv. 14; I Sam. xxi. 18). The recitation of the Shema' every morning in the Temple was preceded by one benediction, and followed by three benedictions, which consisted of EMET WE-YAZER, the 'Abodah, and the Priestly Blessing (closing with "Shalom"=peace; Tanhîr iv. 1). In the synagogue the Shema' is preceded by two benedictions, one for the light of day: "Yзер-Ər" (see Liturgy), closing with "Blessed be He who created the lights!" and one for the law: ARAH RABBAH, ending with "Blessed be He who loveth His people Israel!" and followed by one benediction beginning with EMET WE-YAZER and closing with "Ga'אל Yisrael" (Blessed be He who hath redeemed Israel!), after which the eighteen (or seven) benedictions follow. The Shema' in the evening is preceded by the benedictions MU'ÂRIB 'ÂRABIM, concluding with "Blessed be He who bringeth on the twilight!" and ARAH 'ÂLAM, closing with "Blessed be He who loveth His people Israel!" and followed by two benedictions, namely: " Ga'ål Yisrael," as in the morning, and "Hashkibenu" ("Grant us peaceful rest in the night!"); ending with "Blessed be He who guardeth Israel!" or, on Sabbath and holy days, with "Blessed be He who spreadeth the tabernacle of His peace over Israel!"
The prayer (Shemoneh 'Esreh) in the daily ritual of the synagogue consists of eighteen benedictions (Ber. 28a); the corresponding Festival prayer, of
seven (Tos. R. H. iv. 11); the one on fast-days, of twenty-four, six special benedictions being added to the eight of the daily prayer; each being followed by the response “Amen.” (Tos. Tanna. ii. 2-3).

A special benediction was also offered by Ezra the scribe in the reading from the Book of the Law, the assembly responding with “Amen! Amen!” (Neh. viii. 6). Hence it became the regular practice in both places.

Benevolently, it became the custom for great men to say the benediction, I took thee to be a heathen,” (Isa. xliii. 1). And Kohler, “The Psalms and Their Place in the Liturgy,” p. 178).

The benedictions recited at the reading from the Prophets, the Haftarah, one before and three or four after the reading on Sabbath and holy days, have the same character. They are thanksgivings for the words of comfort and of Messianic hope offered by the prophetic writings as interpreted by the Haggadah. Originally these also were accompanied by congregational responses (“Maseket Soferim,” xiii. 8-14; ed. Müller, pp. 181-185). Similarly the reading of the Hallel Psalms on the New Moon and holy days is preceded and followed by a benediction; the latter appears originally to have been also a benediction on Scripture.

Upon Being Fed.

From Scripture.

Accordingly, the words in Deut. vii. 10, “When thou hast eaten and art full, thou shalt bless the Lord thy God for the good land which He hath given thee,” are referred to the Rabbi to the benediction over the meal, to both the grace before the meal and the threefold benediction after it (Ber. 21a, 48b; Tos. Ber. vi. 7; compare Siflin. iv. 35; Josephus, “Ant. vii.” ii. 8 § 5; Letter of Aristobulus, § 194; Matt. xiv. 19, xv. 36, xxvi. 38; and compare xvii. 85). “Seeing Thou eat without washing the hands and without saying the benediction, I took thee to be a heathen,” and said to him, “Whoever eats or drinks enjoys the fruits of the sabbath without offering a benediction commits a most heinous and sacrilegious theft against God” (Ber. 35a, b).

Especially solemn, because accompanied with responses in accordance with the number of the participants, is the Birkat Mazon, consisting of three benedictions, later increased to four.

According to Tos. B-H. iv. 11; the one on fast-days, of twenty-four, six special benedictions being added to the eight of the daily prayer; each being followed by the response “Amen.” (Tos. Tanna. ii. 2-3).

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such miraculous escape or other joyous experience gave rise to another benediction. In fact, many Psalms are the outpouring of such thanksgiving (Ps. xlviii. 10, cxliii., 8; Job i. 21). Yet not only experiences of joy, but also severe trials, prompted the psalmist to offer thanksgiving, as in the case of Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job i. 21).

Every manifestation of divine protection and help became an opportunity for the pious Israelite to offer up thanksgiving in the usual form of a benediction; thus, after the victory over Sennacherib the people exclaimed: "Blessed be He who hath kept His holy place undefiled." (II. Mac. xv. 54). A similar benediction is given: "Blessed be Thou, the truthful Judge who dost cleanse the things hidden." (ib. xii. 41). Not only did the exercise of miraculous help from Providence give an opportunity for thanksgiving, as when Jehoiakim exclaimed: "Blessed be the Lord, who hath delivered you out of the hand of the Egyptians." (Ex. xvii. 19), but the very season or place which recalled the wondrous event to the memory of the people or of the individual gave rise to a benediction: "Blessed be Thou who bestowed a miracle unto me," or "unto our fathers of old." There is an instructive passage in the Book of Enoch: "Each time Enoch beheld some of the wonders of nature, he blessed the Lord of Glory, who had made great and glorious wonders to show the greatness of His work to the angels and the souls of men, that they might praise His work and all His creation...and bless Him for ever." (En. 40). Obviously, at the time Enoch was written, the Hasidim had already made it a custom to say a benediction at the sight of every great phenomenon of nature. "Och ma'aseh Bereshit." (Blessed be the Benedictions. Worker of Creation) (Ber. 36a; compare Ben Sirah [Eccles.] xiii. 11, "Look upon the rainbow and praise Him that made it").

In the course of time all these benedictions assumed a stereotyped form; and the rule is given by Rab that, to be regarded as a regular benediction (Ber. 40b), every benediction must contain the name of God, and by R. Johanan that it must contain the attribute of God's kingship. It was always the Name that called forth the response, since the verse Deut. xxxii. 3 (Hebr.), "When I call upon the name of the Lord, who hath deliveredyou out of the hand of the enemy," was interpreted in this sense by the Rabbis (see Sifre, Deut. 306). In view of this response in the synagogue, "Amen;" in the Temple, "Baruk Adonay" (Blessed be the Lord) was instituted as the one hundred daily benedictions. While the hundred benedictions were prescribed for the Temple, they were also established for the daily prayers.

In the case of the priests it was the practice to give each priest a prayer, andthe rabbis, in furtherance of this more formalized service, prescribed the benedictions in the daily prayers. As the priests, when offering the benedictions in the Temple, repeated their daily prayers, so the rabbis divided them into four classes: (1) such as are comprised in the daily prayer; (2) such as precede the performance of religious duties; (3) such as are offered for enjoyment; and (4) such as are offered on special occasions of thanksgiving and praise.

The following is a list of benedictions prescribed in the Talmud and adopted in the liturgy; each of them beginning with the formula "Blessed art Thou, O Lord, God, King of the Universe!"

1. Before retiring to rest at night: - ... who makes the bands of sleep fast upon mine eyes and slumber upon mine eyelids. May it be Thy will, O Lord, to make me lie down in peace and rise up again in peace. Let not my soul waver, nor my heart be troubled with thoughts of the joy of my soul be lessened; or evil imaginations trouble me, but let my bed be quiet before Thee, and give light again to mine eyes lest I sleep the sleep of death" (Ps. xxxiii. 6; A.V., Ps. 33.6). "For it is Thou who givest light to the eyes." (Ps. xxii. 10). "Blessed art Thou who givest light to the whole world with Thy glory." (Ber. 40b).

2. In the morning: before retiring to any benediction, one has to wash the hands and say: "... who hast sanctified us..." (see Talmud, B.B. 16b). "Who hast sanctified us..." (Netsah Yadavim). "Wakening thou the bands." (compare Tan., Korah, ed. Vienna, 1853). "It was King David who instituted the one hundred daily benedictions." (Ber. vii. 108b). According to Nahmanides (Yad ha-Haikal, Berakot, 1.4) divides the benedictions into three classes: (1) for enjoyment; (2) for the privilege of the performance of a religious duty; and (3) forms of liturgical thanksgiving and praise. Abudraham, in Hilkot Berakot, divides them into four classes: (1) such as are comprised in the daily prayer; (2) such as precede the performance of religious duties; (3) such as are offered for enjoyment; and (4) such as are offered on special occasions of thanksgiving and praise.

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Benedictions

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breathe n
restore
it unto
me hereafter.
So one
longday
as
take it from _^ ^ ^
^lve tjjanliS llnt0 xhee, O Lord my
'^Tnrereien of all'works, Lord of all souls
who restor^/^oute unto dead bodies."
■ cm hearing the cock- crow, one says: . . . who hast
l3> the cock intelligence to distinguish between day and
- opening
the eyes in the morning : " . . . who openest
On
the(fi)eves
of. the blind■ " (after Ps.cxlvi. 8).
ri When sitting up and moving one's limbs : " . . . who
t them that are
cxlvi. 0
loosest
. bound" (Ps.
who clothest the naked" (Ps.
(i!) When dressing.
am When standing erect: ' ' . . . who raisest up those that
are bowed down " (compare ' Halakot Gedolot," ed. Hildesheimer, p. '")• When sitting up : "Who liftest up those that are
107lO) When stepping upon the ground : " . . . who spreadest
forth the earth above the waters " (Ps. exxxvi. (i)
111) On stepping forth to walk : ".... who hhast made Ann
the steps of man " (Ps. xxxvii. 23) .
112) When putting on shoes: "... who hath supplied me
with every want."
(13) When girding the belt about oneself: . . . who girdest Israel with might" (Jer. xiii. 11 ; Ps. xlv. 7).
'(14) When putting on a head-covering : "... who crownest
Israel with glory" Usa. lxi. 10; 1X3 = "glory," name for
111'(Thei following alternative is not found in the Talmud, and is
disallowed in Shulhan 'Aruk, Orah Hayyim, xlyi. 6: " . . .
who givest strength to the weary.")
do) When washing the face: "... who removest sleep
from mine eyes and slumber from mine eyelids."
Here follows a prayer for a day free from sin and temptation
and graced by favor of God and man, which closes thus : " . . .
who bestowest loving-kindness " (late addition, "upon Thy
people Israel").
(16) Every one must offer three benedictions daily, namely :
"... who hast made me an Israelite (or who hast not made
me a heathen)"; "... who hast not made me a woman";
"... who hast not made me a slave tor a boor] " (Tosef.,
Ber. vii. 18; Yer. Ber. ix. 2, p. 13b; Men. 43b; "Halakot Gedo
lot," p. 77. Persian and Greek parallels are given by Joel, " Blicke
in die Beligionsgeschichte," i. 119 : Kaufmann, " Monatsscbrift,"
pp. 14-18) . For woman the benediction is substituted : "...
who hast made me according to Thy will."
The following benediction adopted in the Prayer-Book is, ac
cording to Yer. Ber. Ix. 3, preserved In full in Yalkut, Wa'ethanan, 836, offered by the angels at the time when the Shema' is
recited by Israel : " Thou wast one ere the world was created ;
Thou hast been the same since the world hath been created.
Thou art the same in this world and the same In the world to
1893, come. Sanctify Thy name through those that sanctify it,
. . . who sanctiflest Thy name among the multitudes."
'17) Before and after the reading of the Psalms in the morn
ing service : Bakuk she-Amar arid Yishtabbah.
(18, 19) Before reading Shema' in the morning, "Yozer Or"
and Ahabah Rabbah.
120) After Shema', Emet we-Ya?zib.
(21-39) The " 'Amidah," seven (or eighteen, increased later
"n to nineteen), benedictions, consisting of three principal
benedictions of praise at the beginning, three at the close, and
twelve or thirteen (on week-days ; on Sabbath and holy days
only oue) inserted in the middle .see Shemoneh 'Esreh). In
case of need one benediction, Habinenc. containing the con
tents of the twelve, is offered as substitute for week-days also
(Ber. 29a).
<40) Before the reading from the Law two different beneTO'tions were in use in the third century, and both have been
aoptedinthe Prayer-Book; one beginning, "... who teach
er tne Law to Thy people Israel," and ending with, "... who
^commanded us^to occupy ourselves with the words of the
„. '• pe other, "... who hast chosen us from all peoples
™ ™»
Thy Law,"
and closing
who
ewest
the #ven
Law."usAfter
the reading:
"...with,
who "...
hast given
Law of truth and hast planted everlasting life in our

midst"; and closing with. "... who gavest the Law" (see
Ber. lib ; " Masseket Soferim," xiii. 8) .
(41) The benediction "Hashkibenu" in the evening prayer
has been mentioned above : this is followed on week-days by :
(42) " Barak Adonay le-'Olam," Psalm verses corresponding to
the "Baruk she-Amar," which are concluded with the bene
diction referring to the Messianic kingdom : "... the King
who will reign forever and aye over all His creatures."
(43) Before and after the recitation of Hallll as mentioned
above.
(44) " Musaf " consists of seven benedictions, with the excep
tion of that of New-Year, which has three more.
(45) The benedictions before and after the Haftaeah, men
tioned above.
(40) To the same category as the preceding belong the bene
diction before and that after the recitation of the Megillah or
scroll of the Book of Esther on Purim (Meg. 21b).
(47) The benediction over the reading of the four scrollsCanticles, on Passover; Ruth, on Sbabu'ot; Ecclesiastes. on
Sukkot; and Lamentations, on the Ninth of Ab, mentioned in
"Masseket Soferim," xiv. 3, has fallen into disuse, as has also
the benediction over the reading of the Hagiographa (ih. 4).
(48, 49) On putting on the tallit and the teflllin on the arm and
the forehead respectively (Ber. 60b ; Yer. Ber. ix. 2, 14a ; Tosef.,
Ber. vii. 10; and Men. 30a, 42b!.
(30) Benediction for the Aaronites when they offer the priestly
benediction (Sotah 39a) .
(51) On kindling the lights on Sabbath and festival eve
Ber. ix.); see Blessing, Peiestly.
(52) On kindling the Hanukkah lights, with the additional
benediction : " . . . who hast done wonders to our fathers in
days of old at this season " (Shab. 23a).
(53, 54) Kiddush and Habdalah, q.v.
(55-62) On affixing a Mezuzah to a doorpost: "... who
hast sanctified us by Thy commandments and enjoined us to
affix the Mezuzah." Similarly, on building the battlement for
the roof prescribed in Dent. xxii. 8 ; on the consecration of the
Hallaii, or Teramah ; on the 'Ercb ; at the performance of
the ritual slaughtering, and the covering of the Wood, special
blessings are said, as also at the removal of the leavened bread
tiefore Passover and the eating of the Mazzah ; at the counting
of the days of 'Omer ; at the preparation for and first entering
into the Sukkah; on the blowing of the SHOFAEon New-Year's
Day; at the performance of the rite of ablution of persons and
vessels (Yer. Ber. ix. 2, p. 14a; Tosef., Ber. vii. 9-10; "Yad,"
Berakot, xi.; Baer's Prayer-Boole, pp. 570-571; Ber. 51a).
(03, 64) On betrothal and marriage, see Beteotual and
MARRIAGE.
(65) On circumcision, sec Circumcision.
(06) On redeeming the first-born, see Pidyox ha-Bex.
(07) Over the mourners' meal (Ket. 8b). see Funeral Rites.
(68) On the arrival of a new season, or of any joyous event in
one's life : " . . . who hast kept us in life and preserved us and
permitted us to reach this season."
Thanks(69) Blessing over the bread: "... who
giving- for hast brought forth bread from the earth"
Enjoyments. (Ber. vi. 1, 38a, after Ps. civ. 14).
(70) Over the wine: "... who hast created
the fruit of the vine " (Ber. vi. 1).
(71 ) Over food other than bread prepared of flour : " . . . who
hast created various kinds of food " (Ber. 36b).
(72) On eating fruit which grows on trees : " . . . who hast
created the fruit of the tree " (Ber. vi. 1).
(73) On eating fruit which grows on the ground : " . . . who
hast created the fruit of the ground " (Ber. vi. 1) .
(74) After having finished the meal, see Grace After Meal.
(75) A benediction containing in abridged form three of the
usual graces after meals, after having eaten such fruits as the
Holy Land is especially blessed with, such as grapes, dates, figs,
and pomegranates, or after having taken wine or partaken of
other food than bread.
(76) On eating food that does not grow on the ground, or drink
ing water, or other liquor: "... by whose word all things
have been made to exist " (Ber. vi. 3).
(77) After partaking of any of these, or of fruit: "... who
hast created beings and what they need. For all that Thou
hast created to sustain therewith the life of each living being,
blessed be He who livest forever" (Ber. vi. 8; Tos. iv. 16 ; ac
cording to R. Tarfon, before the eating, Yer. Ber. 10b) . In
Yer. Ber. i.e., and Tosef. Ber. iv. 4 other benedictions over spe
cial kinds of food are given ; but these were not adopted by the
casuists.
(78) On smelling : " Blessed art Thou who hast created fra


Benedictions

THE JEWISH ENCYCLOPEDIA

Beneict

grant woods," "fragrant spices," and "fragrant oils," "olive

and "olive trees" (Ber. 43b). (79) On seeing lightnings, fallings

or "fragrance" (Ber. iv. 4). (81) At the sight of the sea: "... who

 Saved "Benedictus" Coenraad: "Mohel" and

surgeon at Surinam, Dutch Guiana, about 1830. Nothing is known of

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Benedikt, Rudolph: Austrian chemist; born at Döbling July 12, 1852; died in Vienna Feb. 6, 1896. He was educated at the Polytechnic (High
School of Vienna, where in 1872 he was appointed an assistant lecturer of technical chemistry. In 1890 he was nominated to a similar post in connection with the studies in analytical chemistry, and in 1890 was appointed full professor. His principal work is "Die Künstlichen Farbstoffe," 1883. Among his articles in technical journals are: "Ueber Salze und Borsturz," in "Vortrag. Gegeben in der Deutschen Chemischen Gesellschaft," Berlin, 1874; and "Halogenverbindungen" in "Sitzungsberichte der Kais. Akademie der Wissenschaften," Vienna, 1884.


K. M.

Benet, Mordecai B. Abraham (Marcus Benedict): Talmudist and chief rabbi of Moravia; born in 1733 at Csurgo, a small vil-

age in the county of Stuhlweissenburg, Hungary; died at Carlsbad Aug. 12, 1838. As Benet's parents were very poor and consequently unable to engage a teacher, they sent their son when only five years old to his grandmother at Nikolsburg. There Gabriel Markbreiter provided for the tuition of the gifted child for a period of six years, and then sent him to Ittingen, Alsace, the rabbinic academy of which place was Markbreiter's brother-in-law. The latter became Benet's teacher, and took great delight in his pupil's wonderful development.

Child. Benet's "bar mitzvah" (religious majority) celebration his teacher showed the guests, to their great astonishment, three of the boy's manuscripts—a commentary on the Pentateuch, a commentary on the Passover Haggadah, and novelle on the Talmud.

From his thirteenth to his fifteenth year Benet devoted himself exclusively to the study of the Bible, with the aid of the Jewish commentaries and of the Haggadah in Talmud and Mishnah; and his strictly halakic studies he completed later in the yeshibah of Joseph Steinhard at Prift, where he remained three years. He then went as a "haber" to Prague, where Mehr Karpeles started a private "kula" for him; and though Eckiel Landau conducted a large yeshibah in the same city, a number of able Talmudists came daily to hear Benet's discourses. After stay-

ing at Prague two years he married Sarah Pinkel (died 1889), the daughter of a prominent well-to-do citizen of Nikolsburg. Here he settled in 1773, and within a year was made "rabbi of the community of Nikolsburg and the chief rabbi of Moravia. Later he received offers also from Presburg and Cracow, but yielding to the solicitations of his congregants he remained at Nikolsburg. Overstudy, however, had brought on a nervous affection in his youth, which clung to him throughout life, and was the cause of his death, which, as stated, took place at Carlsbad, whither he had gone for treatment. His body was buried temporarily at Lichtenau, near Carlsbad, but seven months later was permanently interred at Nikolsburg in accordance with his will.

Although Benet's works are neither numerous nor exhaustive, they are among the classic products of Talmudic literature in the eighteenth century. They are (1) "Hira Mordecai" (The Commentary of Mordecai), Vienna, 1813, a commentary on the Talmud; (2) "Magen Abot" (Shield of the Father), Zolkiew, 1835, a treatise on the forty-two rules proscribed on the Sabbath; (3) "Ha-ha Mor" (Mountain of Myrrh), responsa, with allusion to the rabbinical explanation of the name "Mordecai" by "Mara dakya" (= pure myrrh); (4) "Parashat Mordecai" (The Explanations of Mordecai), Sziget, 1889, responsa; and (5) "Tschiki Mordecai" (Mordecai's Purple Garment), Lemberg, 1893, halakic and haggadic discourses.

All these works clearly show Benet's keenness, wide knowledge of rabbinical literature, and what is still more important, his logical and strictly scientific method. In contrast to his friends Moses Sofer and Alkalai Eger, who were casuists, Benet avoided casuistry in discussing involved halakic questions, gaining his ends by means of a purely critical explanation and a systematic arrangement of the matter. An excellent example of Benet's criticism is his letter to the chief rabbi of Berlin, Zehi Hirsch Levin, whom he tried to convince of the spuriousness of the collection of responsa "Besamim Rosh." This collection was published by Saul Benzak, Levin's son, as the work of Asher b. Jehiel ("Paradis Mordecai" No. 3; "Literaturblatt des Ori-

ents," v. 53, 53, 149). A comparison of Benet's criticism on the work with Zunz's remarks on it in "Ritus," pp. 515-526, can by no means fail to excite admiration of Benet's method. Benet's works differ in other respects from those of his contemporaries. While his style is clear and elegant, and his language a pure Hebrew, the style of his colleagues is confused and barbarous, and their language an incorrect Hebrew mixed with the corrupt Aramaic found in rabbinical literature. Moreover, Benet's attitude toward the strict orthodoxy of his friends and colleagues was exceptional, and may be attributed to his knowledge of modern thought (compare his letter to Zehi Hirsch Levin in "Literaturblatt des Ori-

ents," v. 54). These characteristics gave him an independent position in the struggle between ortho-

dox and the so-called "spirit of enlightenment."

Though Benet's course in this struggle was in accordance with his early training and station in life, he was probably the only orthodox rabbi who thoroughly understood the Reform movement of thought into which it was still more important, his logical and strictly scientific method. In contrast to his friends Moses Sofer and Alkalai Eger, who were casuists, Benet avoided casuistry in discussing involved halakic questions, gaining his ends by means of a purely critical explanation and a systematic arrangement of the matter. An excellent example of Benet's criticism is his letter to the chief rabbi of Berlin, Zehi Hirsch Levin, whom he tried to convince of the spuriousness of the collection of responsa "Besamim Rosh." This collection was published by Saul Benzak, Levin's son, as the work of Asher b. Jehiel ("Paradis Mordecai" No. 3; "Literaturblatt des Ori-

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BENFELDEN : Town inAlsace, 17 miles from Stras-
bourg. It was, in the year 1848, when Europe was devastat-
ed by the Black Death (the spread of which was ascribed to the Jews), that a council was held of the representatives of the towns in Alsace to consider the proper course to be adopted with reference to the Jews. One of the leading spirits in the council was Bishop Berthold of Stras-
bourg, who firmly demanded that the Jews be entirely destroyed. The representatives from Strasbourg maintained a gallant struggle against the superstiti-
ous bigotry that sought some scapegoat for the evil that had befallen the land, and against the culpabil-
ity and incapacity that scented a prospect for plunder.
The struggle was useless, and it was decided that all the Jews should be banished from the cities of the upper Rhine. The result of this decision of the Council of Benfelden constitutes one of the most tragic chapters in the gloomy history of the persecution of the Jews.

**Benfey, Theodor:** German Sanskritist and comparative philologist; born at Nuremberg, Jan. 28, 1809; became a convert to Christianity in 1848; died June 20, 1881. His father, who had seven children besides Theodor, was a Jewish merchant deeply versed in the Talmud. Theodor received his preliminary training at the gymnasium in Göttingen, which he left at the age of sixteen for the university of the same city. As a university student he devoted himself to classical philology, and remained in Göttingen— with the exception of the years 1837 spent at Munich—until 1839. On Oct. 24, 1839, he received the degree of Ph.D., and the year following became privat-dozent. He left Göttingen in 1839 and lived in Frankfort-on-the-Main for two years. Here he occupied himself with a translation of Terence, his only printed contribution to classics; and, what was of far more importance for his life-work, devoted himself seriously to Sanskrit. In 1842 he left Frankfort for Heidelberg, where he contemplated teaching Sanskrit, but his love for his alma mater was too strong to permit him to become a member of the faculty of another university. Accordingly, in 1844, he returned to Göttingen, where he began his teaching rather in classical than in Oriental or comparative philology. Gradually, however, he concentrated his energy on Sanskrit and comparative linguistics. Benfey’s teaching covered a large range within his chosen limits. In addition to his regular work he lectured on Indian antiquities, on the Avadana, and, going further afield, gave courses in ethnography from the linguistic point of view (1843), and in Bengali and Hindustani (1863–64). It is interesting to note that, in 1848, he lectured on the affinity of the Egyptian and Semitic groups of languages. This single series of lectures, together with the book which was the result of the course—"Über das Verhältnis der Ägyptischen Sprache zum Semitischen Sprachstamme," 1844—was his only important work that deals with Semitic languages.

His literary activity began comparatively late. Before 1829 he published very little. Even his doctoral dissertation, "De Liguris," and his dissertation to obtain the tenia legendi, "Observationes ad Amorensis Fragmenta origina," remained untranslated. Besides the translation of Terence in 1837, already referred to, and a few reviews, his only work published prior to 1836 was one written in collaboration with Moritz A. Stern, "Über die Münznamen Einiger Alten Völker," 1838.

The silent years before 1839 had been a time of preparation, but after that period his contributions to linguistics were numerous. His "Griechisches Wörterbuch," 1838–43, won the Volney prize. The year 1849 saw the appearance of his article on "India" in Erich Senecit's and Sanskrit and Greuter's "Encyklopädie der Wissenschafsten und Kunste," and his Semitic contribution, already noted, was published in 1844. In 1847 he brought out the first German edition of the Old Persian Inscriptions, basing his work mainly on Rawlinson’s results, which had appeared the previous year. The year 1848 was the date of Benfey’s edition of the Sūtra Veda, with introduction, glossary, and translation. He published in 1832 his "Volständige Grammatik der Sanskritsprache," and followed this the next year with his valuable "Chevostatical aus Sanskritwerken," and in 1853 his "Kurze Sanskrit-grammatik." His two English books—the "Practical Grammar of the Sanskrit Language" (1863–66), and the "Sanskrit-English Dictionary," 1866—were, as he himself recognized, less creditable to his scholarship than were his earlier works. The results of his studies in comparative literature were summed up in his translation and commentary on the Panchatantra, which appeared in 1859, and is still a standard. In the preface of this work, which comprises the entire first volume, he traces the development of the various important Indian tales through other Oriental works. Literature to European collections of beast fables and stories, partly through the intermediation of Jewish translators (see KALFOF-FENING). His last great work was the "Geschichte der Sprachwissenschaft und Orientalischen Philologie in Deutschland," 1869. Here he traces the history of Oriental research in Germany, both in Semitics and in Indo-Iranian, down to his own time, with a thoroughness which makes the work still one of the most valuable of its kind.
of value. After 1869 he published no books, although he continued to write reviews and magazine articles. At his death he left material, which he had been gathering for years, for a grammar of Yiddish. This he had hoped to make the chief production of his life. Unfortunately this work was left in such a chaotic state that it is impossible to edit it or to know what the author's conclusions were to have been.

Benfey's rise was by no means rapid, yet he never lost patience, even when those inferior to him in age or ability were promoted over him. Beginning his work at Göttingen in 1834 as privat-docent, he waited fourteen years before he became assistant professor without salary, in 1848, after which a second period of fourteen years elapsed before he was appointed professor in 1862. Under these circumstances he made several efforts to gain a more profitable position elsewhere, but all his endeavors in this direction were in vain.

As a teacher Benfey was broad, and his interests were manifold. Few men have exercised an influence over more pupils, for he was a teacher as well as a scholar. This breadth of view explains the reason why he founded no school, and trained no pupil who can be said to have succeeded him to carry on his work in the same spirit. He established a periodical, "Orient und Occident," in 1862, to defend his scientific principles, and both lie and his students contributed to it numerously. Unfortunately the magazine had to be discontinued when he was only twenty years old. He died of consumption when scarcely past his twentieth year. His sister was the actress Estelle Burney, who collaborated in his plays, and was his teacher nurse during his long illness.

Bibliography: Jewish Chronicle, Sept. 13, 1895; The Sketch, Sept. 18, 1895.

M. H.

BENHAM, ARTHUR: Dramatic author; born in 1873; died at Brighton, Eng., Sept. 8, 1896. He was a playwright of considerable promise, and was the author of two plays, "The County," and "The Awakening"—the latter produced for a short run at the Garrick, and the former at Terry's Theater when he was only twenty years old. He died of consumption when scarcely past his twentieth year. His sister was the actress Zelma Burney, who collaborated in his plays, and was his teacher nurse during his long illness.

Bibliography: Jewish Chronicle, Sept. 13, 1895; The Sketch, Sept. 18, 1895.

G. L.

BENI-ISRAEL: Native Jews of India, dwelling mainly in the presidency of Bombay and known formerly by the name of Shanvar Telis ("Saturday Oil-Pressers") in allusion to their chief occupation and their Sabbath-day. The Beni-Israel avoided the use of the name "Jew," probably in deference to the prejudice of their Mohammedan neighbors, and preferred the name Beni-Israel in reference to the favorable use of the term in the Koran (sura ii. 110). According to their own traditions, they are descended from the survivors of a band of Jews fleeing from persecution who were wrecked near the Henery and Kinyoy islands in the Indian ocean, fifteen miles from Cochin, formerly the chief emporium of the trade between Arabia and India. Seven men and seven women are stated to have been saved from drowning; and from them are descended the Beni-Israel. This is said to have been from sixteen hundred to eighteen hundred years ago. Benjamin of Tudela appears to have heard of them in the twelfth century, and Marco Polo in the thirteenth; but they were first brought to the knowledge of Europeans simultaneously with the White and Black Jews of Cochin on the Malabar coast, by Christian missionaries in India, like Rev. C. Buchanan and Wilson.
at the beginning of the nineteenth century. On
the advent of the Sassoons family at Bombay, more
direct interest was taken in the Beni-Israel by
Western Jews, and much educational work has
since been done among them.

The Beni-Israel themselves refer to two religious
revivals among them during their stay in India: the
first, placed by them about 900 years ago, due to
David Rahabi, and another, about the year 1796,
due to Samuel Dvurex. According to tradition, Rahabi was a Cochin Jew,
History, whose family had come from Egypt,
and on visiting the Beni-Israel he found among them several customs similar to those
current among Jews, and to test them he gave their
women some fish to cook, including some that had neither fins
nor scales. These they separated from the others, saying
that they never ate them. Rahabi was thereupon satisfied
they were really Jews, and imparted instruction to them.

After the attention of the European Jews
had been called to the Beni-Israel, the
rites and ceremonies of the latter were as
similated to those of the Sephardic Jews,
and prayer-books in
Mahrati, their vernacular, have been pro-
vided for them. Previously, however, to
this their festivals and customs differed
considerably from the rest of the Jews both
in name and in ceremony.

The festivals of the Beni-Israel, before
they became acquainted with the ordinary religious
calendar of modern Jews, had only
native names, one act of which was in Mahrati
and the other in Hindustani. The latter are attributed
to the reforms of David Rahabi. Many of the names
in the former end in "San," meaning "holiday," and
among them are the following:

Navyacha Sau ("Closing-of-door holiday"), on the
tenth of Tishri, during which they fasted from five
o'clock in the evening until the next evening at seven. During it they
did not sit in their parlors, and the men opened their doors for a
few hours to visitors, who were served some snacks.

Khitchocha Sau ("Pudding holiday"), on the evening of the
fifth of Tishri. This was celebrated by eating "khit," a
sort of pudding made of corn meal mixed with
Festivals. cereals and sugar, and served with butter
and honey, being placed near the dish.

Didaruthi Sau ("Closing-of-door holiday"), on the
tenth of Tishri, during which they fasted from five
o'clock in the evening until the next evening at seven. During it they
did not sit in their parlors, and the men opened their doors for a
few hours to visitors, who were served some snacks.

Anasa Dakhaca Sau ("Anothing holiday"), on the
fourteenth and twentieth of Nisan. This was celebrated by
choosing a certain day of the month and inviting
some friends and family to join.

Rahabi was thereupon satisfied
they were really
Jews, and imparted
instruction to them.

The other festivals,
chiefly known by the
name of "Roja" (fus-
ing), appear to have
been of later intro-
duction, and are con-
nected with the
reforms of David
Rahabi. These are
as follows:

Navyacha Roja, a fast held
throughout the month of
Ab, corresponding to the fast of Roman, but not
recognized by the Beni-Israel.

Navyacha Roja, a fast held
throughout the month of
Ab, corresponding to the fast of Roman, but not
recognized by the Beni-Israel.

Eamzan, a fast held
throughout the month of
Ab, corresponding to the fast of Roman, but not
recognized by the Beni-Israel.

Navyacha Roja, a fast held
throughout the month of
Ab, corresponding to the fast of Roman, but not
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nected with the
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Rahabi. These are
as follows:

Navyacha Roja, a fast held
throughout the month of
Ab, corresponding to the fast of Roman, but not
recognized by the Beni-Israel.
Beni-Israel of Bombay. (From Wilson, "Land of the Bible.")

Elijah the Prophet; while still later the custom of fasting throughout the whole month of Elul seems to have been borrowed from the Mohammedans. The feasts of Pentecost and Hanukkah seem to have dropped out of use. It would appear that before the second revival under Samuel Dvekar the only other remains of Judaism current among the Beni-Israel were the strict observance of the Sabbath, circumcision, and the reading of the Shema', which is the sole piece of Hebrew retained by them. The latter was said at every meal, at wedding festivities, at burial-feasts, and indeed on all sacred occasions. The only animals considered fit for food were fowl, sheep, and goats. The Beni-Israel probably refrained from beef, in order not to offend their Hindu neighbors.

It is difficult at this time to determine with any degree of accuracy the relative age of the customs they follow. Even before the religious revival of 1796 the Beni-Israel customarily removed the sciatic nerve from animals used for food, and they salted the meat in order to abstract the blood from it; otherwise they did not observe the law of shehitah and bedikah. They also left a morsel of bread or rice in a little dish after they had dined. Among them the birth of a girl was celebrated on the sixth night, and that of a boy on the sixth and eighth; and on the latter day the rite of circumcision was performed. Girls were usually betrothed some months before marriage; and until the wedding they wore the hair flowing from their shoulders. At the betrothal ceremony the intended bride and bridegroom sat face to face and dined together, sweetened rice being served to the assembly. On the day when the marriage ceremony was to take place the bridegroom, who had been crowned with a wreath of flowers, was led in procession on horseback to the bride's house, and the ceremony

Beni-Israel Family at Bombay. (From a photograph.)
took place under a booth. At the feast held before the wedding took place a dish containing a piece of leaven cake, the liver of a goat, fried eggs, and a twig of "subja" was placed with burning frankincense on white cloth, and after the Shema' had been repeated the dish was taken inside and, with the exception of five pieces of the cakes and liver, which were set aside for the person officiating as priest, the food was eaten. Polygamy is allowed, and in some cases divorce is given according to the civil law; but the Beni-Israel did not practise "get," "yibbum," or "halizah." An adulteress and her issue are regarded as "Black Israel."

After burials the mourners wash both themselves and their clothes, and on the third day the house is cleansed; the ceremony being known as "Tirova," or the "Third-Day Cleansing." When a person died, all the water was emptied from the pots in the house, and the body was buried with the head toward the east. Grape-juice or milk was drunk by those visiting the mourners in the evening during the days of mourning. It was customary for relatives and friends to bring "meals of condolence" to the house of mourning. On the seventh day after burial there was a mourning ceremony known as the "Jaharuth," in which a dish, containing cakes and pieces of liver, and a glass of liquor, was placed on a white sheet. After repeating the Shema' about a dozen times, the contents of the glass were drunk in honor of the dead; and after the food was eaten, the chief mourner was presented with a new turban by a relative. Jaharuth was also observed on the first, sixth, and twelfth months. If a boy were born after a vow made by the mother, his hair was not shaved for six or seven years, after which period it was completely shaved and weighed against coins (gold or silver), to be given in charity. The shaved hair was thrown into the sea and not burned. A feast was held in the evening, at which the mother was informed that she was free from her vow.

Formerly the Beni-Israel wore turbans, but now they use mainly the Turkish fez. The women adopt the Muslim dress, and are accustomed to wear anklets and nose-rings. Most of the Beni-Israel names have been changed from Hebrew to Hindu forms; thus, "Ezekiel" into "Has-sajil;" "Benjamin" into "Bunnajee;" "Abraham" into "Bunajee;" "Samuel" into "Saajee;" "Elijah" into "Elo-jee;" "Isaac" into "Isajee;" "Joseph" into "Isoshojee;" "Moses" into "Mosajee;" "Rahamim" into "Ramaajee;" "David" into "Da-wooljee;" and "Jacob" into "Achwoholjee." Their surnames are mostly derived from neighboring villages; thus, those who resided at Kehim were called "Kehmaker," and those who lived at Pun were named "Punker."

About 1795 Samuel Ezekiel Divekar, a Beni-Israel soldier in the East India Company's service, was captured by Tipu Sahib. He made a vow that if he escaped he would build a synagogue at Bombay. He succeeded in escaping, and built the synagogue Magen David, now called Sha'ar Ha-Rahamim, at Bombay, and introduced the Sephardic ritual from Cochin. The Beni-Israel shortly afterward attracted the attention of Christian missionaries at Bombay, who about 1813 brought Michael Stansor from Cochin, who, though a convert to Christianity, opened schools for the Beni-Israel in Bombay, Dombivali, and Pule for over thirty years; explaining to the children parts of the Old Testament, and rarely, if ever, speaking of Christianity to them.

The chief instrument in introducing the full knowledge of Judaism to the Beni-Israel was Shelomo (Solomon) Shurkam, who was wrecked near Bombay about 1836, and for twenty years acted as religious instructor of the community. Owing to his influence several new synagogues were built...
in the vicinity of Bombay, and a general interest in their religion was shown by the Beni-Israel. The advent of the Sassoons at Bombay brought the Beni-Israel into connection with the real life of Israel; and the family, as well as Christian missionaries, liberally supported religious, philanthropic, and educational establishments for the benefit of Beni-Israel. A special school for them was established in July, 1875, which, owing to the support given by the Anglo-Jewish Association, was enlarged in 1881, and now accommodates about 270 children.

As their native name implies, the original Beni-Israel were mainly oilmen or oil-pressers; but during the existence of the East India Company many of them adopted the career of soldier and obtained the highest rank, that of sirdar bahadur. Owing to the spread of education among them several have gone into learned professions and become engineers, doctors, and teachers.

The following are the chief places where Beni-Israel are to be found, with the population as given by the last accessible census (1891):

<table>
<thead>
<tr>
<th>Place</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmadabad</td>
<td>110</td>
</tr>
<tr>
<td>Alibag</td>
<td>90</td>
</tr>
<tr>
<td>Ambepore</td>
<td>39</td>
</tr>
<tr>
<td>Bombay</td>
<td>5,021</td>
</tr>
<tr>
<td>Borival</td>
<td>51</td>
</tr>
<tr>
<td>Karachi</td>
<td>130</td>
</tr>
<tr>
<td>Panvel</td>
<td>301</td>
</tr>
<tr>
<td>Roha</td>
<td>191</td>
</tr>
<tr>
<td>Revadinda</td>
<td>192</td>
</tr>
<tr>
<td>Roha Ashtami</td>
<td>333</td>
</tr>
</tbody>
</table>

Of recent years many works suitable for instruction have been translated into Marathi for the benefit of the Beni-Israel chiefly by the exertions of Joseph Ezekiel, whose works cover the whole cycle of Jewish ritual and liturgy; besides treatises on the Jewish religion and text-books of Hebrew grammar. In addition to these, several newspapers in Marathi were published, among them the "Bene Israelite" (Lamp of Judaism).

The task of determining with any degree of exactness the amount of Jewish blood that at present pervades the Beni-Israel is a very difficult one. In appearance they differ but slightly from their neighbors. They themselves are proud of their purity of descent, and point to the care taken by Jews of Cochin to separate the Black Jews, or proselytes, from the White. The use of the word "Ramzan" for the feast of the month of Zilh might seem to indicate that they were originally Moslem, and were converted to Judaism by David Hahash; but on the other hand, it may have been the word only that was adopted, the custom of fasting during that month being derived from the Sephardic ritual, which is that current in Cochin. If originally Jews, the Beni-Israel retained very little of Jewish custom until the revival under Divekar, except the institution of the Sabbath, the repetition of the Shema', and the rite of circumcision; but in this they resemble the Jews in China, who appear to have kept their purity of descent almost up to the present time. For a full discussion of this question, see COCHIN.

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J. E. J.

**Benisch, Abraham**; journalist and theologian; born at Drosau, a small town eight miles southwest of Klattau, Bohemia, in 1811; died at Hornsey Rise, a suburb of London, England, July 31, 1878. He studied surgery in Prague about 1836—while a commentary on Ezekiel which he had written was being published—with a view to preparing himself for a journey to Palestine. Together with his fellow-students, Albert Löwy and Moritz Steinschneider, he was inspired by the lofty mission of restoring Jewish independence in the Holy Land; and while still a student at the University of Vienna, he had attracted around him a large number of his coreligionists, to whom his scheme for the liberation of his Jewish fellow-countrymen commended itself. Largely through his efforts a secret society was formed, of which Benisch was appointed to act as emissary and visit certain foreign lands with a view to finding a suitable basis for the liberation and emigration scheme. The main reliance for support in carrying out the plans was placed on the English Jews. In 1841, in pursuance of his mission, Benisch came to London, where he submitted the essential part of his proposals to various persons, who opposed them unanimously. Although temporarily compelled to lay aside his plans, he never completely abandoned them. Soon after his arrival in London he devoted himself to Jewish journalism and literature, and acquired considerable influence in Jewish and Christian circles.
When among Christians Benjacob strenuously combated the once rampant conversion idea. In 1848 he became editor of the "Jewish Chronicle," which position he held till 1869, resigning the editorship again from 1875 till the year of his death. His editorial influence was exerted in favor of a moderate orthodoxy. He made quite a feature of the correspondence columns of the paper. Benjacob took an active part in communal affairs, and helped to found several learned societies, including The Biblical Institute and its allies, The Syro-Egyptian and The Biblical Chronological societies. These three were afterward fused into the Society of Biblical Archeology. In 1890, when the Alliance Israélite was started, Benjacob's hopes and ideals were revived, and by suggesting and aiding the inauguration, in 1871, of the Anglo-Jewish Association, he helped toward the realization of many of the hopes and aspirations of his youth.

Benjacob wrote numerous works in the domain of Bible studies, biography, travel, the defense of Judaism; and weekly articles contributed to the pages of the "Jewish Chronicle" during a period of nearly forty years. He left the copyright of the paper to the Anglo-Jewish Association, which, shortly after his death, sold it. His most important works were: (1) "Judaism Surveyed. Being a Sketch of the Rise and Development of Judaism from Moses to Our Days," 1874; (2) "Why I Should Remain a Jew," thirty-three letters contributed to the "Jewish Chronicle," and published posthumously. He also wrote: "Two Lectures on the Life and Writings of Maimonides," 1847; "A Translation of the Old Testament," 1851; "An Essay on Cobroso's Criticisms of the Pentateuch and Joshua," 1893. Benjacob also published an "Elementary Hebrew Grammar," in 1852; and a "Manual of Scripture History," in 1858.

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**G. L.**

**BENJACOB, ISAAC B. JACOB:** Russian bibliographer, author, and publisher; born in Bamegul, near Wilna, Jan. 10, 1801; died in Wilna July 2, 1869. His parents moved to Wilna when he was still a child, and there he received instruction in Hebrew grammar and rabbinical lore. He began to write early, and composed short poems and epigrams in pure Biblical Hebrew which are among the best of their kind in Neo-Hebraic literature. For several years he lived in Riga, where he was engaged in business, always studying and writing in his leisure hours. Later he became a publisher and bookseller and went to Lepzic, where he published his first work, "Miktamim we-Shirim" (Epigrams and Songs), which also contains an important essay on epigrammatic composition (Lepzic, 1843). Of the other works which he published there, his corrected edition of B.巴巴 bin Pakhuda's "Hobez ha LehaHot," with an introduction, a short commentary, and a biography of the author, together with notes and fragments of Joseph Kimhi's translation by H. Jellinek, is the most valuable (Lepzic, 1846); Königsberg, 1859, without the introduction).

In 1848 Benjacob returned to Wilna, and for the next five years he and the poet Abraham Bar Lebenson were engaged in the publication of the Bible with a German translation (in Hebrew type) and the new "Bibliot." (Wilna, 1848-53, 17 vols.), which did much good as a means of spreading the knowledge of German and a proper understanding of the Hebrew text among the Jews in Russia. When this work was done he brought out his corrected and amended edition of Hayyim Joseph David Azulai's "Shem ha-Gedolim," (Wilna, 1858; Vienna, 1863), which is still the standard edition of that important work.

In 1862 Benjacob announced his intention to begin the publication of popular editions of classical Hebrew works which had become rare or high-priced. He died soon after the appearance of the first volume of Azariah del Rosso's "Mekor 'Rashim," with which he started the series (Wilna, 1863).

In his later years Benjacob was one of the leaders and representatives of the Jewish community of Wilna, and took an active part in all communal affairs. In his correspondence with Isaac B. Lewinsohn, which is partly published in "Ha-Keroum" (pp. 41-62, Warsaw, 1880), Benjacob throws much light on the condition of the community in the beginning of the second half of the nineteenth century, and especially on the lamentable condition of the Rubbliner Schule (Rabbinical Seminary) which the government established there and in Jitomir in 1848, and closed in 1873. Benjacob himself was originally destined to be one of the teachers of the Wilna Seminary, but never filled the position; and later he became one of the severest critics of that institution. These letters are also interesting as an account of the idea they give of the perplexities of the old Maskilim of the Mendelssohnian school in Russia, like Benjacob, who were being swept aside by the younger generation which had the advantage of a Russian training. He could not speak Russian, and most of the representatives of the community suffered from the same disability, except a few merchants who cared little for the fate of the seminary; and the older members were at a great disadvantage when pitted against the young students, who could gain whatever they desired from the authorities on account of their correct Russian accent.

Benjacob corresponded with Jewish scholars in Western countries, and was known during his lifetime for his great achievements as a bibliographer, although his monumental work, the "Ozar ha-Sefarim," was published in "Ha-Keroum" (pp. 41-62, Warsaw, 1880), Benjacob throws much light on the condition of the community in the beginning of the second half of the nineteenth century, and especially on the lamentable condition of the Rubbliner Schule (Rabbinical Seminary) which the government established there and in Jitomir in 1848, and closed in 1873. Benjacob himself was originally destined to be one of the teachers of the Wilna Seminary, but never filled the position; and later he became one of the severest critics of that institution. These letters are also interesting as an account of the idea they give of the perplexities of the old Maskilim of the Mendelssohnian school in Russia, like Benjacob, who were being swept aside by the younger generation which had the advantage of a Russian training. He could not speak Russian, and most of the representatives of the community suffered from the same disability, except a few merchants who cared little for the fate of the seminary; and the older members were at a great disadvantage when pitted against the young students, who could gain whatever they desired from the authorities on account of their correct Russian accent.

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Benjamin

**Benjamin—Biblical Data:** Youngest son of Jacob by Rachel, who died on the road between Beth-el and Ephrath, while giving birth. She named him "Ben-oni" (son of my sorrow); but Jacob, to cover the evil one, named him "Ben Yamin," son of the right hand; that is, of good luck (Gen. xlix. 27, 28). Benjamin stayed with his father when his brothers went down to Egypt to buy corn during the famine, and Joseph insisted that he should come down with them on their second visit. Jacob being afraid to let him go from his side, as he was the only remaining son of Rachel, Judah vouchsafed for his safety, and finally obtained his father's permission to take him along (Gen. xlix. 18). Joseph received his younger brother with marks of special attention; but as the time came for the brothers to return to their father with the newly bought corn, he put them severely to test by laying a trap and bringing the charge against Benjamin of having stolen his silver cup, in punishment for which he wanted to keep him as a slave. Judah, faithful to his pledge, stepped before Joseph, begging to be taken as a slave instead of Benjamin, whose failure to return would cause his father to go down in sorrow to Sheol, whereupon Joseph, seeing that the brothers were not so cruel toward one of Rachel's sons as they had been to him, made himself known to them (Gen. xlix. 13). Benjamin, until that time spoken of as "a child" (Gen. xliii. 13, xliv. 20), moved to Egypt with his father, Jacob, himself being the father of ten sons (Gen. xlii. 23).

The tribe of Benjamin is described in Jacob's blessing (Gen. xlix. 27) as warlike: "Benjamin is a wolf that moveth in the morrow; in the evening he shall divide the spoil." In the desert, where Benjamin formed part of the camp of the sons of Jacob, the tribe counted 35,400 warriors, and later on 45,600 men (Num. xxvi. 41). In I Chron. vii. 6-11, 58,484 men are given. The sanguine and pugnacious nature of the Benjaminites is evidenced by the fact that they were drilled as left-handed warriors to attack the enemy unawares (Judges iii. 15-21, xx. 16; I Chron. xii. 2). They were known as brave and skilled archers (I Chron. vii. 40, xii. 2; II Chron. xv. 7). A cruel act of inhospitality by the men of Gibeah, reminding one of the Sodomites, brought the whole tribe under a ban ("hemor"); and a war followed in which all the other tribes very nearly exterminated the little tribe; moreover, they took an oath not to give to the Benjaminites any of their daughters in marriage. Only at the last moment, when but 600 men had been slain, a way was found to provide the survivors with wives in order to prevent the tribe from dying out (Judges xix.-xxi.). Still the little tribe of Benjamin was destined to a prominent place in the history of Israel. It gave the nation its first king, in the person of Saul, son of Kish (I Sam. ix. 1); and when Saul died, his son, Ish-bosheth, reigned for two years over Benjamin and the other tribes, except Judah (II Sam. ii. 8, 9). In fact, Benjamin considered himself the younger brother of Joseph long after David had united all other tribes with his own of Judah (II Sam. xiv. 21 [20]). But the territory of Benjamin was so favorably situated as to give it prominence beyond its numerical proportions. Bordering on Joseph's to the north and on Judah's to the south, it touched on the Jordan; and, lying on the line leading from Jericho to the northern hills of Jerusalem, it included such cities as Gibeah, Gibon, Beth-el, and.

The according to rabbinical tradition, a

**Territory.** part of the Temple district (Josh. xviii. 11-21; Judges, "Amul," v. 1. § 22; Sifre, Wetzl ha-Remah, 352). Reference is made to this excellent locality in the blessing of Moses: "The beloved of the Lord shall dwell in safety by him; be he covetous all the day long, and he dwelleth between his shoulders" (Deut. xxiii. 12). At the accession of the northern tribes, Benja

min remained loyal to the house of David (I Kings xii. 21), and therefore shared the destinies of Judah at the time of the restoration (Ezra iv. 1. x. 9). Mordecai, the loyal Jew, was a descendant of Saul of the tribe of Benjamin (Esth. ii. 5); and Paul, whose Hebrew name was Saul, also claimed to be a Benjaminite (Rom. xi. 1; Phil. iii. 5). On the other hand, it is hardly admissible that Menelaeus and Ly-}

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When Benjamin was detained as the alleged thief of the cup, Joseph pretended that Benjamin had been instigated by his brothers. But Benjamin swore: "As truly as my brother Joseph is separated from me, as truly as he has been made a slave, I have not touched the cup, and my brothers did not want to make me steal." When asked for a proof that his brother's memory was so sacred that Joseph must believe this oath, Benjamin told Joseph how he had given his ten sons (Gen. xlv. 21) names which referred to the loss of his brother. The first was called Bela (בֶּלֶא), because Joseph had disappeared; the swallow; the second, Becher (בּכֶר), because Joseph was his mother's first-born; the third, Assor (אַסְוֹר), because Joseph was made a captive; the fourth, Gera (גֶּרֶא), because he lived in a foreign land; the fifth, Naaman (נַעָמָן), on account of Joseph's graceful speech; the sixth, Gera (גֶּרֶא), "my only full brother"; the seventh, Hosea (ハウス), "the younger"; the eighth, Huppim (ἅππημ), because Joseph taught Benjamin the things he himself had learned from his father; the ninth, Bela (בְּלֵא), "double mouth"; the tenth, Ashbel (אַשְׁבֵּל), because Joseph was made a captive. His comparison to the ravening wolf (Cant. R. to viii. 1), "who devours his enemy" (Gen. lxxiv. 27), is explained in several ways. It is related that Benjamin (Nefi, D. 332, ed. Friedmann, The Tribe of Benjamin) was privileged to have the Song of the Twelve Patriarchs (Benjamin ii.), e.g., in v. 8, the other brothers say, "Verily, Joseph and his brother are dearer to our father than we." Baidawi explains that Benjamin is so specified because he was brother to Joseph on both sides. Again, in v. 9, "And when they entered to Joseph, they took his brother to him." Baidawi explains this that he made him sit at meat with him or live with him in his dwelling. He adds, as a tradition, that Joseph made his brothers sit two by two; so Benjamin remained alone and wept and said, "If my brother Joseph had been alive he would have sat with me." Then Joseph made him sit at his table.

The erection of the Temple on Benjaminite ground is explained in several ways. It is related that Benjamin (Nefi, D. 332, ed. Friedmann, The Tribe of Benjamin) was privileged to have the Song of the Twelve Patriarchs (Benjamin ii.), e.g., in v. 8, the other brothers say, "Verily, Joseph and his brother are dearer to our father than we." Baidawi explains that Benjamin is so specified because he was brother to Joseph on both sides. Again, in v. 9, "And when they entered to Joseph, they took his brother to him." Baidawi explains this that he made him sit at meat with him or live with him in his dwelling. He adds, as a tradition, that Joseph made his brothers sit two by two; so Benjamin remained alone and wept and said, "If my brother Joseph had been alive he would have sat with me." Then Joseph made him sit at his table.
Benjamin II.

Thereafter he assigned houses to his brothers, two to Reuben, but took Benjamin to his own house. And he said to Benjamin, "Would you like if I were your brother in the stead of the brother who is lost?" And Benjamin replied, "Who can find a brother like you?" but Jacob did not beget you, nor Rachel bear you."

D. B. M.

Critical View:

The story of Benjamin in Genesis is drawn from three different sources: The Elohist, who wrote the story of Benjamin's birth (Gen. xxv. 16-22), makes Reuben vouch for Benjamin (Gen. xlii. 37), whereas the Jahvist assigns this act to Judah (xlii. 32-34). The latter makes Joseph give vent to his brotherly feeling at the first sight of his younger brother Benjamin, and give him five times as many presents, without, however, betraying himself (xlii. 30-34), and afterward, at the recognition scene, show his affection for him without reserve (xlv. 14); while the Elohist merely relates at the end that Benjamin was distinguished by receiving five times as many presents as the others (xlv. 23). The genealogical chapter which represents Benjamin as the father of a large family (xlvii. 21) is of a far later date than the rest. (In the older sources he appears to be a young child [xiv. 4, 15; xlii. 20].)

The blessing of Jacob, in which Benjamin—who, after Joseph, was the last of the sons—described as being warlike, as was the tribe in the time of Deborah (Judges v. 14), yet without any allusion to Saul's kingdom, is best ascribed to the time of the Judges (Dillman, Commentary). The story of the war at Gibeah (Judges xix.-xxi.), which bears evidences of very late composition and has many legendary features, such as exaggeration of numbers and modes of warfare, has been rather attributed to the tribe of Judah under King David, with the intention of covering up atrocities perpetrated by the tribe of Judah under King David against the kingdom of Saul (Gilemann, "Monatschrift," 1839, p. 351; Grätz, "Jth. Zeit," 1869, p. 361; Gress, "Gesch. der Juden," i. 351 et seq.; Wellhausen, "Komposition des Hexateuchs," p. 237; Knaben, "Historische Kritische Untersuchung über die Entstehung und Sammlung der Riten des Alten Testaments," ii. 165). Recent critics think it for more probable that it rests on a historical fact (Moore, Commentary on Judges, pp. 496-498; Hegg, in Cheyne and Black, "Encyc. Bibl."; Noldeke, quoted by the latter on p. 300, note 3). This indeed seems to account for the sudden change in the character of the tribe (see Gen. xlvi.).

In the time of David the tribe of Benjamin followed the leadership of Joseph or Ephraim, considering itself closely related to the latter, and therefore jealous of Judah's rising power (II Sam. xix. 21 [20]). The blessing of Moses (Deut. xxxiii. 15), which represents Benjamin as perfectly identified with Judah's interests, is probably of the same period. (Driver, Commentary, pp. 387 et seq.). Stade ("Gesch. des Volkes Israel," i. 181; idem, "Zeitschrift," i. 114) and Hogg ("Encyc. Bibl." s.v. "Benjamin") explain the name "Benjamin" as a derivative of "Yemini" (compare I Sam. i. 1; I Sam. i. 4; "Encyc. Bibl."), denoting the people living to the south or right of the Ephraimite highland; the story of Benjamin's birth in Canaan being taken as reflecting in mythical form the fact of its having branched off from the tribe of Joseph after the other tribes had settled in their various territories (Judges i. 22, 23, 33). The house of Joseph, according to Moore, is said to be the tribe of Benjamin, belonged to King Amon (II Chron. xiv. 7; compare xvi. 17), is regarded as unhistorical. Regarding the list of Benjamin in Judges, xviii. 29, belonging to the late priestly writer (P) and the one in Neh. xi. 33, which belongs to the late chronicler, see Palestine.

Bibliography:


K.

Benjamin II., J. J. (real name, Joseph Israel): Romanian traveler; born at Folthiceni, Moldavia, in 1818; died at London May 3, 1864. Married young, he engaged in the lumber business, but losing his modest fortune, gave up commerce. Being of an adventurous disposition, he adopted the name of Benjamin of Tudela, the famous Jewish traveler of the twelfth century, and toward the end of 1844 set out to search for the Lost Ten Tribes. He first went to Vienna, and in January, 1845, started for Constantinople, visiting several cities on the Mediterranean. He landed at Alexandria June, 1847, and proceeded via Cairo to Palestine. He then traveled through Syria, Babylonia, Khorasan, Peræa, the Indies, Kabul, and Afghanistan, returning June, 1851, to Constantinople, and thence to Vienna. After a short stay in the latter city, he went to Italy, embarking there for Algeria and Morocco. On arriving in France, after having traveled for eight years, he prepared in Hebrew his impressions of travel, and had the book translated into French. After suffering many tribulations in obtaining subscriptions for his book, he issued it in 1856, under the title "Cinq Années en Orient" (1846-51). The same work, revised and enlarged, was subsequently published in German under the title "Acht Jahre in Asien und Afrika" (Hanover, 1858), with a preface by Kayserling. An English version has also been published. As the veracity of his accounts and the genuineness of his travels were attacked by some critics, he firmly defended himself by producing letters and other tokens proving his journey to the various Oriental countries named. Benjamin relates only what he has seen; and, although some of his remarks show insufficient scholarship and lack of scientific method,
his truthful and simple narrative gained the approval of eminent scholars like Humboldt, Petermann, and Richter.

In 1859 Benjamin undertook another journey, this time to America, where he stayed for three years. The result of his observations there he published on his return, under the title "Drei Jahre in Amerika" (Hanover, 1863). The kings of Sweden and of Hanover now conferred distinctions upon him. Encouraged by the sympathy of several scientists, who drew up a plan and a series of suggestions for his guidance, he determined to go again to Asia and Africa, and went to London in order to raise funds for this journey—a journey which was not to be undertaken. Worn out by fatigue and privations, which had caused him to grow old before his time and gave him the appearance of age, he died poor in London; and his friends and admirers had to arrange a public subscription in order to save his wife and daughter from misery.

In addition to the works mentioned above, Benjamin published "Jaww Mora, Schilderungen des Polnisch-Kosakischen Krieges und der Leiden der Juden in Poland Während der Jahre 1648-53, Bericht eines Zeitgenossen nach einem von L. Lelwed Durchgeschenen Französischen Uebersetzung, Herausgegeben von J. J. Benjamin II." Hanover, 1863, a German edition of Rabbi Nathan Nata Hanover's work on the insurrection of the Cosacks in the seventeenth century, with a preface by Haywieser.

Bibliography: Jewish Chronicle, May 13, 1864.

B. E. S.

Benjamin, B.: A tanna of the second century, contemporary of R. Eleazar b. Shammua, with whom he carried on some halakic controversy (Ket. 91a). He is also mentioned in connection with Simeon bar Shammai and others (Sotah 42a). In one halakic controversy, the participants in which have no doubt as to his identity, his name appears as "Mihanayim" (Yer. Sohalot 110b), "Pollinim" (Palemon, Sohalot 6a; Tan. Nasso, 7), and "Peninim" (Num. R. 11). The last-mentioned form is also found in Yer. Ter. 11b as "Abba Peninim," where the context permits of the assumption that it is meant for "R. Benjamin." (For the identity of Benjamin and Minyam, see Abba bar Benjamin.)" Pollinim" and "Peninim" appear to be the abbreviations of "R. Benjamin." R. Benjamin may likewise be identified with Abba Benjamin, who, in a group of homilies (Ber. 5b a seq.), remarks: "Were the human eye permitted to perceive them no human being would be able to live because of the evil spirits which fill the universe." He also teaches that no prayer is acceptable except that offered in the public house of worship. This he bases on 1 Kings vii. 52 "... to hearken unto the song and unto the prayer... where the song is heard there prayer will be heard." (compare Tan. on "Ab. Zarah 9b, a. s. p. v.)

B. E. S.

Benjamin, Sir Benjamin: Mayor of Melbourne; born at London in 1836. At the age of nine he accompanied his parents to Victoria. Associating himself at first with the firm of Benjamin & Co., merchants, he subsequently entered into partnership with the late Hon. Edward Cohen. In 1870 he was elected member of the City Council; and in 1881 became an alderman of the ward he had hitherto represented. Notwithstanding heavy municipal labors, Sir Benjamin always took a lively interest...
BENJAMIN OF CANTERBURY: English rabbi; disciple of Rabbi Tan. He is mentioned in the list of medieval rabbis drawn up by Solomon Lau (see Ginzak in "Gesch. der Juden," vi. 560). Only one decision of his is known: it forbids the purchase of milk from a Gentile unless a Jew be present when it is drawn (Menaen, "Ahadoth Zarah," ii. 826). But a certain number of notes have been attributed to him in the "Eleh Zaphim." In Babli (Niddah 65a) the name of this Rabbi is Benjami, not Benjamin. All that is known of him is that he died in Canterbury in the twelfth century.

BENJAMIN B. DAVID CASES: See Cases, J. G. L.

BENJAMIN B. ELIJAH BEER. See Beer.

BENJAMIN B. ELIJAH: A Palestinian amora of the fourth generation (fourth century), contemporary of R. Aha III. (Yer. Ma'as. Sh. v. 36b; Yer. Yeb. i. 2b). His name is but rarely met with in the Talmud, and then only in the works of Mar Samuel. The only notes that are definitely attributed to him are a halakic decision of his and a statement made by a Rabbi Benjamin on Joseph Kimhi's "Sefer ha-Kabbalah." Benjamin is not mentioned as living at Canterbury in the twelfth century, but a certain Rabbi Benjamin is known to have been a member of the English school of Masoretic scholars, contemporary of Moses ben Isaac. It is possible that he came from Cambridge rather than from Canterbury, for there is another Rabbi Benjamin, also mentioned in the Pipe Rolls as living at Canterbury in the twelfth century.

BENJAMIN B. GIDDUL (or GIDDUL), R.: A Palestinian amora of the third generation (fourth century), contemporary of Mar Samuel. All that is known of him is that he died in the Talmud, and then only in the works of Mar Samuel. He is the disciple of Samuel. Both brothers, while intensely exclusive and diffident, so that they would have no dealings with Gentiles (Meg. 28a), were intensely spirit of observance in the colony, and person.

BENJAMIN B. DAVID CASES. See Cases, J. G. L.

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very considerate toward their servants. One of the brothers arranged that they should receive one dish from their master's table; the other would have them partake of every dish. Legend states that the latter brother was therefore deemed worthy of receiving visits from the prophet Elijah (Ket. 72a).

2. R. BENJAMIN B. ISAAC OF CARCASSONNE: This scholar is known only by his translation from Latin into Hebrew, under the title of "Hier Eloah" (Divine Help), of the work of Jean de Bourgogne, of the province of Liège, on the corruption of the air by the plague. This work, which contains in the appendix: many empiric remedies against divers ills, is preserved in manuscript in the Bibliothèque Nationale (No. 1191, fol. 1401-194a); only one other manuscript copy being known to exist, and that is in the library of Baron D. de Günzburg. Of the original, which was perhaps written in Frensc, hardly any traces are left; that is, of the treatise described as "On the Epidemic, in Press," No. 833 of the Library of the Leuven, or the private library of Charles V., king of France. This is undoubtedly the little book, says Leopold Delisle ( MSS. de la Bibliothèque Nationale, 1891, iii. 135, note 1), of which there is a copy at the end of MS. Francisci 22,555, under the title, "The Treatise Which the Masters of Medicine and the Astronomers of Paris Wrote of the Plague Which Physicalls Calls the Epidemic, in the Year of Our Lord, N. S. MCCCXLIII." or perhaps the little book written in 1598 by Master Jean de Bourgogne, summarized as "With the Beard," professor of medicine, and citizen of Liège (Delisle, "Observations sur les Mss. de la Collection Barrois," p. 10).

The date of the Hebrew work may therefore be fixed, at least approximately. The second book of Jean was written in 1602, and translated by Benjamin a few years later, about 1670. Now, the author had said in the preface, as far as one can judge from the Hebrew version, that already in the "year 22," when the plague broke out for the first time, he had written a similar treatise beginning with the words "Bne Yehudah Ha-Gadol," or "My God, my God." (Steinschneider, "Hebr. Uebers." p. 984). With what does the number 22 correspond? Steinschneider aversely remarks as a mistake of the year 22: [Bere 39b]. Could that be only means 122 (=1320), but that does not tally with the first outbreak of the Black Death, in 1348. Doubtless a Jewish era was substituted in the translation, probably through a copying's mistake. Could Jean have meant that he wrote this book twenty-two years before? Then this treatise was written in 1570, as stated by Amblun ("Laure Foils de la Bibliothèque Bodléienne," No. 1902). This tallies with the note cited by M. Delisle. The doubt as to the date detracts in no wise from the interest of this medical treatise, which was saved from oblivion by the version of Benjamin of Carcassonne.

Bibliography: Steinschneider, in Z. D. M. O., xxv. 157; Z. D. M. O., xxvi. 147; ibid., Alcohol, Ebers, p. 150; Fodde, Orientalische Philologie, xxxvii. 455; ibid., hr., xxvii. 523; Gross, Collection, p. 210. S. M.

3. R. BENJAMIN B. JAPHET: The Palestinian scholar of the third amoraic generation (third century), disciple of R. Johanan and senior to R. Zutra. He cultivated both the halakhic deliverances, however, he was not considered very reliable. Thus when, on one occasion, Hyya b. Abba and he differed on a traditional decision by their master, R. Zutra remarked, "What does R. Benjamin b. Japhet amount to comparing with R. Hyya b. Abba?" (Ber. 33b; Yer. Ber. vi. 10a; Yer. Pes. ii. 29a). Nevertheless, this same R. Zutra had occasion to thank Benjamin for communicating to him a Halakah in the name of R. Johanan (Shab. 33a). In the Haggadah, Benjamin was follower of R. Eleazar b. Pedat, whose expositions and sayings he frequently reports (Meg. 16b; Sanh. 7a; compare Ex. R. xiii.; Lev. R. xix.). —[Yer. Ber. iii. 6d; Yoma 29a; Yer. Sanh. i. 19a; Shabb. 185a; Midr. 339 (correctly quoted in MS. M.); Pesik. vii. 69b, viii. 69b; Pesik. ii. xvii.; Midr. T. xxii.; Gen. R. xxiii.; Tan. ed. Buber, Leḳ Leḳ, ii.]

Bibliography: Azulai, Sheva Berakhot, ed. Wilno, ii. 27; Michael, Or ha-Beyt, No. 361. L. G.

4. R. BENJAMIN B. JEHIEL HA-LEVY: Polish Talmudist; lived at the beginning of the seventeenth century. He was the author of "Gib'at Benjamin" (Benjamin's Height), Lublin, 1617, an alphabetical index to Jacob b. Asher's four Turim. The book is very rare, never having been reprinted, although it is an excellent index to the Turim.

Bibliography: Azulai, Sheva Berakhot, ed. Wilno, ii. 27; Michael, Or ha-Beyt, No. 361. L. G.

5. R. BENJAMIN B. JOAB (called also De Bynagoga, according to Zunz): Pazyrešan lived at Monteluc in the fourteenth century. His printed poems are: (1) A metrical introduction to the "Missum" for Passover. Every strophe of this poem has ten lines of seven syllables. (2) A collection of five strophes, with a refrain ending with the words "Kvwe Teb" ("[36", give us prosperity.")


6. R. BENJAMIN B. JUDAH LOEB COHEN.

Benjamin, Judah Philip: American statesman and lawyer; born at St. Croix, West Indies, in 1811; died in Paris, May 6, 1884. His parents were English Jews who, some years before his birth, had removed from London to St. Croix, then a British island, in the hope of improving their fortune in the New World. A few years after his birth, his family removed from St. Croix to reside in Wilmington, N. C., and young Benjamin soon afterward was sent to school at Payetteville. Subsequently he spent three years at Yale College. His parents several times changed their residence, until they finally settled in New Orleans, La. There Benjamin served as a notary's clerk for some time, taught school, studied law, and on Dec. 16, 1822, was admitted to the Louisiana bar. Louisiana had been acquired by the United States from France but a short time previously, and its legal and legal system were still largely thow-
Practises Law in New Orleans.

The broadening influences of the necessity of different systems of law and literature left their mark upon Benjamin, and can be traced in the breadth of group, philosophical reasoning, and wide reading to which he subsequently attained. Nor should notice be omitted of certain other formative influences, which the London "Times" (May 9, 1884) commented upon in a sympathetically worded obituary: his inheritance of "that elastic resistance to ill fortune which preserved Mr. Benjamin's ancestors through a succession of exiles and plunderings, and reappeared in the Minister of the Confederate cause, together with the same refined apprehension of logical problems which informed the subtleties of the Talmud." Benjamin's success at the Louisiana bar was remarkably rapid. At first he had found time to prepare, for his own use, a "Digest of the Reported Decisions of the Supreme Court of the Late Territory of Orleans and of the Supreme Court of Louisiana," which was the earliest digest of Louisiana law. Together with his friend Thomas Slidell, he edited and prepared this for publication in 1834. Soon, however, his law practice became more engrossing; and, as one of the recognized leaders of the Louisiana bar, he rapidly acquired a competence which enabled him to withdraw from the legal arena, purchase a sugar-plantation near New Orleans, and devote himself to sugar planting and scientific expostions of the best methods of extracting saccharine matter from the cane.

Politics also actively interested Benjamin, and from time to time he was elected to various local offices. Then, he was one of the most active and influential members of the Planter and Louisiana Constitutional Convention, of 1844-45, and of that of 1852. In 1849 he was a successful presidential elector at large for the state of Louisiana, and as such cast his ballot for General Taylor as president of the United States. Originally a Whig, Benjamin became, during the change of party ties, a distinguished Democratic leader. Meanwhile, however, the destruction of his property by inundations had driven him back to the active practice of law, where success once more awaited him.

That the number of Benjamin's famous legal cases was very large is evidenced by an examination of the law reports of the period. Particularly notable was his conduct of the cases which grew out of the attempt to recover insurance for a cargo of slaves lost by reason of an insurrection on board the "Creole," and his connection with enormously valuable California land-title cases, in one of which his fee is said to have been $25,000, a very large sum for that day. During the October (1848) term of the Supreme Court of the United States he was admitted to practice before that body, and soon became one of the leaders of the federal bar. Benjamin's legal talents were so generally recognized that President Pierce tendered him the position of associate justice of the United States Supreme Court; but he preferred his activities at the bar and in politics. Previously, when President Taylor's cabinet was being formed, Benjamin's name had been under consideration for a cabinet portfolio. In 1852 he was elected to the United States Senate from Louisiana, and was reelected at the expiration of his term, six years later. In 1856 Benjamin was one of a small United group of senators that succeeded in securing the nomination of Buchanan for president, as against Douglas, and he enjoyed great influence with the Buchanan administration until immediately before the outbreak of the Civil War.

In the Senate he was soon recognized as one of the ablest debaters; and Charles Sumner considered him the most brilliant orator in the United States. His readiness in debate was remarkable; and he generally spoke on the spur of the moment without preparation. An examination of the " Congressional Globe" of the time shows that almost invariably friends and foes alike were so much impressed by his oratory as to feel obliged to pay tribute to him on the spot. Of his farewell address, upon leaving the Senate when his state, Louisiana, seceded from the Union, Sir George Cornewall Lewis said to Lord Sherbrooke: "Have you read Benjamin's speech? It is better than our Benjamin [meaning Disraeli] could have done."

Benjamin was frequently called upon to deliver addresses and orations on national holidays and other non-political occasions; and competent judges declare that he was even happier at these times than in his political addresses and arguments. His right to be regarded as one of the greatest of the world's orators is no longer open to dispute. It was recently forcibly evidenced by his inclusion, with appropriate examples of his style and content, in the comprehensive and judiciously edited series of "The World's Best Orations" (v. 67-110) as well as in "The World's Best Orations" (i. 988), the former edited by Prof. Guy Carleton Lee, and the latter by Justice David J. Brewer. Henry L. Dawes, surely no in-
incumbency of the secretarieship of war, Benjamin, for a moment lost confidence in him. He resigned the war portfolio on account of the Confederate reverses in connection with the Roanoke Island campaign in 1862, for which he was commonly held in a large degree responsible; but, in spite of censure from the Confederate Congress, President Davis promoted him to the secretaryship of state.

This circumstance has recently been cleared up, through evidence that Benjamin was in no way to blame for those mishaps, but patriotically sacrificed himself, with President Davis' knowledge, by intentionally withholding his justification from the Congressional committee. Disclosure of the true facts would have involved an exposure of Confederate doings of ammunition, which might, through general publication, have seriously jeopardized the Confederate cause at the time.

The late Isaac M. Wise, in his "Reminiscences," gives an account of an interesting discussion between Benjamin, Daniel Webster, Maury, the scientist, and himself, relative to their religious beliefs, in the course of which Benjamin declined to permit his Jewish religious views to be described as Cabbalistic, as Webster had claimed the faiths of all four were in essence. In 1854 he presented to the Senate, on behalf of American Jewish citizens, a petition calling for governmental action against Swiss anti-Semitic discriminations recognized in a treaty with our government; thus acting as spokesman for the American Jews.

Upon the organization of the Confederate government, President Jefferson Davis immediately called Benjamin into his cabinet as attorney-general (Feb. 23, 1861), to which position was added that of acting secretary of war (Sept. 17, 1861). On the fall of Vicksburg, 1863, President Davis' position was added that of acting secretary of the Confederate Congress, President Davis promoting him to the secretaryship of state, to remain premier until the bitter end, sanguine and serene in bearing, through all mutation of fortune and misfortune.

During much of this time, particularly during his incumbency of the secretaryship of war, Benjamin was extremely unpopular, but President Davis never for a moment lost confidence in him. He resigned the war portfolio on account of the Confederate reverses
Some years prior to his retirement. He died at Paris, May 6, 1884, his wife and daughter—Ninieta, wife of Capt. Henri de Bonsignac of the 117th regiment of the French line—surviving him. Benjamin married in New Orleans, at a time when there was no organized Jewish congregation there. A Catholic lady of the name of Natalie St. Martin. Investigation has failed to confirm the rumor that he abandoned the Jewish faith on his death-bed.


Benjamin B. Judah of Rome. See Bozecchi.

Benjamin B. Levi, R.: A Palestinian amora of the fourth century (third or fourth generation). Junior contemporary of R. Ammi and R. Isaac (Yer. Pes. 1. 10a), and senior to Abin II. (Yer. Hor. i. 49a). His name is connected with several Halakot (Yer. Ter. i. 48b; Yer. Pes. ii. 28b; Yer. Tan. 45a, where his patronymic reads "Levait"). But more frequently with homiletic remarks. On God's message by Jeremiah (xxii. 34). "Can one hide himself in secret places that I shall not see him?" ("er'ennu")? He observes, "When one sitteth in a corner and occupieth himself with the study of the Law, I show him ("ar'ennu") to the public, or when he hides himself for sinful purposes of avarice, I expose him to public gaze" (Ex. R. viii.; Tan. 45a; compare Num. R. ix. 9). According to him, when the time for Israel's restoration shall come, there will be a change in the order of nature: At present when the north wind blows no south wind prevails, and when the south wind prevails there is no north wind; but when God shall restore the exiles, He shall produce an "aragot" ("see Jas. xxiii. 5"). Each person shall go to serve his God. The contemporary responsa collections contain some of Benjamin's decisions. He also wrote lexicon on the Mahzor of the German rite, which were printed in the Mahzor editions of 1536 and 1536–37. The last edition also contains some of Benjamin's elegies, among them one upon the occasion of the great fire at Salone in 1525.

Bibliography: S. D. Luzzatto, in G. I. Pola's Dutch translation of the Mahzor, 1886, p. 188; Michael, Ort ha-Hayyim, No. 594; Seidell, in J. J. S. M., 1896, pp. 320, 379. L. G.

Benjamin B. Meir ha-Levi of Nuremberg: Rabbi at Salone at the beginning of the sixteenth century. Although German by birth, being a descendant of Jacob Menu, he was greatly esteemed by the Spanish-Portuguese Jews of Salo, and was sent by the entire Jewish population of that city on a diplomatic mission to Constantinople. The contemporary responsa collections contain some of Benjamin's decisions. He also wrote an explanation of the Makorot of the German rite, which were printed in the Mahzor editions of 1536 and 1536–37. The last edition also contains some of Benjamin's elegies, among them one upon the occasion of the great fire at Salone in 1525.

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Benjamin, Michael Henry: South African politician; born in London in 1822; died June 11, 1879.

Early in life Benjamin went to Cape Colony (about the year 1849), and for ten years resided at Graaff-Reinet, where he was the promoter of several useful institutions. Thence he removed to Port Elizabeth, which town he represented in the Cape Legislative Assembly from the year 1844; and he was also a justice of the peace for the colony. He worked hard to secure the passing of the Eastern District Courts' Bill, and his extensive acquaintance with commercial
Benjamin, who surpassed even Anan in learning and the Beni-Israel Old Synagogue Congregation in the city of Saadia Gaon—Karaism began properly with the contemporary of Saadia Gaon—Karaism began properly with the contemporary of Saadia Gaon. He took an active part in the administration of Persia, at the end of the eighth century and that city, in appreciation of his capacities, appointed him their chief warden and treasurer. In February, 1878, the governor of Bombay appointed him a justice of the peace.

Bibliography: Neubauer, as above: Vogelstein and Rieger, Ges. der Jmleii in Bum, i. 452. G. L.

Benjamin Moses: Beni-Israel military officer; born in 1800; died at Bombay in December, 1897. The son of a subedar (captain), he joined the Twelfth Bombay Native Infantry as a private. While a non-commissioned officer he was instructed with the responsible duty of watching over the wives and children of European officers of the regiment left at Deesa during the Mutiny of 1857. He was present at the siege and capture of Kotah, the action of Burnes, and the battle of Neese (1842). Rising by dint of industry, he was gazetted as a commissioned officer (jeniatur) in 1861. In 1863 he was made a subedar, in which capacity he superintended the work of the regimental lines, then in course of erection at Dharwar. In February, 1878, he was promoted subedar-major; in November, 1878, he became bahadur. He was a very intelligent officer, remarkably versed in military minutiae. As a reward for his services the governor of India appointed him sirdar-bahadur (June, 1898), and invested him with the Order of British India of the first class. After having served for over thirty-two years, he retired on a pension, and went to Bombay; and the Beni-Israel Old Synagogue Congregation in that city, in appreciation of his capacities, appointed him their chief warden and treasurer. In February, 1902, the governor of Bombay appointed him a justice of the peace.

Bibliography: Jewish Chronicle, Dec. 10, 1897. J. G. L.

Benjamin Moses: Italian scholar; lived at Rome at the beginning of the fifteenth century. He took an active part in the administration of the Jewish community of Rome, and was one of the delegates to the assembly of the Italian Jewish communities held at Fivij in 1438. Benjamin is the author of a polemical work entitled "Teshubot ha-Norim Mikha li-Mikha uMe-Re-ivyot ha-Da'at" (Refutations of Christianity on Biblical and Logical Grounds). The work is still extant in manuscript (Neubauer, Cat. Bodl. Hebr. MSS. No. 2, 498; Codex Halberstammi, 32).

Bibliography: Neubauer, as above: Vogelstein and Rieger, Ges. der Jmleii in Bum, i. 452. I. B.

Benjamin Ben Moses Nahawendi: Karaitescholar and philosopher, flourished at Nahavendi, Persia, at the end of the eighth century and the beginning of the ninth. According to the Karaitic historians Solomon ben Jeroham—the contemporary of Saadia Gaon—Karaism began properly with Benjamin, who surpassed even Anan in learning (Solomon ben Jeroham's commentary on Psalm 99:1). But this assertion cannot be verified. Benjamin's work is, for the most part, known only in quotations made by subsequent Karaitic writers, but his personality must have been very important, since he was considered by all the Karaites to be, as great an authority as the founder of Karaism, Anan himself.

As stated by Japhet ben Ah in the introduction to his commentary on the minor prophets, Benjamin wrote the following works, mostly in Arabic:

1. A commentary on the Pentateuch, in which he frequently refers to Oriental customs; (2) a commentary on Isaiah; (3) a commentary on Daniel, in which the word "yamin" (days) in the verse "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (xii. 12) is explained by "years," pointing thus to the year 1010 as the epoch of the arrival of the Messiah; (4) a commentary on Ecclesiastes and Song of Songs, or, as Pinshar thinks, on all the Five Rolls; (5) "Sefer Mishpatim" (Book of Precepts); (6) "Sefer Dinim," or "Mas'at Binyamin" (Book of Laws, or Gift of Benjamin), written in Hebrew, and published at Kokev (Kupatorah) in 1814—containing civil and criminal laws according to Holy Writ.

In the last-named work Benjamin approached in many points the Rabbinites. He adopted many rabbinical ordinances, which, however, he left to the free choice of the Rubbinical Karaites to reject or adopt. In order to enforce obedience to the laws, Benjamin introduced a special form of interdiction, differing but slightly from the excommunication of the Rabbinites. When an accused person refused to obey the summons served on him he was to be cursed on each of seven successive days, after which excommunication was to be pronounced on him. The interdict consisted in the prohibition of intercourse with all the members of the community, who were also forbidden to greet him, or to accept anything from him ("Mas'at Binyamin," 3a).

Benjamin at times approached the Rabbinites in Biblical exegesis also, and combated Anan's interpretations. Thus he maintained with the Rabbinites, against Anan, that the Biblical obligation to marry the widow of a brother of the deceased and not to his further relations. He adopted the Talmudical interpretation of the Biblical words concerning the Sabbath—"Abide ye every man in his place" (Ex. xvi. 29)—maintaining that the prohibition herein expressed has reference, not to the residence, but to a distance beyond 2,000 yards of the town (compare Elijah Bashyazi, "Addicret," p. 60). However, in spite of many concessions to Rabbinism, Benjamin adhered firmly to the principle, expressed by Anan, of penetrating Freedom in search of the Scripture. In Benjamin's opinion one ought not to tie oneself down to the authorities, but to follow one's own convictions: the son may differ from the father, the disciple from the master, pro-

Benjamin, who surpassed even Anan in learning...
Benjamin b. Samuel of Constances: Talmudist and French liturgical poet of the first half of the eleventh century. The name of the place of his residence, Contances (department of the Manche, Normandy), was formerly Coutances, in Hebrew ש暗示; and Gratz ("Gesch. der Juden," 3d ed., vi. 231) incorrectly transfers this Benjamin to Contance on the Lake of Constance. The old scholars confused on Benjamin the honorable title "payyetan"; for he was one of the most prolific and most gifted of the payyetanim. In the various ritual collections thirty-one of his liturgical pieces are preserved.

The fact that most of his poems occur in the French ritual, while the old German and Polish rituals contain each but one of his poems, suffices to show that Grätz's conjecture is wrong. Benjamin wrote in Hebrew, his commentaries probably in Arabic.


Benjamin Nabon, Jerusalem. See Nabon, Benjamin.

Benjamin 'Ozer b. Meir: Polish Talmudist; died at Zolkiew Nov. 25, 1810. He was rabbi in Clemensow, and afterward head of the yeshibah at Zolkiew. He wrote "Eben Ozer" (Stone of Salvation), published by his grandson, and "Abraham in the World." His works, "Eben Ozer," and his commentary on the Talmud were published together. His "Eben Ozer," and his commentary on the Talmud, were published in Amsterdam in 1793. The later Russian edition of the Eben Ozer is appended to the Amsterdam edition of the Shulhan 'Aruk. The later Russian edition of the Shulhan 'Aruk. The later Russian edition of the Shulhan 'Aruk. The later Russian edition of the Shulhan 'Aruk. The later Russian edition of the Shulhan 'Aruk.

Benjamin, Moses: See Slonik, Benjamin.


Benjamin, Samuel: French soldier in the Carlist expedition against Madrid in 1837; distinguished for bravery and remarkable devotion to his duty. He died at Zolkiew May 25, 1810. He was rabbi in Zolkiew. He wrote "Eben Ozer," published by his grandson, and the faithful servant, grateful for the kindness with which he had been treated by the landlord's wealthy mother, was disconsolate and exposed himself recklessly in the most dangerous engagements, performing remarkable acts of valor. Benjamin was a scrupulously religious Jew, and observed all the laws of his religion as far as was possible under the circumstances of the campaign.

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Benjamin, Moses: See Slonik, Benjamin.

BENJAMIN THE SHEPHERD: A shepherd who lived in Babylonia at the beginning of the third century. The Talmud has transmitted the formula of a blessing of which he was the author. Benjamin, who possessed no knowledge of Hebrew, and was therefore unable to recite the prescribed grace after meals ("birkat ha-mazon"), substituted the following brief ejaculation in Aramaic: "Blessed be the All-Merciful, the owner of this bread." (Ber. 48b). This prayer is still taught little children who are unable to recite the "birkat ha-mazon." Compare "Bayer Hezib" to Shulhan "Aruk," Orna Hayyan, 187, 1; Bacher, in Brody's "Zitt fur Hebr. Kind." C. 154. In Tosef, Ber. v. 188, the bottom, the same story is related of "some Persian;" in both places Rob is cited as approving the plain man's prayer.

J. G. S.

BENJAMIN, SIMEON (also known as Benjamin, Levi): English Hebrew grammarian, who published in 1773 at London "David Kedoshim" (Knowledge of the Holy), a short Hebrew grammar. It deserves attention as one of the earliest works composed by an Ashkenazi in England.

BIBLIOGRAPHY: Beilinther, Catalogue, p. 97; Jacobs and Wolf, Bibliotheca, No. 267.

BENJAMIN OF TIBERIAS: A rich Jew who, when the emperor Heraclius in 628 went to Jerusalem during the Persian war, was accused of hostility toward the Christians. This accusation probably implied that he sided with the Persians. Notwithstanding this charge, however, the emperor became the guest of Benjamin, who provided both for him and for his army. Reproached by Heraclius for his hostility toward the Christians, Benjamin frankly declared: "The Christians, also, are enemies of my religion." When the emperor punished the Jews after his victory, he spared Benjamin on condition that the latter would consent to baptize, and perhaps with the further understanding that he would emigrate to Egypt.

BIBLIOGRAPHY: Zedner, Catalogue, p. 87; Jacobs and Wolf, Bibliotheca, No. 2078. J.

BENJAMIN OF TUDELA: A celebrated traveler of the twelfth century. Beyond his journey, no facts of his life are known. In the preface to his itinerary, entitled "Massaot Rabbim Bin Eliahou," (Travel of Rabbih Benjamin) the information is furnished that he came from Toledo in Navarre, and that his father's name was Nahon. This descriptive work, written in an easy, fluent Hebrew, is compiled, as the preface states, from notes made by the traveler on the spot and brought back by him in 1173 to Castile. The unknown author of the preface probably compiled the account for Benjamin from these notes, retaining the traveler's own words in the first person, but omitting much. Benjamin, for instance, claims to have noted down everything that he saw and all that he heard from the mouths of men of established reputation in Spain. His notes, therefore, may have contained at the same time the names of his informants; but in the book as published only Abraham the Flous is mentioned by name as having given information in Jerusalem.

Benjamin, who probably traveled as a merchant, evinced keen interest in all things, and possessed a clear insight into the conditions and history of the countries he traversed. His journey occupied thirteen years: setting out from Saragossa in 1166, he was back again in Spain in 1178. He made long stays everywhere, taking plenty of time to collect information and to verify or disprove accounts given him. Being an intelligent Spanish Jew, he took an appreciative interest not only in Jewish affairs in the lands he visited, but also in the general conditions prevailing and in the various historical and educational facts relating to him. His account contains numerous valuable details of the political history and internal development of countries and nations; and the history of commerce must always count Benjamin's itinerary as one of its earliest and most valued sources.

The commercial importance of Barcelona and Montpellier, of Constantinople and Alexandria, as centers of international trade is vividly depicted. The situation of some cities—as, for instance, Amalfi—is described in terse but graphic words. He gives a clear picture of the peculiarities of the republics of Genoa and Pisa, in which every house was a fortress.

His characterization of the Greeks is accurate: waging war by means of mercenaries, he says, they had come to have no warlike spirit themselves and had become women. He is struck by the significance of the victorious progress in Europe of the Seljuks, whom he calls Turks.

Benjamin is especially valued for the precise and authentic information he gives of the manners and customs, the ways of living, and the condition of the various nationalities in the East. His account contains many useful facts about the Jews living in all those lands, with accurate data about them, their civil standing, their occupations, their schools, and their leading men.

Benjamin's route to the East took him through Catalonia, southern France, Italy, Greece, the islands of the Levant, Syria, Palestine, and Mesopotamia, to Bagdad. Arrived at that city, which was then the residence of a Jewish exarch, he gathered information concerning countries which lay west of the Euphrates.
Benjamin Wolf

The Jewish Encyclopedia

Benjamin the Shepherd

Benjamin Wolf

still farther east and north, and concerning the large Jewish congregations of Persia and of the countries beyond the Oxus, his homeward journey lay through Khurasan, the Indian ocean, and Yenoe to Egypt, where he stayed a long time: thence by way of Sicily back to Spain. Some remarkable notes are given at the end of the book concerning the Jews of Germany, in also those of the Slavonic lands east of Prague. Likewise northern France, with its incomparable scholars, hospitality, and fervent feeling, is not forgotten. Benjamin did not himself visit these latter countries, and so was not personally acquainted with any of their leading men. In other places Benjamin—probably not a scholar himself, but possessing a profound respect for scholarship—always enumerates the principal men and the heads of the Jewish communities. His book, thus contains the names of no less than 248 of those he knew, among them many well known to history.

Of special importance are his statistical data; and it is from his accounts that the first accurate representation of the density of the Jewish population in certain districts and cities is obtained. He furnishes also important and reliable accounts of the civil occupations of the Jews. From his itinerary, published in Constantinople, where he stayed a long time; thence by way of Sicily back to Spain, some remarkable notes are given at the end of the book concerning the Jews of Germany, in also those of the Slavonic lands east of Prague. Likewise northern France, with its incomparable scholars, hospitality, and fervent feeling, is not forgotten. Benjamin did not himself visit these latter countries, and so was not personally acquainted with any of their leading men. In other places Benjamin—probably not a scholar himself, but possessing a profound respect for scholarship—always enumerates the principal men and the heads of the Jewish communities. His book, thus contains the names of no less than 248 of those he knew, among them many well known to history.

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Moses), is still extant in manuscript (Oxford, No. 171). It contains explanations of the thirteen articles of belief according to the Midrashim and Haggadot; theological and metapsychical articles extracted from the works of Spanish, French, and German scholars, with additions of his own; and historical sketches.

Bibliography: Michael, Or ha-Ḥagginim, No. 313; Steinheimer, Cod. Böhl. p. 30; Fuchs, Ḳeṭoret (Berlin, p. 168).

I. Bi.

BENJAMIN WOLF RAPOPORT. See Rapoport, Benjamin Wolf.

BENJAMIN WOLF BEN ZE'EB HIRSCH: Judeo-German writer; lived in the eighteenth century in Germany. He was the author of "Ẓe'ev ha-Ḥeshel" (Book of Dosha), a Judeo-German collection of medical prescriptions (Hanau, 1796). Compare Nappyṭa ha-Kohen; Jehiel Heilfrin.

Bibliography: Wolf, Bibl. Heb., tr. 76.

2. D. M. R.

BENJAMIN YERUSHALMI: Exile from Jerusalem who lived at Bordeaux; said to have been one of the authors of Wenum Rabba, rectified in the morning prayers on Mondays and Thursdays.


I. Bi.

BENJAMIN HA-ZADDIK ("the pious"): A philanthropist of the Romanic period. According to a Bana, he was manager of certain charitable funds. Once there appeared before him a woman begging alms, but Benjamin protested that the treasury was exhausted. The poor, despairing woman thereupon exclaimed, "Rabbi, if thou wilt not feed me, a woman and her seven children will perish of starvation." Benjamin then undertook to support the family out of his own means. After the lapse of some time Benjamin became sick unto death. Then, legend says, the ministering angels addressed him, saying, "Master of the universe, Thou hast said: Whosoever preserves a single being in Israel is in Thy sight as if he had preserved the whole world: shall Benjamin, who has preserved a mother and her seven children, die at an early age?" Thereupon the decree of death was annulled, and two-and-twenty years were added to Benjamin's allotted period of life (B. B. 11a).

J. S.

BENJAMIN ZE'EB B. SAMUEL ROMA-

NER. See Romaner, Benjamin Ze'eb b. Samuel.

BENJAMIN ZE'EB OF SLONIM: Russian Talmudist; lived at the end of the eighteenth century; reputed pupil of Elijah b. Solomon of Wilna, and of the latter's pupil, Hayyim b. Isaac of Volo-

zhin. He wrote a number of letters, published under the title "Ma'arif ha-Abodah" (Porter of the Ritual; Königsberg, 1836; Muench, 1838), containing an alleged correspondence between Benjamin and the friend of his youth, Joseph of Nemirov, on the subject of Hasidism. In the first letter Benjamin asks his friend for information concerning the movement, his investigations not having enabled him to understand how Hasidism could presume to change the old laws, and to conform them to the rules of the Cabalists, particularly of Isaac Luria. The friend's "answer" follows with a detailed account of the relation of the Cabalists to the Talmud, and states how far the former may claim to be authoritative, even when in conflict with the Talmud. Benjamin's next letter, a most interesting piece of work, gives in the form of a dialogue ("wikkuah") between himself and a Hasid, the arguments for and against Hasidism, showing his thorough knowledge of the principles which distinguish the Hasidim and their opponents. Therein the opponent of Hasidism raises nineteen objections, which his anonymous Hasid meets, in almost every case satisfactorily. His friend Joseph of Nemirov then succeeds in convincing Benjamin completely of the truth of Hasidism. A very slight examination of the letters is sufficient to show their fictitious character and to demonstrate that they are written for the purpose of illustrating the truths of Hasidism by an imaginary conversion of a pupil of Elijah of Wilna; an impression that is confirmed when, although alleged to have been written in 1787, they speak of Elijah as deceased (18th, etc.), whereas he died a decade later. Furthermore, a work of Elijah is cited (17a) which was not published until 1819. Whether the name "Benjamin of Shinitz" is also fictitious cannot be ascertained, nor is there any clue that might give information concerning the author of this clever apologistic for Hasidism.

Bibliography: Deinhard, *Miflagot be-Yisrael,* p. 89; idem, *Zemir'a r.alm,* Introduction, p. 15, considers Judah Bach-rachtot as the author of the Mazref ha-Abodah, but without good evidence.

5. L. G.

BENJAMIN ZE'EB WOLF BEN SHABBETHAI: Dayyan at Pinczow in the latter half of the seventeenth and at the beginning of the eighteenth century. Recited the Shulhan Aruk, Hoshen Mishap, with notes that are a digest of the works of the rabbinical authorities of the seventeenth century, to which he occasionally adds his own views or those of his contemporaries. The book was published in Berlin in 1712 under the title "Misseret ha-Shulhan" = "Border of the Table" (see Ex. xxv. 23), with a preface by his son Shabbethai, who lived in Halberstadt in the house of Judah Loeb, the son-in-law of the local rabbi, Abraham ben Judah Berlin, a patron of rabbinical studies, who seems to have defrayed the expenses of the printing of this work. Benjamin's father, Shabbethai, was a brother of Samuel Romani, and Benjamin was therefore a cousin of Benjamin, the rabbi of Derazh and author of "Ir Binyamin." In an appendix to the work are printed "Pekanot ha-Borcham," the laws on bankruptcies passed by the Council of the Four Lands.


D.

BENJAMIN BEN ZERAH: Pavyetan; lived in southeastern Europe in the middle of the eleventh century. He is called by the later pavyetanim "the Great," and also "Ba'al Shem" (Master of the Name), on account of the numerous names of God and angels used by him in his pavyetim. He wrote 15 pavisos ("yogerim") for the Sabbath preceding the fasts, and 49 sephirot, published in the Mahzor of the German rite.
I. BENMOHIEL, NATHAN LAZARUS: The first conforming Jew obtaining a degree in a British university; born at Hamburg about 1800; died in 1880. He settled in Dublin in 1829 as teacher of languages; entered the university after a course of private study in 1832; obtained his degree in 1836, and of M.A. in 1846. He held the position of deputy professor of German and French at the Dublin University from 1839 till 1842. Bennemohiel composed, but never published, the following works: (1) "Orthographia Hebrew-Anglica," 1830—a new system of writing English in Hebrew current handwriting, after the usage prevailing in Germany; (2) "An Essay in Verse, Toward a Comparison Between the History of the Children of Israel During their Journeys from Egypt to the Promised Land, and That of the Reformation"; (3) "Primitive Ethnology, Tending to Be a Guide, Basis, and Tributeto Sammlung Altdeutscher Eigenhahme" (incomplete). He died in Dublin.

Bibliography: Anglo-Jewish Exhibition Catalogue, 1883, p. 27; L. 3; G. L.

BENNETT, HENRY: Sergeant in the British army; born in England; 1869, killed in action during the war with the Afrik. November, 1897. He was a grandson of Solomon Bennett, the engraver, who translated the Hebrew Bible into English in 1841. Bennett was at first articled to a firm of solicitors; but in 1883 he enlisted in the British army—joining the first battalion of the Demerary regiment—and went to Egypt, where he saw active service during the events occurring in connection with Arabi Pasha. He assisted in drilling some of the black troops up the country, and his knowledge of Arabic was considered by the authorities to be of great value. He returned with his regiment to England, and when subsequently it was ordered to India he went out with it. After participating in the engagements at the front, he was killed on the retreat from Warren.

Bibliography: Jewish Chronicle, Nov. 26, 1897.

J. BENNETT, SOLOMON: English theologian and engraver; born in Russia before 1780; died after 1841. He wrote a considerable number of works on Biblical topics, among them "The Consistency of Israel," 1813; "Discourses on Sacrifice," 1815; "The Temple of Ezekiel," 1824; "Critical Remarks on the Authorized Version," 1834. Bennett began to publish a complete revised translation of the English Bible in 1841; but only two numbers, containing Gen., i–vii, appeared, and the project was abandoned. His "Temple of Ezekiel" contains as a frontispiece a portrait of himself engraved by Bennett after an original painting by Prazer. Bennett was in Berlin 1785–90, but spent the latter part of his life at Bristol.

Bibliography: Kayserling, Bibl. Esp.-Port.-Jud., pp. 27 et seq.; J. W.

BENOLIEL, JOSEPH: Portuguese translator; lived at Lisbon. He wrote the small book, "Porat Yoel" (Joseph's Fruitful Bough; see Gen. xlix. 22), containing Spanish translations of the sayings of the Fathers, the Pesah-Haggadah, the Song of Solomon, the Books of Ruth and of Esther, Lamentations, and of some Hafiz (Lisbon, 1867).


M. E.

BENOLIEL, DON JUDELA: Morocconand Austrian consul at Gibraltar; president of the Jewish community there and of the chamber of commerce; died in 1859. When Sardina sent a fleet against Morocco, Benoliel was enabled, in his consular capacity, to settle the differences amicably. He earned special credit by his services to the Jewish community of Tangier. On account of a quarrel that had taken place between two Jews in a synagogue of that city, the governor, with the sultan's consent, had all the synagogues of the city demolished. When the sultan Moulay Abd al-Halim visited Tangier two years later, Benoliel, who was much respected by him, declining all honors for himself, secured permission for the reerection of the synagogues. In memory of this noble self-denial, a special memorial prayer is offered on every Day of
BENTWICH, HERBERT: English lawyer and communal worker; born in London 1856; educated at University College and the University of London. He was annually elected by unanimous vote a member of the synagogal council, and finally its president. The grand duke recognized his worth as a communal leader and as a public-spirited citizen by conferring upon him the Ziih-ber Orden of the second class. As a member of the grand ducal Obernat (Upper House) of Baden; born at Mannheim Oct. 14, 1823; died there Oct. 26, 1898. Extremely active in congregational and philanthropic matters, he was annually elected by unanimous vote a member of the synagogal council, and finally its president. The grand duke recognized his worth as a communal leader and as a public-spirited citizen by conferring upon him the Ziih-ber Orden of the second class. As a member of the grand ducal Obernat he won for himself the respect and esteem of all classes of people.


BENDELEUM, SIMON: Member of the grand-ducal Obernat (Upper House) of Baden; born at Mannheim Oct. 14, 1823; died there Oct. 26, 1898. Extremely active in congregational and philanthropic matters, he was annually elected by unanimous vote a member of the synagogal council, and finally its president. The grand duke recognized his worth as a communal leader and as a public-spirited citizen by conferring upon him the Ziih-ber Orden of the second class. As a member of the grand ducal Obernat he won for himself the respect and esteem of all classes of people.


BENSCHEN: A Judeo-German word meaning either to say a blessing or to bless a person. It is derived from the Latin “benedicere”; German “benediction”; old Spanish “benezir”; Portuguese “benzer”; Provencal “benedict,” “benezir”; French “bénir.” Benschen is used specifically for the saying of grace after a meal. “Gemel Benschen” means to recite the benediction of thanksgiving after having escaped a great danger either in illness or in imprisonment, or after some perilous trip by sea or through the desert, the benediction containing the word “he-gomel”; “Benedic be thou, O Lord, who bestowest (he-gomel) mercy upon the undersigning” (Ber. 54b). See Benediction.

“Benschen ” is used for the blessing of God—“Der Bore [Creator] wird dich benschene.” See “Kay ha-Yashar,” in Dr. Grünbaum’s “Jüdisch-Deutsche Christomathie,” 1882, p. 335, for the blessing of the children on Sabbath, festival days, and other solemn occasions.

Benschin is also referred to in cases of great sickness when there is little hope of recovery: the rabbi or saint is then requested to offer a prayer, often with a change of the name of the sufferer so as to aver his apparently impending fate. See Name, Change of; and Superstition. “Benshen ” is also euphemistically for “slapping” or “spanking.”


BENSHEIM, SIMON: Member of the grand-ducal Obernat (Upper House) of Baden; born at Mannheim Oct. 14, 1823; died there Oct. 26, 1898. Extremely active in congregational and philanthropic matters, he was annually elected by unanimous vote a member of the synagogal council, and finally its president. The grand duke recognized his worth as a communal leader and as a public-spirited citizen by conferring upon him the Ziih-ber Orden of the second class. As a member of the grand ducal Obernat he won for himself the respect and esteem of all classes of people.


BENTWICH, HERBERT: English lawyer and communal worker; born in London 1856; educated at University College and the University of London. He organized the Maccabean Pilgrimage to Palestine, 1897. Bentwich is an authority on copyright.

BENOLIEL, JACOB: Member of the grand-ducal Obernat (Upper House) of Baden; born at Mannheim Oct. 14, 1823; died there Oct. 26, 1898. Extremely active in congregational and philanthropic matters, he was annually elected by unanimous vote a member of the synagogal council, and finally its president. The grand duke recognized his worth as a communal leader and as a public-spirited citizen by conferring upon him the Ziih-ber Orden of the second class. As a member of the grand ducal Obernat he won for himself the respect and esteem of all classes of people.


J. BENVENISTE (Hebrew, בנביסט, in Catalan, Benvenist: The name of an old, rich, and scholarly family of Narbonne, the numerous branches of which were found all over Spain and the Provence, as well as at various places in the Orient. It is still borne by certain families in Bulgaria, Servia, and Vienna. It was also used as a pseudonym (see Steinschneider, “Cat. Bodl.” No. 7348; Loeb, in “Rev. des Etudes Juives,” xxi. 158).

1. Abraham Benveniste: Statesman and chief rabbi (or “court rabbi”) of Castile during the reign of Juan II., 1400-54. He was entrusted with the public finances, and, as he himself has stated, he controlled, in conjunction with the constable Alvar de Luna, the entire administration of Castile. He was rich and learned and an influential representative of the Jews at court, being called thither by various events, of which the most important was the following: On the occasion of a malicious charge of ritual murder preferred against the Jews in a city near Elja, Abraham Benveniste, together with Joseph ha-Nad, the chief farmer of the taxes, and Abraham ben Shushan, required to the palace in order to expose the falsity of the accusation and to prevent further damage to the Jews. In compliance with the desire of the Jewish scholars, and the petition of all the Jewish communities of Castile, the king, or, more strictly speaking, Alvar de Luna, appointed Benveniste in 1432 chief judge of the Jews and court rabbi (“rab de la cort”). In order to consider the laws issued against the Jews, to further the neglected study of the Talmud, and to put a check upon the prevalent immorality and the practice of informers, Benveniste, immediately after his appointment, called a synod at Valladolid. It was composed of rabbis, scholars, and other prominent men, and not, as Gneuck has it, in the royal palace, but in the chief synagogue, situated in the Jews’ quarter. Under the presidency of Benveniste the synod drew up a statute called the “Te-huah,” which was to serve as a basis for the administration of the communities. It dealt with the divine service, with the glorification of the study of the Law; with state taxation, and with the welfare and progress of the communities. It is divided into five sections, namely: (1) concerning the study of the Law; (2) the choice of judges and other functionaries; (3) the practice of informing; (4) taxes and duties; and (5) apparel. The statute was to remain in force ten years.

In 1460 M. Kayserling translated this statute into German from a manuscript in the national library in Paris; under the title “Das Castilianische Gemeinde-Statut” it appeared in the “Jahrbuch fur die Geschichte der Juden und des Judentums,” iv. 363-351. The Spanish edition by Francisco Fernandez y Gonzalez is entitled “Ordenamiento Formado por los Procuradores de las Aljamas Hebreas... en la Asamblea Celebrada en Valladolid en el Año 1432.” Madrid, 1896 (see “Revue Etudes Juives,” xiii. 187 et seq.).
Abraham Benveniste was a man of astonishing learning. At the age of twenty-one he had already begun his commentary to the "Semag" (="Sefer Ha-Mizwot") of Coucy, also published in two parts, 1742. The rc-following were published during the lifetime of the yare (=Addenda), ib. 1671; 2d ed., Constantinople, 1729; both included in 2d ed., Leghorn, 1791-92; in addition to these there exist "Penot Me'ubbin," prayer and rites for the first two evening of Passover, an extract from the "Keneseth ha-Gedolah," Venice, 1692; and "Hammav ber Hayye" (Wine and Life), on the Babylonian treatise Sanhedrin, Leghorn, 1802.

Bibliography: Conforto, Kore ha-Dorot, p. 55; Amsz. Sourcebuch des Verlags "Der Erste Buchhändler," p. 166; Avigdor Ha-Kohen, valuable Addenda and corrections. H. Helmm, J. M. W., "Men'shulchan Arukh," "Shulchan ha-Mishpat," and a valuable complete and still popular edition of the Talmud. The last named, owing to a lack of purchasers, was offered for sale, soon after publication, at six imperial, or less. From his workshop issued several well-known printers, notably the firm of Judah Gumpel and Samuel Levi, as well as Uri Pechua Levi. In a measure the fame of Amsterdam Hebrew printing can be traced back to Benveniste's influence. Several works issued by him are known by the borders of his title-pages forming a doorway, or by his device of star, lion, and castle.

Bibliography: Elish and Guber, Encyclopedia, xi. section, 238; H. R. Deeb, Postel Jotin, 238, 239; historiographie, 1820; Bi. N. N., 392, 393.

6. Isaac Benveniste (Zag): Son of Joseph, (11); father of Sheshet Benveniste (No.19). He was born in 1433, in Soria, province of Caceres, 1550; mentioned as a rabbinical scholar by his contemporaries (Conforto, "Kore ha-Dorot," p. 39). He was the son of Joseph, who was much attached to him, and who eventu- 2d ed., Leghorn, 1714-15; "Joshua Minhat," Smyrna, 1690; 2d ed. in two parts, ib. 1784. The remaining portions of the work were published, 1711, 1718, 1717, 1721, in Constanti- nople, where the "Dine de-Hayye" (Laws of the Living), or commentary on the work of Moses de Cocey, also appeared in two parts, 1742. The re- sponsa of Benveniste were published at Constantin- ople in 1748, and another collection of them, dealing with the "Yoreh De'ah" and the "Eben ha-'Ezer," appeared in four parts under the title "Ba'e Hayye" (Necessaries of the Living) at Salonica, 1790-91.

Benveniste was a man of astonishing learning. At the age of twenty-one he had already begun his commentary to the "Semag" (="Sefer ha-Mizwot") of Moses de Cocey. This was followed by the notable work "Keneseth ha-Gedolah," a commentary in eight parts on the four codes of the Law, of which the following were published during the lifetime of the author: "Orah Hayye" (Lehborn, 1687) and "Shevure" (=Addenda), ib. 1671; 2d ed., Constantinople, 1729; both included in 2d ed., Leghorn, 1741-92; "Joshua Minhat," Smyrna, 1690; 2d ed. in two parts, ib. 1784. The remaining portions of the work were published, 1711, 1718, 1717, 1721, in Constanti- nople, where the "Dine de-Hayye" (Laws of the Living), or commentary on the work of Moses de Cocey, also appeared in two parts, 1742. The re- sponsa of Benveniste were published at Constantin- ople in 1748, and another collection of them, dealing with the "Yoreh De'ah" and the "Eben ha-'Ezer," appeared in four parts under the title "Ba'e Hayye" (Necessaries of the Living) at Salonica, 1790-91.
The plothaving failed, Benveniste's enemies had not more moderate persons dissuaded the complaints, dismissed Benveniste from the council and delivered him to the rioters. Alfonso soon learning what Benveniste had to struggle against the plots of his enemies, proposed to buy from the king ten of the principal Jews, for whom he would pay 800 lb. of silver. The king, compelled by his need of money, consented; and Martinez hastened to seize his former benefactor and to throw him into prison, where he died.

Benveniste's downfall was, to some extent, due to himself. Samuel Ibn Wakar, Alfonso's physician, stood high in the royal favor. Alfonso entrusted him with the farming of the revenues derived from the importation of goods from the kingdom of Granada. Benveniste, jealous of his colleague's influence, offered a higher sum for the right of farming the import taxes. Samuel, in order to inveigh against him, privately persuaded the king to stop the exportations by the Moors, regardless of existing treaties. This was followed by a war with the Moors. Alfonso's treasury being exhausted, Gonzalo Martinez, who had served under Benveniste and had become influential through his recommendation, proposed to buy from the king ten of the principal Jews, for whom he would pay 800 lb. of silver. The king, compelled by his need of money, consented; and Martinez hastened to seize his former benefactor and to throw him into prison, where he died.

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Hananel (Benveniste), whose generosity is praised several liturgical songs. Even in his old age he was poetically gifted and composed a medical work, manuscript copies of which are still extant at Oxford and Munich. Such was his reputation as a physician that patients came long distances to consult him, and some are said to have journeyed even from Morocco (e.g., Solomon ben Isaac, who was styled "Nasi" (prince). He received his education at Narbonne, his probable birthplace; afterward he lived at Barcelona, and later at Saragossa, in which city he died about 1209. He was the author of the poem, "Melizat Eferwe-Dinah," an allegory on pleasure (published, together with the three mentioned being identical with Joseph ben Rofe ibn Abu-Ayyah). Benveniste resided at the court of King Pedro of Aragon, as physician in ordinary to Don Manuel, the king's brother. Horinger and Benjacob say that he translated into Hebrew "Boethius' "De Consolatione Philosophiae," a work much read by the Christian scholars of the Middle Ages, but nothing is known about the manuscript. He also rendered into Hebrew from Latin the work on asthma by Maimonides.

Bibliography: Bene, Bibl. viii. 30, 161; iii. 81; x. 144; Menahem Kimhi, Mekillta, p. 38; Yehudah ben Zekeniah, "Kabbaloth," p. 10.

18. Samuel Benveniste: Dwelt in Tarragona in 1222, and was living in 1356, contemporaneously with Maestro Leon Medico, Maestro Mose Medico, and Maestro Yusef Avenagot (the last-mentioned being identical with Joseph ben Rofe ibn Abu-Ayyah). Benveniste resided at the court of King Pedro of Aragon, as physician in ordinary to Don Manuel, the king's brother. Horinger and Benjacob say that he translated into Hebrew "Boethius' "De Consolatione Philosophiae," a work much read by the Christian scholars of the Middle Ages, but nothing is known about the manuscript. He also rendered into Hebrew from Latin the work on asthma by Maimonides.

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19. Shehevet ben Isaac ben Joseph Benveniste: Physician and writer; lived in the latter half of the twelfth century. Like Isaac (Zag) Benveniste (No. 7), who is supposed to have been his father, he was styled "Nasi" (prince). He received his education at Narbonne, his probable birthplace; afterward he lived at Barcelona, and later at Saragossa, in which city he died about 1209. It is said that he owed his high position to his knowledge of Arabic. He practised medicine, and was the author of a medical work, manuscript copies of which are still extant at Oxford and Munich. Such was his reputation as a physician that patients came long distances to consult him, and some are said to have journeyed even from Morocco (e.g., Solomon ben Isaac). Benveniste, whose generosity is praised by Al-Harizi, was poetically gifted and composed several liturgical songs. Even in his old age he remained a friend of free investigation, as the following epigram on Meir Abba Aba shows:

- "You ask why 'lavish' he be named. Though he be skillful, is often rated; Because the task we 'writen' names."

Benveniste directed a letter to the congregation of Lunel, in answer to the epistle of Abba to that congregation, in which he freely expresses himself upon the value of Maimonides' "Yad ha-Hazakah," because it enabled the laity to control the judgments rendered by the Rabbis. He carried on a lively correspondence with Nasi Kalonymus b. Todros and with Levi b. Moses of Narbonne, whose brother Joseph also resided. He lost his three sons in their prime.


20. Solomon Benveniste (called the Elder): A prominent scholar and contemporary of Meir ben Isaac; lived at Narbonne about the middle of the twelfth century (Zacuto, "Yubasin," 85a).

21. Vidal Benveniste: Lived at Saragossa, Spain, in the fifteenth century. He was elected by the notables of the communities of Aragon chief speaker at the disputation of Tortosa (1414), because of his knowledge of Latin and his reputed wisdom. Benveniste wrote a refutation of the seeming evidence of Jesus as the Messiah, called "Kodesh ha-Kadoshim," which is still extant in manuscript. He is not identical with Don Ferrer of Gerona or with Vidal b. Levi de Calaheta, as claimed by some.


22. Vidal Benveniste: Possibly a brother of the court rabbi Abraham Benveniste (No. 1); lived in Aragon at the beginning of the fifteenth century. He was the author of the poem, "Melizat Efer we-Dinah," an allegory on pleasure (published, together with a number of Midrashim, at Constantinople, 1346, and at Rimini, 1355) composed for a Purim festival (Steinschneider, "Cat. B'Od." p. 1270).

23. Vidal Benveniste: Elder son of Joseph Benveniste (No. 9) and grandson of the court rabbi Abraham Benveniste (No. 1). Like the latter, Vidal was a promoter of Jewish science (Zacuto, "Yubasin," p. 226).

...
BENVENISTE BEN JACOB: One of the officers of the society Bikkur Holim of the Spanish synagogue in Venice toward the end of the seventeenth century. He was of Spanish descent, and is mentioned together with Raphael ben Solomon Silva and Isaac ben Baruch Carvallio in the <i>Peri <st1:placename>Perpignan</st1></i> (fl. 1265) ("Pulcherrima Inquisitione Anonyma"); prayers for the sick and dying used by the members of the above-mentioned society (Yemen, Brandagin, 1680). First wrongly attributes the partial authorship of these prayers to Beveniste ("Bibl. Judaiaca," ii. 106; Benjacob, "Qur ba Safar," pp. 698, No. 1191); but see Steinbuchlender, "Cat. Bodl." No. 3332 a. G.

BENEFICENT: Jacob, Inquiry into the Sources of Spanish Jewish History, as above.

BENZION, BENJAMIN ZE'EB WOLF BEN: Russian physician and missionary to the Jews; born in a small town in the government of Kief, Russia, in 1829. He spent several years in Rumania, and was baptized in Berlin in 1863. Benzon studied medicine and was graduated by the University of Würzburg in 1867. He went to England, and having entered the service of the British Society for the Conversion of the Jews, was sent out to Rumania in 1874 as a medical missionary to the Jews. Transferred to Odessa, Russia, in 1876, he remained there for ten years, acquiring a considerable reputation as a medical practitioner and missionary. He left Odessa, for Constantinople in 1886, but was not known as a missionary after 1888. He now lives in the United States.

Bezon is the author of "Onah Zekakhah," a collection of proverbs and parables in the style of Exclusinisms (Odessa, 1931); "At Koret beit Israel" (translated from the English by Dr. Benezon, London, 1888); a translation into Judso-German of Jos. H. Ingraham's "Prince of the House of David," under the title "Tiferet Yisra'el" (Odessa, 1888-90; and a translation into Judso-German of Silvio Pellico's drama, "Ester d'Engedi," under the title "Der Falsche Kohengodel," which has been played at the Jewish theatres of New York.

BENZION, BENEDIX: Russian physician and missionary to the Jews; born in a small town in the government of Kief, Russia, in 1829. He spent several years in Rumania, and was baptized in Berlin in 1863. Benzon studied medicine and was graduated by the University of Würzburg in 1867. He went to England, and having entered the service of the British Society for the Conversion of the Jews, was sent out to Rumania in 1874 as a medical missionary to the Jews. Transferred to Odessa, Russia, in 1876, he remained there for ten years, acquiring a considerable reputation as a medical practitioner and missionary. He left Odessa, for Constantinople in 1886, but was not known as a missionary after 1888. He now lives in the United States.

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Bequest. A gift of personal property in a last will and testament. Modern English law and American law distinguish between a bequest and a gift; the former being a testamentary gift of personal property, and the latter one of real estate. This distinction, however, is based upon the feudal law, and does not exist in Jewish law. Real estate and personal estate may be the subjects of a bequest in Jewish law; and although there is some distinction recognized between these two classes of property by reason of the fact that one Definition, is movable and the other immovable, both of them may be bequeathed in the same manner. Subject to certain well-defined exceptions, modern law requires the bequest to be in writing. Jewish law has no such requirement; and an oral bequest may be entirely valid.

The maxim of the law is, "The words of a sick man not like those written and delivered." (Gil. 13a; B. B. 151a); that is to say, the oral bequest of a sick man is in effect equivalent to a gift of immovable property by a deed in writing, or of movable property by delivery of the object. The absence of the usual formalities required in the transfer of real and personal property does not invalidate a bequest. The Jewish law calls a bequest "the gift of one lying on a sick-bed" ("matanatshekibmera'"), and distinguishes it in several points from the gift of a person in good health (B. B. 153a; Maimonides, Hoshen Mishpat, i.e. 5, 7). If a person is{...}
as his sole and exclusive property (B. B. 131b; 130b; “Yad,” Zekiyah u-Mattanah, vi. 2; Hoshen Mishap, 248, 4).

The subject of bequests by way of inheritance is treated more fully under INHERITANCE AND WILLS. The present article is concerned more especially with bequests by way of gift.

As above stated, by a bequest in the form of a gift the testator may practically disinherit his lawful heirs; hence, if a sick man in making a disposition of his property says distinctly, “I give this not as an inheritance, but as a gift,” it is a valid bequest, even though it excludes the lawful heirs (Hoshen Mishap, 248, 2).

Although the right of the owner of property to bequeath it to the exclusion of his heirs is recognized by the law, it is contrary to the spirit of the Law, because the Heir, deed his goods to strangers and excludes his sons, his act is lawful, but the spirit of the Law takes no delight in him.” R. Simon ben Gamaliel said: “If, however, his sons were worthy, his act is praiseworthy.” Mar Samuel went so far as to say that the father cannot disinherit a wicked son in favor of a good one (B. B. 130b). This, however, is not the law. The Shalbon “Avuk, after citing the general opinion of the Mishnah, says (ib. 282, 1): “It is the practice of the very pious not to witness a will by which the inheritance is taken from the heirs, even if it is taken from an unworthy son and given to another who is a learned and upright man”; and R. Moses Isserles (ib. gloss) adds: “If one leaves general directions that his executors shall dispose of his property according to the best that can be done with it, they ought to give it to his heirs; for there is nothing better than this.”

A bequest becomes valid only upon the death of the testator (B. B. 151a; “Yad,” Zekiyah u-Mattanah, viii. 8; Hoshen Mishap, 252, 1); hence, if the bequest is coupled with conditions which are impossible of fulfillment after the death of the testator, it is invalid. Thus, if the testator’s bequest is in writing and the instrument contains the usual formula that symbolic seizure (“kinyan”) has been made, but in fact this formality has not been coupled with, such bequest is invalid; because it is impossible that the legatee should perform the ceremony of symbolic seizure with the testator after his anticipated death (B. B. 150a; Hoshen Mishap, 248, 17).

A distinction, alluded to above, in cases of bequests requires further amplification. The bequest may be either one in which the testator makes no mention of his death, or one in which he does expressly mention his death (B. B. 151b; “Yad,” Zekiyah u-Mattanah, xv. 17-20; Hoshen Mishap, ib. 7). In the latter case, the bequest, whether made orally or in writing, requires none of the formalities of a gift among living persons: all that is necessary is the simple declaration: “If I die...” (ib. 178).

Where the testator makes no mention of his death, a further distinction is to be noted; namely, whether he has bequeathed his entire property or only a portion of it. If he has bequeathed his entire property without retaining anything for himself, the presumption arises that he has given it on account of his anticipated death, and therefore it is a death-bed bequest; otherwise, it is presumed that the testator would not have given away his entire property.

If, on the other hand, he has not bequeathed all of his property, but has retained a portion of it, a contrary presumption arises; namely, that he does not expect to die of this sickness. Such a bequest, therefore, is treated as a gift among living persons, and requires symbolic seizure in order to give it validity (B. B. 151b; “Yad,” Zekiyah u-Mattanah, xv. 16; Hoshen Mishap, 239, 4-5).

If a sick man uses such expressions as “A shall have the whole of my property,” or “a part thereof,” or “shall acquire it,” or “shall enjoy it,” or “shall take possession of it,” each of these expressions indicates a bequest by way of gift. If, in making the bequest to his heir, he says, “A shall be inscribed in my genealogical register,” or “shall inherit from me according to law,” or “shall acquire it” or “shall enjoy it,” or “A acquires no property rights in it,” or “I leave my property to A,” this is a gift; if he says, “My property shall fall to A,” this is an inheritance (B. B. 150b et seq.; “Yad,” Zekiyah u-Mattanah, xi. 8, 4; Hoshen Mishap, 239, 3). A bequest of “my movable property” includes everything with the exception of wheat, barley, and other grain. A bequest of “all my movable property” includes all things except those which are fastened to the ground and not intended to be moved, such as the lower millstone. Technically these are fixtures, and go with the real estate. A bequest of “all my movable property” is held to include even such fixtures (B. B. 150a; “Yad,” Zekiyah u-Mattanah, xi. 12-14; Hoshen Mishap, 248, 10). A bequest of “my goods” includes all decedent’s movable and immovable goods (“Yad,” ib. xi. 15; Hoshen Mishap, 248, 11). A bequest of “a piece of ground, and as incidental thereto, all my movable property, gold, silver, vessels, clothing”—in short, everything that may be designated either money or goods—does not carry with it any other real estate, or slaves, or scroll of the Law, because these are not acquired as an incident to other things. The use of the phrase “incidental to” (“aggab”) is extremely technical. All sorts of personal property may be acquired without any special ceremony of symbolic seizure incidental to hand; but land can not be acquired as incidental to personal property (Hoshen Mishap, 248, 12; see ALIENATION).

Where a bequest is made to A for life, and after his death to B, the latter is entitled to take only that which is in existence at the time of A’s death (B. B. 131a); but if A is a lawful heir of the testator, B receives nothing, because a gift made to an heir is presumed to be given as an inheritance, and an inheritance can not be diverted from the lawful heir. 
A bequest of a claim against another person, or of an instrument of indebtedness held against another person, is valid even though none of the formalities required in case of assignment of claims has been performed; provided, however, that the bequest was made in contemplation of death, or the testator parted with all his estate (B. B. 147a). "Yad," Zekiyahu u-Mattanah, 250, 20; see ASSIGNMENT.

A bequest is revocable either by express words or by implication. Where the testator, after having bequeathed certain property to B, bequeaths the same property to A, the former bequest is impliedly revoked. If, however, the article bequeathed has been delivered, or symbolic seizure has been taken by the legatee, the bequest is irrevocable (B. B. 151a; Hoshen Mishpat, 259, 18).

If a bequest is made by a testator under the belief that he was about to die is revocable, no matter how formally made (Hoshen Mishpat, 250, 14; "Yad," Zekiyahu u-Mattanah, viii. 20). But in some cases it has legal effect even though it is revocable; thus, if the testator bequeathed his entire property to his slave, he may, upon recovery, revoke the bequest; but the slave remains a free man, because through the gift he has become free, and freedom once acquired cannot be lost (Git. 9a; "Yad," Zekiyahu u-Mattanah, viii. 16; Hoshen Mishpat, 250, 8), and he may reclaim it if it has been disposed of by the heirs (Hoshen Mishpat, 253, 2, gloss); but if the legacy was not specific and the heirs were merely charged with a demonstrative legacy, they are subject to the rules of death and, the condition not having been fulfilled, no property rights pass to the slave ("Heer ha-Golah," iv. 21). In case, however, the slave takes the bequest under the following form, "I bequeath my property to you from this day, in case I die," and the testator afterward recovers, the slave has not acquired his freedom, because the bequest was made specifically on condition of death, and, the condition not having been fulfilled, no property rights pass to the slave ("Heer ha-Golah," iv. 1.).

If a man is about to go on a sea voyage, or into the desert with a caravan, or is being led to a place of execution, or is suddenly stricken with a sickness that steadily grows worse, his bequests made under such circumstances are subject to the rules of death-bed bequests. If he dies, his bequest is valid; but, if his life is preserved, it is revocable by him even though there has been "inyan," and even though he has not parted with all of his property ("Yad," Zekiyahu u-Mattanah, viii. 34).

Bequest for one another; but if B dies during the life of A, the bequest is voidable; but if he has retained anything for himself, his bequest is equivalent to, and subject to the laws of, an ordinary gift and cannot be revoked ("Yad," Zekiyahu u-Mattanah, ix. 19; Hoshen Mishpat, 250, 3, 4).

If one during his sickness has bequeathed his entire property to sacred or charitable uses, or has abandoned it all (see HEPHEN) and retained nothing for himself, and he afterward recovers, his acts are all voidable; but if he has retained anything for himself, his bequest is equivalent to, and subject to the laws of, an ordinary gift and can not be revoked ("Yad," Zekiyahu u-Mattanah, ix. 19; Hoshen Mishpat, 250, 3, 4).

Bequests, property is valid (ib.). If the testator has given three legacies, and the estate is not sufficient to pay them all, they abate pro rata (B. B. 198a; "Yad," Zekiyahu u-Mattanah, x. 15), unless he has indicated the order in which they shall be paid (Hoshen Mishpat, 253, 9). If one bequeaths a specific sum of money, to be paid to the legatee out of a certain claim which is to be collected from a debtor to the estate, the bequest need not be paid until the debt is collected; this is a demonstrative legacy payable out of a certain fund (ib. 11). A specific bequest of two hundred dollars to the poor, or a scroll of the Law to the synagogue, is presumed to be intended for the poor of the community to which the testator belonged or for the synagogue which he was in the habit of attending (ib. 20). A specific bequest of a "share" of the testator's goods is generally taken to mean one-sixteenth, or, as in some cases, one-fourth (ib. 24). A specific bequest of a "share" of the testator's property is valid (ib.). If the testator gives three legacies, and the estate is not sufficient to pay them all, they abate pro rata (B. B. 198a; "Yad," Zekiyahu u-Mattanah, x. 15), unless he has indicated the order in which they shall be paid (Hoshen Mishpat, 253, 9). If one bequeaths a specific sum of money, to be paid to the legatee out of a certain claim which is to be collected from a debtor to the estate, the bequest need not be paid until the debt is collected; this is a demonstrative legacy payable out of a certain fund (ib. 11). A specific bequest of two hundred dollars to the poor, or a scroll of the Law to the synagogue, is presumed to be intended for the poor of the community to which the testator belonged or for the synagogue which he was in the habit of attending (ib. 20). A specific bequest of a "share" of the testator's goods is generally taken to mean one-sixteenth, or, as in some cases, one-fourth (ib. 24).
chosen, then the chief town of the Barbary states, the Jewish community there, consisting of 5,000 families, chose him for their rabbi, though he was but a youth of eighteen (Levi ibn Habib, "Responsa," p. 288b). Evidently, the degree of the great respect they paid him is afforded by the following lines of Abulmor Gavison ("Ouer ibn-Shaliah"): "Say not that the hands of the Law no longer in the womb! Jacob Berab hath come back—once more among us he rejoiceth!"

It is not known how long Berab remained in Algeria; but before 1522 he was in Jerusalem. There, however, the social conditions were so oppressive that he did not stay long, but went with his pupils to Egypt (Palestine letter, dated 1522, in Liters, "Jerusalem," ii. 405). Some years later (1527) Berab, now fairly well-to-do, resided in Damascus (Levi ibn Habib, "Responsa," p. 117a); in 1533 he became rabbi at Cairo (ib. 53a); and several years after he seems to have finally settled in Safed, which then contained the largest Jewish community in Palestine. It was there that Berab conceived the bold idea which made him famous, that of establishing a central spiritual Jewish power. Berab's undertaking, to be judged correctly, must be considered in connection with the whole current of thought of the younger generation.

Plan for an Assembly at Safed

Ordination. The overwhelming catastrophe of 1492, which, in view of the wretched condition of the Jews in Germany and Italy, had threatened the very existence of Judaism, produced phenomena which, while apparently opposite in character, were natural consequences. Imagination and sentimental persons thought that the promised Messianic time was approaching; they regarded their great sufferings as the process of purgation, as the דִּיסַּרָאֵל, the eschatologic "birth-throes," of the Messianic era. The main representative of this mystical tendency was Solomon Munko, whose tragic fate by no means extinguished these fond hopes and the desire for martyrdom. But the delusion had quite a different effect upon more practical natures. According to yet another view, the chief advocate of which was Maimonides, the Messiah would not appear suddenly: the Jews would have to prepare for him; and the chief preparatory step needed was the establishment of a universally recognized Jewish tribunal as their spiritual center.

Although the hopes of a Messiah, cherished especially in Palestine, were fundamentally wild and extravagant, they afforded the right person an excellent opportunity to create for the Jews a recognized central authority, spiritual—and perhaps, in time, political—in character. If there is no doubt that the man for the purpose was Berab; he was the most important and honored Talmudist in the Orient, and was endowed with perseverance amounting to obstinacy. His plan was the reinduction of the old "Sanhedrin" (ordination); and Safed he held to be the best field for his activity. The lack of unity in deciding and interpreting the Law must cease. No longer should each rabbi or each student of the Law be allowed to decide upon the gravest matters of religion according to his own judgment. There should be only one court of appeal, to form the highest authority on subjects relating to the comprehension and interpretation of the Torah.

Though this idea seemed new, it was not without precedent. The Sanhedrin in tannaitic times was, in a certain sense, Berab's model. But the Sanhedrin consisted only of such men as could trace their ordination back to Moses; yet for a thousand years no such men had existed. Berab, however, was equal to the difficulty. Maimonides, he was aware, had taught that if the sages in Palestine would agree to ordain one of themselves, they could do so, and that the man of their choice could then ordain others. Although Maimonides' opinion had been strongly opposed by Nahmanides and others, and Maimonides himself had not been quite positive in the matter, Berab had so much self-confidence that he was not to be deterred from his great undertaking by petty considerations. Moreover, the scholars of Safed had confidence in him, and had no doubt that, from a rabbinical standpoint, no objection to his plan could be raised. Thus in 1528 twenty-five rabbis met in assembly at Safed and ordained Berab, giving him the right to ordain any number of others, who would then form a Sanhedrin. In a discourse in the synagogue at Safed, Berab defended the legality of his ordination from a Talmudic standpoint, and showed the nature of the rights conferred upon him. On hearing of this event most of the other Palestinian scholars expressed their agreement, and the few who disapproved the innovation had not the courage to oppose Berab and his following.

To obtain the good-will of the Jews of the Holy City, the first use that Berab made of his new dignity was to ordain the chief rabbi at Jerusalem, Levi b. Jacob ibn Habib. Since the latter had many disputes in regard to rabbinical decisions and approbations, Berab's ordination of Ibn Habib shows that he placed general above personal interests. Moreover, the term in which Berab officially announced Ibn Habib's ordination were kindly ones. Berab, therefore, expected no opposition from that quarter; but he was mistaken. Ibn Habib's personal animosity was not appeased, but rather stimulated, by his ordination. He considered it an insult to his dignity and the dignity of Jerusalem that so important a change should be effected without consultation of the Jerusalem scholars. He did not content himself with an oral protest, but sent a communication to the scholars of Safed, in which he set forth the illegality of their proceeding and declared that the innovation involved a risk to rabbinical Judaism, since the Sanhedrin might use its sovereign authority to tamper with the calendar.

Although Ibn Habib's tone was moderate, every one could read between the lines that he opposed the man Berab as well as his work. An illustration of this is afforded by the remarks made by Ibn Habib when he maintained at length that the scholars of Safed were not qualified to ordain, since they were not unprejudiced in the matter, and when he hinted that Berab was not worthy to transmit ordination. Berab was surprised by the peril in which his
undertaking was now placed; and, embittered by Ibn Habib’s personal attacks, he could not adhere to a merely objective refutation, but indulged in personal attacks. In answer to Ibn Habib’s observation, that a sacred ordination must not proceed from learning alone, but from holiness also, Berab replied: “I never changed my name: in the midst of want and despair I went in God’s way” (Ibn Habib, “Hagapona.” p. 998b; thereby alluding to the fact that, when a youth, Ibn Habib had lived for a year in Portugal as a Christian under an assumed name.

The strife between Berab and Ibn Habib now became wholly personal, and this had a bad effect on the plan; for Berab had many admirers but few friends. Moreover, Berab’s life was endangered. The ordination had been represented to the Turkish authorities as the first step toward the restoration of the Jewish state, and, since Berab was rich, the Turkish officials would have showed him scant mercy in order to lay hands on his wealth. Berab was forced to go to Egypt; for a while, but though each moment’s delay might have cost him his life, he hurried long enough to ordain four rabbis, so that during his absence they might continue to exercise the function of ordination. In the mean time Ibn Habib’s following increased; and when Berab turned, he found his plan to be hopeless. His death was forced to go to Egypt for a while, but though each moment’s delay might have cost him his life, he hurried long enough to ordain four rabbis, so that during his absence they might continue to exercise the function of ordination. In the mean time Ibn Habib’s following increased; and when Berab returned, he found his plan to be hopeless. His death some years later put an end to the dispute which had gradually arrayed most of the Palestinian scholars in hostile lines on the question of ordination.

It is known positively that Joseph b. Edrash Caro and Moses of Trani were two of the four men ordained by Berab. If the other two were Abraham Shalom and Isael de Curiel, then Caro was the only one who used his privilege to ordain another, Moses Alad, who, in turn, ordained Hayyim Vital Calabrese. Thus ordination might be traced for four generations.

With the exception of some short contributions to the works of others, the only one of Berab’s numerous works ever published was his “Shevet u-Teshuva”. (Questions and Answers), response, Venice, 1663; but the Amsterdam edition of the rabbinical Bible (1724-28) contains notes by Berab on Isaiah and Jeremiah.


BERACHAH, “blessings”; A. V., Berakah). The melody to which the verset is recited in the morning service of the first two days of Passover, and of Saturday between the first and the last days of this feast (See BERACKH). Each of these piyyutim begins with the initial phrase of Cant. viii. 14, having regard to the association of the Song of Solomon with the Festival (see MEGILOT). Poems in this form were written in various epochs by Benjamin ben Samuel of Counce, France, eleventh century; Shabbethai ben Moses of Rome, 1050; Moses ha-Sopher ben Benjamin of Rome, thirteenth century; Menahem ben Abraham of Ioima, fourteenth century; and Joab ben Nathan ben Daniel of Rome, fourteenth century.

The melody to which the verses are recited in some German congregations is that of “Alla-Richonim”; but in the more extended “Polish” use, the melody song is one of the most effective of all the rhapodies emanating from the wandering precursors of two centuries past. Although clearly of such comparatively late origin and undoubtedly coming from a Jew of northern Europe, it presents that combination of the European minor mode with the second Byzantine ecclesiastical mode (often called “the Oriental chromatic”) frequently to be noticed in the finer folk songs of the Levant, particularly in those which bear the impress of an artistic influence (see Bourguicot-Doucadier, “Tristes Méodies Populaires du Guette et d’Orient,” p. 84, note). The figuration, too, is the same as that in many Levantine, and also Arabic and Persian, songs (see music on p. 48).

BERACHAH. See BENEDICTIONS; MUSIK, SYNAGOGAL.

BERAKOT (“blessings”): The name of the first tractate of Seder Zemanim, the first Order of the Talmud. By the term “Berakot” a special form of prayer is understood, that begins with the words “Blessed art thou, O Lord, our God, King of the Universe.” The treatise consists of Midrashim and
Gemara; the latter in two forms, the Babylonian (Babli) and the Palestinian or Western (Dine-Ma'araba), better known by the name "Yerushalmi."

The Mishnah, without any introductory remarks, without any previous statement that the Law demands the reading of the Shema' in the evening, begins with the question, "From what time is it allowed to read the evening Shema'?" By adopting this method the author or compiler of the Mishnah, Judah ha-Nasi, clearly reflects the general opinion of the Talmudic teachers that the Torah with its traditional interpretation is the undisputed basis of the oral law. Another important principle is implied in this question; namely, that the religious day is reckoned by the Law from evening to evening, and that the reading of the Shema' of the evening is therefore the first religious duty of the day.

The Mishnah Berakot treats of the three elements of the Houra: (a) Shema' (מעש), (b) prayer (תפלה), and (c) blessings (ברכה). Of the nine chapters of the treatise the first three are devoted to the Shema', the next two to prayer, and the last four to blessings, as follows:

Chapter I.: Determines the time and the manner of the reading of Shema' ("Keriat Shema") in the evening and in the morning, and the number of blessings which precede and follow the reading.

Chapter II.: On "lawnu" (intention and attention); intention to fulfill a divine command ("miyaseh"), and attention to the words read.

Chapter III.: On verses of total or partial exemption from this duty.

Chapter IV.: On the prayer ("Tefilah," "Amidah," or "She'arim" (Birkot) of the daily and the additional services ("amidah").

Chapter V.: On the necessity of presenting for prayer and guarding against error, especially with regard to additions to or deletions from the ordinary form of the prayer.

Chapter VI.: Blessings before and after partaking of any kind of food.

Chapter VII.: Form of grace for a company consisting of three members or more.
chapter viii.: On various differences between the schools of gamala and Zaddik with regard to certain regulations at meals.

chapter ix.: Blessings relating to events which cause awe, joy, or grief.

In a few places, such as ss. ii. 6, 7, and ix. 5, these subjects have been interrupted by apparently foreign matter. In reality, however, there is always a certain relation between these interpolations and the principal theme of the chapter. The interpolations are original, like the rest of the Mishnah, and do not necessarily belong to a later period. Z. Frankel, however, is of the opinion that ii. 5-8 was added by later authorities; but his argument is not conclusive (see pref. to Talmud Yerushalmi, ed. Z. Frankel, Vienna, 1874, and his "Darke ha-Mishnah," p. 264). The treatise fittingly concludes with the following two regulations: (1) the name of God to be employed in ordinary greetings, in order to emphasize the belief in the existence of God, the Creator and Ruler of the universe; (2) in the responses the phrase "from world to world" to be substituted for the phrase "from the beginning of the world," in order to emphasize the belief in the existence of another world or life beyond the present one. The present division of the treatises into chapters and the order of the chapters seem to be the same as fixed by Judah ha-Nasi, since with few exceptions the Palestinian and the Babylonian recensions of the Talmud have the same division and order. Hence the rule, "there is a fixed order of the Mishnah," (נְקֶלֶת לְדָה יָישָׁא), is a principle adopted in the Talmud. As regards the treatise Berakot, Rashi seems to have had in his copy of the Talmud the order of ch. iii. and iv. inverted (see Tos. to Bab. Talm. 17b, beginning בִּבְשַׁמֶּיהוֹ לְיהוָה). The subdivision of the chapters into paragraphs or Mishnahs does not seem to have ever been fixed (Z. Frankel, "Darke ha-Mishnah," p. 265).

The Mishnah contains but a few semi-haggadic elements (i. 5, ii. 2, v. 5, and ix. 5); and noteworthy are the midrashic remarks on Deut. vi. 5; Ps. cxix. 126; and Prov. xxi. 22. The Tosefta Berakoth has the same order as the Mishnah. Following the division of chapters in the edition of Zuckermandel, ch. i. corresponds to ch. i. of the Mishnah; ch. ii. to ch. ii.; ch. iii. to ch. iii.; ch. iv. to ch. iv.; ch. v. to ch. v.; ch. vi. to ch. vi.; ch. vii. to ch. vii.; ch. viii. to ch. viii.; ch. ix. to ch. ix. There remains only ch. vi., which does not correspond to any chapter in the Mishnah; it contains regulations with regard to the "kiddush" (sanctification) on Friday evening, in case the meal commences in the afternoon, and rules for the guidance of guests at a banquet. The Tosefta includes more haggadic elements than the Mishnah, and the subject under discussion gives occasion for such interpolations by a text quoted, a name mentioned, or a lesson taught. This characteristic of the Gemara is more apparent in the Babylonian than in the Palestinian recension.

Of the haggadic topics thus interpolated in the Babylonian Gemara the following may be mentioned:

1. On the divine sympathy with Israel (p. 5a).
2. On sufferings, which are divided into those sent as punishment, and undeserved sufferings sent as trials, termed "sufferings of love" (as in Deut. vi. 7).
3. On famine and pestilence (as in Ex. vi. 26).
5. On the relation between God and Israel, based on mutual respect; the subject of worshiping God in prayer and wearing the Tefillin containing the declaration of God's unity and sanctity. Accordingly the following paragraph, "Israel is agitatedly described in the division, "God desires desires to show mercy—sirsim, tzedakah," containing declarations of Israel's distinctness" (6a, 9a).
6. On the status of the dead, and their intercourse with the living (68b).
7. The temporary deposition of the nasal Rabbi Gamaliel in Aniutia (p. 27).
8. Midrashic account of the prayer of Hannah, and the intercession of Moses for Israel (52a, b).
11. A legendary illustration of the division, "All dreams follow the interpretation given to them" (55a, b).
12. Death of Sh. Akiva (65b).
13. On hospitality (65b).
14. With regard to the text of the Bible, remarks are met with on the dots over each letter of the word וְהוּא, Ps. xxvii. 13 (4a); on the absence of a verse beginning with the letter "nun" in Ps. cxlv. (p. 4b); on the division of the Psalms (9b). Texts wrongly quoted are: Gen. vii. 23, instead of נִבְדָל בְּנֵי יִשְׂרָאֵל (p. 61a); and instead of סְמֻכָּה יְחַדְּחֵנֵנוּ, I Sam. xi. 11. How the words "to Ramah to his house" are taken as identical with the phrase "after life," besides the Books cited in the Bab. Bible, other books are mentioned in the Palestinian Gemara: "A Book of Hagadot (אֱלֹהֵי אֱלֹהִים)" 23a; "Hilkot Derek Ere" (Rules of Good Manners), 23a, and "Sefer Refuot" (Book of Remedies), 10b.

The Palestinian Gemara includes a short account of the temporary deposition of the nasal Rabbi Gamaliel (iv. 76 et seq.; somewhat differently

In the Tosefta Berakoth, the subject under discussion gives occasion for such interpolations by a text quoted, a name mentioned, or a lesson taught. This characteristic of the Gemara is more apparent in the Babylonian than in the Palestinian recension.

Of the haggadic topics thus interpolated in the Babylonian Gemara the following may be mentioned:

1. On the divine sympathy with Israel (p. 5a).
2. On sufferings, which are divided into those sent as punishment, and undeserved sufferings sent as trials, termed "sufferings of love" (as in Deut. vi. 7).
3. On famine and pestilence (as in Ex. vi. 26).
5. On the relation between God and Israel, based on mutual respect; the subject of worshiping God in prayer and wearing the Tefillin containing the declaration of God's unity and sanctity. Accordingly the following paragraph, "Israel is agitatedly described in the division, "God desires desires to show mercy—sirsim, tzedakah," containing declarations of Israel's distinctness" (6a, 9a).
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narrated in Bab. 27b); the legend of Menahem ben Hezekiah (the pretended Messiah) and his mother (II. 5a), the meeting of King James and Simon ben Shevib (II. 11b; parallelled in Bab. 49b), on which incident the Palestinian Tanhum (II. 11b) quotes from the Book of Ben Sira (Ecclesiasticus). "(Exultet et Dominus) in the world," etc.

The Palestinian the plural in the phrase "Let us make" Gemara. (Gen. I. 26) (Yer. Ber. vili. 15d); and the death of R. Akiba (ix. 140a sqq., parallel to Bab. 61b).

Both Gemaras includes a goodly number of original prayers, most of which have found a place in the daily prayer-book. It is noteworthy that in the Yerushalmi the form for ברכת עונת (blessings preceding the performance of divine precepts, "mizwot") is given, but is omitted in the Babylonian Gemena. The prayers do not differ essentially in the two Gemaras, either in form or in substance (compare Wiesner, "Giliat Yerushalayim," pp. 7 a sqq., 1874). Each Gemara closes with the dictum, "Scholars increase peace in the world," etc.

As to the Halakah, the dictates of the Mishnah seem to have been followed in Palestine more rigidly than in Babylonia. Thus with regard to the reading of the evening Shema', which, according to the Mishnah (I. 1), must not take place before the commencement of actual night, if it has been read before that time, it must, according to the Yerushalmi, be repeated at the proper time (Yer. Ber. I., beginning); no indication of this is given in the Babylonian Gemara. (see Hashit on Ber., beginning).

There are no signs in the treatises of later interpolations. Wiesner, however ("Giliat Yerushalayim," p. 8, Vienna, 1937), suspects Karaita interpolations in the Yerushalmi (II. 50) for the purpose of revealing the Habbadites in a bad light, as praying without devotion. If his argument be correct, a passage in the Babylonian Gemara (p. 6), in which certain pious acts seem to be ridiculed as resulting in no good, may likewise be suspected as of Karaites origin. See BERCHIN.

BERCHIN, JONAH BOBISOVICH: Writer on early Russian-Jewish history; born at Krichov, government of Mohilev, 1850; died at Moscow, Aug., 1888. Up to the age of fourteen he received a strictly Orthodox education in the house of his uncle, where he became familiar with the Hebrew language and literature. He then entered the Agrikultural School at Gorodetsk and, after graduation, studied at the high school of Minsk and the Polytechnical Institute of Riga. In 1888 he became paralytic, and was sent to treatment to Moscow, where he died.


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BIBLIOGRAPHY: S. Vengerov, Kratkih-Biograficheskii Slovar', III. Ser., Petersburg, 1882. H. R.

BERDYANSK: District town and seaport in the government of Taurida Crimea, Russia, on the northwestern coast of the Sea of Azov, at the Berdyansk estuary, near the mouth of the rivulet Berdyanka. It was built by the efforts of Prince M. S. Vorontsov in 1527, and soon became a lively little port, the trade to a considerable extent, especially the export of grain, being in the hands of the Jews. In 1802 the Jewish population of the town was 1,808, and the Karaite population 243, of a total of 21,699. In the district the Jews numbered 3,416 in the general total of 227,740.

BIBLIOGRAPHY: Esterhazy-Biographiska Slovar', III. Ser., Petersburg, 1882. H. R.

BERDYCHEW (Polish, BERDYCHEW): A city in the government of Kiev, Russia; in historical and ethnographical relations part of Volhynia. It has one of the largest Jewish communities in Russia, and is often called the "Jerusalem of Volhynia." It is difficult to determine the time when Jews first settled there. From the sixteenth century till the end of the eighteenth, Berdychev was under the dominion of Poland; and the Polish family of Tischkewitz, the hereditary owners of that domain, ruled over it as they pleased. In 1690 it is stated that the owners of the "new town" of Berdy- chev fared out to a certain Jew the mill- and bridge-taxes. In the eighteenth century the Jewish population increased considerably, and a Jewish "Kabah" (government of the community) was established, as in other large cities of Poland. A trade union of Jewish tailors was formed in 1728 with the permission of the lady of the domain, Tereza (Theresa) Zawisha, who granted them autonomy and exemption from the rule of the Kabah. In 1794 Prince Radziwill permitted the Jews to elect their own civil judges in addition to the ecclesiastical court.

In 1785 King Stanislaus of Poland decreed that some great fairs be held on each day of Rosh Hashanah, and that the city be a commercial center, attracting the Jews from all parts of

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the country. At the government record office of Kiev some statistical data concerning the Jewish population of that period are preserved, according to which the numbers of Jews at Berdyechew were: in 1765, 1,220; in 1784, 1,319; in 1787, 1,504; in 1789, 1,951. According to their occupations, 246 were liquor-dealers, 432 house-owners, 136 merchants, 196 artisans, and 156 clerks, together with 56 idlers. These figures may be considered too low; the taxes of the Polish government being heavy, as many persons as could possibly do so avoided being placed on the registers.

At the end of the eighteenth century, when the movement of the Hassidim among the Jews of Poland was at its height, Berdyechew became the metropolis of the Hassidim of Volhynia, owing to the fact that about 1750 the celebrated "Zaddik," Levi-Isaac, the author of "Kedushat Levi" (The Holiness of Levi), made it his headquarters. He created a great commotion by his teachings and by his quarrels with the "Mitnagdim." It is probable that the above-mentioned permission for the election of separate judges, given by Prince Radziwill in 1791, was secured by the Hassidim, who sought to emancipate themselves from the jurisdiction of the Kabal and the rabbs of the Mitnagdim. Great masses of people then flocked to Berdyechew to see Levi-Isaac, who ruled there until 1810. At this time a printing-establishment for Hebrew books was in existence in the city.

In 1793, at the second division of Poland, Berdyechew, with other cities of Volhynia, came under Russian domination. During the reign of Emperor Nicholas I., Berdyechew was the largest commercial center in the Jewish pale. Afterward commerce diminished, and the poverty of the Jews there increased accordingly. Of all cities in the pale, Berdyechew has the largest proportion of Jewish inhabitants. In 1866 there were 50,460 Jews in a total population of 62,288. There were seven synagogues and sixty-two houses of prayer.

Bibliography: Hebraica i Edzhib, No. 564, St. Petersburg, 1890; Balinskii Lipinski, Starozutna Pnteka, II. 62, 625; Archeologia i Etnografija, Band 1, 5, 534, 639, Kiev, 1893; Brother, Kostumzibria Pod Kostumzibri Yuhon, fl. 14, fl. Petersburg, 1844.

S. M. D.
review of Bereczewski's latest works—which were
published in Warsaw by a society of Berlin students
—in "Aaff. Zeit. d. Jud." Nov. 9, 1900; also
in "Vor Prophezeiung Neu Hibern." in "L'Univers Israe-
lict." v. 90.

Besides the works above mentioned and articles
scattered throughout the Hebrew periodical litera-
ture for the last twelve or fifteen years, Bereczew-
ski also wrote two novels, "Mahanaum,"—in which
he seems to have described himself; and "Mifziyit
a-Mifzyt;" both published by the Tushia Society
in Warsaw, 1890. He was also for some time editor
of the "Bet Midrash" a supplement to the "Bet
Ozar ha-Sifrut," which had several enlightened rub-
bits among its contributors.

Bereczewski wrote in German a philosophical
work, "Ueber den Zusammenhang Zwischen Ethik
und Aesthetik" (in the series "Berner Studien zur
Philosophie und Ihrer Geschichte," published by
Ludwig Sohn, vol. i.3, Bern, 1897.

BOOKLIST: Jastrow, "Dictionary of Archaic
and Biblical Hebrew." 2 vols., Berlin, 1885-1890.

P. W.

BEREA : Place where Barchesios encamped (I
Macc. iv. 4). From the context it would seem to be
near Jerusalem, though some scholars have identified
it in unsatisfactory evidence with Bereoth (Josh. ix.
17; I Est. v. 19).

G. B. L.

BERECHIAH II., R.: A Palestinian amora of
the second amoric generation (third century),
always cited without the accompaniment of patro-
ny or cognomen. Once only (Lev. ii. 4) he is
quoted as Berechiah Saba (the Elder), by R. Abin
III., the contemporary of Berechiah I.; and in this
instance the designation "Saba" is used to distin-
guish between the namesakes.

Nothing is known of Berechiah's life, and comparatively little pre-
erved of his teachings, though it is quite probable
that some of his sayings are attributed to his later-
and more renowned namesake (compare Frankel,
"Mebo," 69b). A discussion of his with R. Hyya
of Kefar Tefuh is reported on the merit of the study
of the Torah. One of them teaches that the whole
of this world does not equal the value of a single
passage of the Law; and the other argues, "Even
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Berechiah II., too, reports Haggadot
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chronological order in the passages quoted ("Ag.


BERECHIAH I., R.: A Palestinian scholar of
the fourth century. In the Talmud he is invariably
cited by his prenomon alone; but in the Midrashim
he is frequently cited with the addition of "ha-
Kohen," and sometimes with the further addition
of the title "Berechiah." Compare Pesik. E. 21a, xii.
107a; Pesik. II. 2 [ed. Friedmann, p. 64]; Num. R. xiv. 8;
Pesik. R. 5 [ed. Friedmann, p. 86]; Num. R. i.e.,
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ing to at least one Midrash (Lev. R. xxxi. 1), his
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in the Babylonian Talmud as compared with his al-
most innumerable teachings preserved in the Pales-
tian Talmud and the Palestinian Midrashim, and con-
sidering also that his acknowledged masters were
Pelestinians, it is safe to say that he was in Pales-
tine at an early age. Berechiah's acknowledged
master in the Haggadah was R. Helbo (Yer. Ki. ix.
25b; Lam. R. on iii. 25; Cant. R. on i. 2), but it
seems that he personally knew R. Helbo's predeces-
sors, Levi and Abba b. Kalama, and witnessed a
heated exegetical controversy between them (Gen.
R. xlvii. 9). If this be so, Berechiah must have lived
on an advanced age, for he was in a legal contra-
versy with R. Mana (the Younger) (Yer. Kid. iii.
44b). Rappoport ('Brieh!', ed. Guttman, p. 80) makes
him a teacher of Jerome.

Berechiah is cited in both the Babylonian Talmud
(Ber. 58a; Yoma 7a; Ta'an. 4a; Yeb. 130b) and the
Palestinian, in the field of the Halakah (Yer. Ber.
vii. 11b; Yer. Pes. 15a; Yer. M. Or. v. 52a; Yer.
Suk. ii. 27a; Yer. Sanh. 21b; Yer. Kil. iii. 44d; Yer.
Shab. xi. 39b) and in that of the Haggadah;
but it is the latter which he cultivated mainly.
Few names appear in the Midrashic literature as fre-
quently as does Berechiah's. In Pesikta alone he is
cited sixty-eight times, either as originator or as
transmitter; in Pesikta Rabbati sixty-one times (see
seventy-three times (Buber's Introduction, p. 46), in
Mid. Ter. eighty-five times (Buber's Introduction, p.
25), and correspondingly numerous are his remarks
preserved in the other Midrashim. Some specimens
of his teachings are here subjoined.

In accordance with the onomastological view of his
days, he asserts that dreams, though realized partly,
are never realized fully. ' Whence do we learn this?
From Joseph, who dreamed (Gen. xxviii. 19), "He-
hold, the sun, and the moon, and eleven stars made
obedience to me'; and at that time his mother, typi-
fied in his vision, by the moon (ch. 19), was no more
among the living" (Ber. 58a). He thus construes
the Psalmist's saying, 'The Lord knoweth the way of
the righteous, but the way of the ungodly perish-
th' (Ps. l. 6): 'When the Holy One— blessed be He!
— came to create man, He foresaw that pious and
impatient men would descend from him, and He said,
'If I create him, the impious will descend from him;
how will the pious descend from him?' What did the Holy One— blessed be He!—do? He removed the ways of the impious out of His sight,
and by means of His attribute of mercy ['niddat
ha-Rahamim'] He created man. This is the mean-
ing of the Scripture, 'God knoweth ["holdeth in
view"] the way of the righteous' (Mid. Ter. on i.e.;
Gen. R. viii. 4). In commenting on Eccl. vii. 17, 'Do
not overmuch wretched, ' he says: 'The Bible does not
mean to teach that it is permitted to sin a little; but it
means to say, if thou diest a little, say not, 'I am
under the wrath of God on account of this little,
and can be no worse off for sinning more' (Eccl. R.
on i.e.; Mid. Ter. on i. 1; compare Sha'ir. 110). With
reference to the Scriptural saying (Ps. xxvii. 12), "Happy
is he whose transgression is forgiven," literally, 'he
who is lifted above transgression', he cites R. Simon
[Susa! ] b. Ammi as remarking, 'Happy is the man who
is master over sin, that sin be not master over him" (Gen. R. xxvi. 6). In the same strain is Berechiah's remark on Solomon's say-
ing, 'There is a time to be born, and a time to die' (Ecc. iii. 2); 'Happy is he whose hour of death is
like his hour of birth; who, as he was pure and
innocent in the hour of his birth, is also innocent at
the hour of his death' (Yer. Ber. ii. 4d; Eccl. R. on
i.e.; Deut. R. vii. 6).


S. M.

BERECHIAH BERAK B. ELIAKIM

Goetzbl: A grandson of Berechiah b. Isaac; rabbi
and preacher of Klementow, Poland, and Jâconein
Galicia; lived toward the end of the sev-
enteenth century and the beginning of the eight-

teenth. He was a very sincere preacher and suffered
much for his outspokenness. The government pro-
hibited the publication of his sermons, only those
covering the book of Genesis being published (Halle,
Saxony, 1714), under the title, "Zera' Berak Shie-
leliha" (third part of "Zera' Berak"); and "Hiddel-
shin," novellahs on the first portions of Berakot, deal-
ing especially with the Haggadot. Many contem-
porary rabbis gave their approbation to this work.

Bibliography: Michael, Or ha-Babli, No. 667.

M. B.

BERECHIAH BERAK B. ISAAC EKIKI:

Galician preacher; died in 1664 at Constantinople.
He was educated by Nathaniel Shapira, rabbi of Cra-
pow, and was appointed preacher at that city, where
he spent most of his life. He ultimately left for Jeru-
usalem, but died at Constantinople. His sermons
on the Pentateuch, the Megillot, and the Passover
Haggadah were collected and published in two
volumes under the title, "Zera' Berak." The first
was published in 1646 at Cracow. Appended to it
was "Ateret Zebi," by Zebi Hirsch ben Shalom
Mebo, the brother-in-law of Berechiah and son-in-
law of Lipmann Heller. The second volume was
published, together with a second edition of the first
one, in 1662, and itself went into a second edition,
Amsterdam, 1780.

Bibliography: Michael, Or ha-Megillot, No. 466.

M. B.

BERECHIAH BEN ISAAC GERUNDI

(called also YIZHAKI): Piyatzot; lived in the
twelfth century, probably at Lamed. Although he
wrote nothing on the Halakah, his brother Zerahiah
Gerundi, in his "Be'er ha-Ma'or," cites him as an au-
thority on the treifot (to 15b). Berechiah's poems,
the greater part of which are printed in the
Mahzorim of diverse rites, are: (1) "Kerubah," a
form of p'iyut for the Sabbath following the feast of
Purim; (2) "Ateret," for the feast of Tabernacles,
in which all the precepts concerning this feast are
enunciated; (3) Introduction to Kedushah; (4) poems
for Purim; (5) prayers for Atonement; (6) a poem
on the Haddrahah.

Bibliography: Ezzych., Literaturegesch., pp. 385, 405; Lorch,
p. 325.

M. B.

BERECHIAH BEN NATRONAI

KREPSKI

Ha-Nakdan: Fabulist, exegete, ethical writer,
grammarian, and translator; probably identical
with Benedictus le Fucense, an English Jew.
Berechiah Berek

mentioned as contributing at Oxford to a donum to Richard I. in 1184. Much discussion has taken place concerning the date and native country of this writer. Zon ("G. S." iii. 237) placing him about 1260 in Provence, with which conclusion Renan-Neubauer ("Les Rabbinin Francais," p. 491) and Steinschneider ("Hebr. Bibl." xiii. 88) agreed. Joseph Jacobs, during certain investigations on the medieval history of the fable, arrived at the conclusion that Berechiah should be located in England toward the end of the twelfth century (Jacobs, "Fables of Aesop," i. 175), and this was confirmed by Neubauer's discovery that, in the preface to his fables, Berechiah refers to the "turning of the wheel of fate to the island of the sea [ = England] for one to die and the other to live." ("Jewish Quart. Rev." ii. 522), clearly a reference to the English massacre of 1190. The earlier view of Berechiah's date was based on a misreading of a colophon of his son Elijah, which was shown to be dated Wednesday, Oct. 22, 1233 (Jacobs, "Athenaeum," April 19, 1890). Steinschneider, however, is still doubtful as to the identification ("Hebr. Uebers." p. 961). The point is of some importance on account of Berechiah's connection with the history of medieval fable.

Berechiah is known chiefly as the author of a set of 107 (113) fables, called "Mishle Shu'alim" (Suk. 28a), probably in imitation of the Talmudic "Meshalot Shu'alim." Manuscripts exist at the Bodleian (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1466, 7, originally belonging to Cotton, and with six additional fables) and Munich (807 written before 1200). The first edition appeared in Mantua, in 1507, and with a Latin version by M. Havel, Prague, 1661; other editions at Berlin, 1706; Lemberg, 1809; Grodno, 1818; Sklov, d. d., Warsaw, 1874.

The fables themselves give in rimed prose most of the Beast Tales passing under the name of Aesop during the Middle Ages; but in addition to these, the collection also contains fables conveying the same plots and morals as those of Marie de France, whose date has been placed only approximately toward the end of the twelfth century. It has been suggested that these additional fables were derived by Berechiah from Marie, but this is impossible, as Berechiah's versions are closer to the original and in at least one case (No. 28) he did not make a mistake by her. The following table exhibits the relationship between Berechiah's fables and those of Marie, as well as their connection with the "Romulus," the Latin prose translation of the medieval Aesop. From this it will be seen that Berechiah has only one-half of the additional fables given by Marie, and he has as many (about 30) which are not found in her collection. Some of these are from Aryan, others from Oriental, sources; and it has been suggested with some reason that both collections are derived from an Arabic series containing 154 fables, most of which could be traced to classical antiquity, and others from the East. The question can not be said to be settled; but neither Neubauer nor Steinschneider will admit that Berechiah knew Arabic ("Jew. Quart. Rev." xii. 607).

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<th>Comparative Table of Corresponding Fables in Berechiah, Marie de France, and &quot;Romulus.&quot;</th>
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<td>Abbreviations: Ber. = Berechiah; Marie = Marie de France; &quot;Fables&quot; = &quot;Romulus&quot; (medieval prose Aesop, ed. Tott, 1873); App. or A. = Appendices to Rom. Av. = Avian; &quot;Fables,&quot; ed. Ellis. Missing numbers have parallels in works of &quot;Romulus.&quot;</td>
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As an example of his fables, the following may be given as one of those which has a parallel in Marie de France (No. 23), and is derived from an Oriental source, probably the "Vaha Jataka" (Folk lore Journal, ill. 339).

**The Wolf and the Animals.**

The Wolf, the Lion's prince and peer, as the foe of all foes did appear; greedy and grasping, he consumed all he was finding. Birds and beasts, wild and tame, by his familiar urged and begged, brought him before the Lion an acorn, as a monster worthy of detestation. Said His Majesty, "If he use his teeth as you say, and consume it in this truthful way, I'll punish him in such a way as to save our necks, I say, and yet prevent you becoming his prey." Said Lion to Wolf, "Attend me in secret, see that you cause, or you'll come to much sorrow." He came, sure enough, and the Lion spoke to him, thus, as much: Why do you do this to me? And what by doing this do you mean? Never move from the height of fine by cursing. What you have done today, I'll do tomorrow. Your eyes are deluded, and I'm your, Judge, you had better yield it, I even. Then the Wolf swore right away, went out for two years from that day. Off went the Wolf on his way, King Lion stopped at court on his throne so young. Hearing that's very young for some time did our Wolf eat, for like a gentleman he knew how to keep. But then came a day when he was a hungered and he looked inward and thither for meat, and in a fox's face to look on and goody to set him ill. Then to himself he said, "Who can keep every law?" and his throat was bewitched with what he saw. He said to himself, "It reminds me the longing to eat, for two years..."
Berechiah de Nicole (Lincoln; also known as Magister Benedict El Mozo de Londres; English Tosafist; died after 1256. He was of the well-known Haggai family, and son of Rabbi Moses ben Yom-Tov of London. He was the rabbi or chief rabbi of Lincoln (the Norman-French name of which was "Nicole"), and probably lived in the house now known as "the Jews' house" in that city, for this was in the possession of a certain Belaset of Wallingford in 1257, and there is a deed which speaks of Belaset, daughter of the rab Benzhiah (Davis, "Shejaroth," No. 150, p. 398). It has been conjectured that it was to attend the marriage of this Belaset and to do Berechiah honor that the Jews of England assembled at Lincoln toward the end of August, 1255, when the body of Little Hugh of Lincoln was discovered, and all the Lincoln Jews were sent up to London for complicity in a so-called ritual murder. Berechiah was released earlier than the rest of the Jews, on Jan. 7, 1256 (Haymer, "Fodors," ed. 1816, i. 346).

His subsequent fate is unknown; but there are a number of decisions of his in the ritual literature of the time, which show that he was considered an authority in ritual matters. Thus, in Monticell, Ber. Iv. 90, he decided that the evening prayer might be said an hour and a quarter before the legal time of night. On another occasion he declared that nuts preserved by Gentiles might not be eaten by Jews ("Shulat ha-Giborim" on Mordecai, "Ab. Zarah ii. 801"). There is likewise an exegetic remark made by him in "Mishne Yehudah," 896.


BERED : 1. A. son of Ephraim (I Chron. vii. 20). In the genealogy of Num. xxvi. 55 his place is taken by Becher. It may be that Bered and Becher are the same. See Becor.

2. A. place given in the story of Hagar (Gen. xvi. 14). Beer Lahai Roi is there located between Kadesh and Bered. Targumim onokelos and yerushalmi regard Bere as Shur; Onkelos renders it "Hagars," which is his usual equivalent for "Shur" (Gen. xvi. 7), while the Jerusalem Targum renders it "Halga," which is also "Shur" (Ex. xv. 22). The site has not been identified.

BEREK, JOSELOVICH (called also Berko): Polish colonel under Kosciusko and Napoleon I; born at Kretinga, government of Kovno, Russia, in the second half of the eighteenth century; killed in the battle near Kotzk, government of Siedletz, Russian Poland, 1808. He was an agent of Prince Puszatski, the owner of Kretinga and bishop of Wilna, who often sent him with commissions abroad, where he learned the French language. In 1794 he was commissioned by Kosciusko to form a light-horse regiment among the Jews of Warsaw. Berek revived the courage of his coreligionists in the struggle for the fatherland, and fought bravely with his 500 men, especially in the defense of Warsaw. In the siege of Praga (a suburb of Warsaw) by Suworov he lost almost all his soldiers. He then served under Napoleon, in the Polish Legion.
BERENDT, GOTTLIEB MICHAEL: German geologist; born in Berlin Jan. 4, 1830. He studied the science of mining; and in his work, "Die Dünnbierablagernag der Mark Brandenburg, Insbesondere der Umgebung von Potsdam," Berlin, 1869, gave the first geological map of this province. He also prepared and issued maps of a part of the Harz mountain range and of eastern and western Prussia. Having settled in Königsberg, he was, in 1872, made an extraordinary professor; subsequently becoming district geologist and chief of the department for the Lowland in the Prussian Geological Institute at Berlin. Being made professor at the Berlin University in 1875, Berendt distinguished himself by work on the geology of the North German Lowland; and was among the first to recognize the glacial theory in geology. He further issued a large number of essays on the same subject to the following periodical publications: "Zeitschrift für Deutsch Geologische Gesellschaft," Berlin; "Neues Jahrbuch für Mineralogie, Geologie, und Paläontologie," Stuttgart; "Schriften der Physikalisch-Oekonomischen Gesellschaft," Königsberg, and others.

Berendson, Martin

BERENDSON, MARTIN: German publisher; born at Hamburg in 1824, died June 24, 1899. He was the head of the well-known bookelling and publishing firm of his native city; "Gebrender Berendson." Berendson devoted much of his leisure to Jewish communal affairs and filled several honorable offices in the Hamburg Reform congregation. He was also a prominent Freemason and held high position in the councils of that fraternity.

BERENDSON: The Jewish Chronicle, June 30, 1889. 8. P. Wi.

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BERENGER OF NARBONNE: Viscount of Narbonne in the eleventh century. In the midst of the important wars of that century waged for the ascension of their temporal power, the popes found it necessary to protect the Jews. Alexander II was their enlightened and zealous protector against any injustice. Animated by such sentiments, he praised the viscount Berenger of Narbonne for having energetically interfered in their favor at a time when their persecution was threatened. At the same time Alexander wrote a letter to the bishop Wilfred of Narbonne (1063), asking him to protect the Jews no less actively in future than had Berenger, if similar circumstances should arise.

BERENICE (formerly Hesperides): City of the Cyrenian Pentapolis, at the eastern extremity of the great Syrtis, near the river Lathos. The settlement of the Jews in Berenice, as in the other towns of the Greek colony "Cyrenae," dates from Ptolemy I. Although enjoying the rights of citizenship, they formed an independent municipal community. But instead of having an etharch at their head, as in other places, the Jews in Berenice formed a separate "politown," and were governed by their own archons. A Greek inscription found in Berenice, dating from the year 18 n.c., according to Böck's calculation, gives the names of the nine Jewish archons. These are: Eleutheropoulos, Statiliaconus, Euphanetes, Aristeus, Sophigenus, Sopippus, Andronus, Marcus, and Lalaios.


BERENICE: Daughter of Costobbar and Balone, sister of Herod I. Her marriage with her cousin Aristobulus was unhappy. The husband, being proud of his Maccabea descent by his mother, Mariamme, treated his wife with low birth. Berenice then complained to her mother, and this fact intensified their mutual bitterness. When, shortly after the marriage (6 B.C.), Aristobulus was assassinated, Berenice was believed to have had a share in his death. Being now free, Berenice married Theudion, the maternal uncle of Antipater, son of Herod I. Her second husband was put to death for participation in a plot against the life of Herod; and Berenice then married Archelaus. With him she went to Rome to solicit of Augustus the carrying out of her father's testament, and remained there until her death. During her sojourn at Rome she gained the favor of Augustus and the friendship of Antonia, wife of Drusus, who later paid the eldest son Agrippa I., the son of Berenice, owed by him to the treasury of the emperor Tiberius.


BERENICE: Daughter of Herod Agrippa I. and of Cyprus, the daughter of Phassus; born in 6 B.C. She was first married to Marcus, son of the abbas Archelaus Alexander of Alexandria. Her husband dying within a short time, her father married her to his brother Herod of Chalcis (Josephus, "Ant." xiv. 5, § 1). Berenices and Hysanus were the children of this union ("Ant." xx. 5, § 2; "R. J." ii, 11, § 6). Again a widow in the year 48, Berenice went to her

BEREGER: The Jewish Encyclopedia, 58.

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BEREGER: The Jewish Encyclopedia, 58.

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The hope of sharing with Titus the throne of the Roman empire. At the news of Vespasian's death (June 23, 79) she hastened to Rome; but Titus sent her back (Dio Cassius, lxvi. 18).

Nothing is known of the later life of Berenice. It may be remarked that Berenice on her journeys between Palestine and Rome seems to have formed connections at Athens, as may be gathered from the inscription published in "C. I. L. i. iii. 1, No. 556.


BERENSON, BERNHARD: Art critic and historian; born at Wilna, Russia, June 29, 1865. He was educated in Amsterdam, and in 1887 was graduated at Harvard. For some time Berenson has been in Italy investigating Italian art, and is regarded as one of the leading authorities on its technical. Following the methods of Morelli in testing the reputed authorship of early paintings, Berenson became a contributor to the New York "Nation," and to various French and German reviews of art and archaeology. Among his publications in book forms are: "Lorenzo Lotto," an essay in constructive art criticism, 1895; "Central Italian Painters of the Renaissance," 1897; and "The Study and Criticism of Italian Art," 1901.

Bibliography: "Who's Who in America." M. W. L.

BERENSTEIN, SAMUEL BEN"BUDE: Dutch rabbi; born in Leeswarden, Holland, 1688; died in The Hague Dec. 13, 1846. He was the son of Rabbi Samuel b. Berish Berenstein, chief rabbi of Amsterdam, and was a dayyan of that town at the time of his father's death in 1838, continuing in that position for the following ten years. In 1848 he became chief rabbi of The Hague, succeeding R. Joseph Asher Lehmans, who had died six years before. He held the latter position for forty-five years, during which time he contributed much to the building up of communal institutions, such as an orphan asylum and a Jewish hospital; he was also the organizer of a Jewish historical and literary society. Berenstein's services were recognized by the government, and he decorated with the insignia of the Order of the Golden Lion. He died at the ripe old age of eighty-five years, highly honored and respected, and was mourned by the entire population of the Dutch capital, irrespective of race or religion.

Bibliography: "Erenstat der Mayence," 1893, No. 710; "Blätter n. 6" ([Central] Calendar) for the year 1863 (1864-65), p. 433.

B. BERENSTEIN, S. B. BEN"BUDE: Dutch rabbi; born in Hanover about 1797; died in Amsterdam Dec. 21, 1839. He was the descendant of a long line of distinguished rabbis, his father and his grandfather, R. Arech Leodi— who was the son of R. Jacob Joshua of Cracow, Lemberg, and Frankfort (author of the "Pene Yehoshua")— having been rabbis of Hanover. Rabbi Samuel Berenstein was educated as a rabbi, and for many years held that office at Gringen, Holland. He was probably the first rabbi of Holland to preach
in the Dutch language, and a speech which he delivered in 1805 to arouse sympathy for those who were ruined by the great fire that almost destroyed the city of Leyden in that year is preserved in a Hebrew translation ("I. Emeset," 1809, pp. 201, 342; 1810, pp. 30 et seq.). Later he became rabbi of Leeuwarden, Friesland, and remained there till 1815, when he was elected chief rabbi of the Amsterdam community, to succeed his father-in-law, Jacob Moses Löwenstamm, who had held that position since 1800. There is a tradition that R. Samuel was a trifle too liberal to suit the taste of his zealous father-in-law, and that there were many differences of opinion between them during the time of liberal innovation early in the nineteenth century. A letter addressed by Samuel Berenstein to Israel Jacobson, whom he calls "friend of my youth," against the introduction of German prayers in the synagogue (R. H. Auerbach, "Geschichte der israelitischen Gemeinde Halberstadt," pp. 202-203), is couched in remarkably courteous and liberal terms. Still, neither his orthodoxy nor his skill as a Talmudist is open to the slightest suspicion, as can be seen from a responsa dated 1819, addressed to him by R. Moses Sofer of Pressburg. That uncompromising opponent of progress in any form calls R. Samuel "Gon Yisrael," "Ner Yisrael," "Amud ha-Yemud," "Patish ha-Buzak," "Reb Shemesh Tiferet" (see "Habanim Sofer;" "Even ha-Ezer," part ii, responsa 139); the last being an appellation which is used only in the case of the greatest and most pious rabbis.

Berenstein is not known to have contributed anything to rabbinical literature, besides a few sermons in the Dutch language ("Leerreden," mentioned by Kayserling, in "Jiid. Literature," p. 108, where it is wrongly stated that he died in 1808)—one of which, delivered in Amsterdam, 1822, is preserved in the British Museum—and a Hebrew prayer against the cholera (Roest's "Catalogue of the Rosenthal Library"); he left nothing for posterity. He will always be remembered in Holland as one of the first rabbis to favor the spread of a knowledge of the Dutch language among the Jews of that country. In this regard he was a true follower of his great grandfather, who also advised the Jews of his time to study the languages of the countries in which they live (see R. Bach's preface to his translation of Maimonides' "Tehorot Yisrael," Vienna, 1818). After the death of R. Samuel, his son R. Issachar Sofer, who was a dayyan in Amsterdam, failed in the effort to succeed him, and the office of chief rabbi remained vacant for a quarter of a century, until the time of the present incumbent, Dr. Dünner.

Berenstein, A. Ri'mel in "Die Theilung der Rechte," p. 100; says: "The principle and the concept of Bererah, which was a development of the Babylonian Halakah and modified the stricter ideas of the Palestinian. In cases of joint property the question arises, Is the proprietor that is using the joint property to be considered for the time being as sole proprietor or merely as owner of part, and as exercising the right of use of the property owned by the other? Furthermore, in cases of division of the joint property, do the joint proprietors receive their original property, or do they receive new property through exchange? The various answers to these questions result in important differences both from the religious and from the juridical point of view. For instance: One vow not to enjoy the property of his partner. If he, as joint proprietor using joint property, is looked upon as sole proprietor, this vow has no effect, because he is simply using his own property, and not that of his partner; but if he is considered, as to a part of it, simply as exercising the right of use of property belonging to the other, the joint proprietorship must be dissolved, or he must assign his right to another person. In Talmud, v. 1, a controversy of the Tannaim is reported: If two joint proprietors vow not to enjoy the property of each other, according to the general view, neither of them may enter upon the estate which they own in common, whereas one of the Tannaim, R. Eilezer ben Jacob, maintains that each of them may say, "I am entering upon my part." Accordingly, therefore, the Babylonian Gemara (B. K. 51a), assuming that the joint property is indivisible, concludes that this controversy of the Tannaim can be explained only through the legal principles Yehoshuah and En Bererah. The Gemara assumes that R. Eilezer applied the principle Yehoshuah; namely, that each of the joint proprietors may consider the joint property as his sole property during the time that he is using it. This is an implied legal condition (conditio juris) that "during the time in which I use the joint property, it is my property; during the time that you use it, it is your property," or, as it might also be translated, "That which formerly was undetermined is now—by the partner's act—looked upon as determined" (R. Nissan on Nedarim, l.c.). The Gemara furthermore assumes that the opponents
of R. Eilleter applied the principle En Bererah; namely, that the exercise of such choice is not to be presumed; or (according to Nisim)

**Yesh Bererah**

that which was undetermined beforehand is not considered as determined.

**and En Bererah.** What is said here concerning the use of an indivisible estate is also applicable to the use of any fruit-bearing property. Each takes of it what it is then considered as having belonged to him according to the principle of Bererah, and therefore the Gemara applies to the use of a common well the arguments in the above-mentioned controversy (R. Eilleter, Bec. 38b; against R. Nissim, compare R. Solomon Luria, in "Yam Shel Shachimoh"). Another example may be taken from the case of fruits. In Syria, the fruits of the fields belonging to Jews were subject to tithes and heave-offerings, but fruits of a Gentile bought by a Jew were not. Now, in case a Jew and a Gentile are joint owners of a field in Syria, if each of them is considered the sole proprietor, then, upon division, each receives his original property, and the fruits of the Jew, therefore, are liable for tithes and heave-offerings, and those of the heathen are not; but if the division is considered as an exchange, then in the share of both the fruits of the Jew and of the Gentile are mixed.

Concerning this case, there is a controversy between Rabbi and R. Simon ben Gamaliel (Bab. Git. 64a and b; Hull. 153a). R. Simon ben Gamaliel permitted the division so that each received his sole property; Rabbi was of the opinion that each received mixed property; and from these opinions it is presumed that R. Simon ben Gamaliel maintained the principle Yesh Bererah, and Rabbi that of En Bererah. In this manner, the Babylonian Talmud (Bab. Git. 38b et seq.) explains the Mishnah Demai vii. 4. In the case of untithed fruit, a part of which is intended for tithes and heave-offerings, there is a mingling of sacred portions and profane ("hullin"); the profane portions may be taken away and used, and the balance remains as tithes and heave-offerings. The aforesaid Mishnah as well as Mishnah Demai vii. 4 reflects the principle Yesh Bererah. According to the principle of En Bererah, both Mishnahs would be different, and would forbid the use of the fruit until after the tithe and heave had been removed. In the Babylonian Talmud, Rabbi, who favored the concept "Bererah" (see Tem. 38b), if indeed he was not its author, takes pains to prove that not only R. Meir, but also R. Jose, R. Simon, and R. Judah accepted the principle Yesh Bererah.

**Extension.** "Rab" (Bib. 69a) reads "Raba"; "not Rab"; so also the Miech manuscript; see Rabbinowicz, "Diddukhe Sofetin," ad loc., and compare Rabbi's opinion in Yer. "Er. iii. 21b) who does not accept the concept of "Bererah." In the Babylonian Talmud itself Samuel ignores Bererah, R. K. 9a; while R. Nahman, the teacher of Raba, accepted En Bererah (Git. 49a; see R. Nissim to Ned. 48b). Raba explains the case in Mishnah "Er. iii. 9 by means of Bererah. One may say, "If the instructor [hakam] comes to this side, my 'euroh' [removal of residence on Sabbath for 2,000 ells] shall be on this side; but if he goes to the other, the 'euroh' shall be on the other side; if one comes to this side and the other goes to the other side, then that 'euroh' shall be valid which I shall determine upon tomorrow." From this passage Raba seeks to deduce the principle Yesh Bererah, because the locality of the residence ('euroh') was uncertain at the time when the condition according to which it was to be determined was made. If the decision is made on the Sabbath, it is retroactive to the period of the commencement of the Sabbath; just as in the case of the division of joint property where the presumption is that an actual division had already been made of estate; hence this is a case of Yesh Bererah. Most of the commentators take this view (treated later in this article), but there is a distinction between these two cases. In Yerusha, there is an express condition after the fulfillment of which the matter is absolutely decided; whereas in the case of the division there is no express condition made beforehand, and it is not absolutely determined even afterward, which part, from the beginning belonged to the one joint owner, and which part to the other.

This led the Tosafists to distinguish between different kinds of Bererah. Some accepted Bererah where an express condition had been made, others where a doubt is resolved of Bererah (afterwards, Tos. to Git. 48a); on the other hand, in the case of the division they adopted the principle En Bererah. Raba did not recognize these distinctions; he considered the division conditioned even if the condition was not expressed ("conditio juris"); see Schuril ("Theilbarkeit als Eigenschaft von Rechten," p. 30), who also calls it conditioned. Abba), opposing Raba, calls attention to another distinction. He says the condition "If it shall be my will," can be referred back to Bererah, but not the condition "If this will happen," or "if it shall be the will of another." In the former case, Bererah is applicable to the use of any fruit-bearing property; in the latter case, Bererah has no retroactive effect. Raba, however, takes pains to prove that the Tosafists who accept Bererah in the one case also maintain it in the other cases, and vice versa. He does not recognize any distinctions, therefore, in the concept Bererah. The commentators ask, "What difference is there according to Raba between the concept Bererah and the retroactive force of a condition?" Such a difference must exist because the retroactive force of the condition is generally accepted on the ground that he who says "on condition that which was undetermined beforehand is not considered as determined," has no retroactive effect. Raba, however, takes pains to prove that the Tosafists who accept Bererah in the one case also maintain it in the other cases, and vice versa. He does not recognize any distinctions, therefore, in the concept Bererah. The commentators ask, "What difference is there according to Raba between the concept Bererah and the retroactive force of a condition?"

**Retroactive general opinion, but not such conditions as are in the power of him who is master over life and death, as, for example, "If I die from this disease." In these cases retroaction can only be adopted on the principle Yesh Bererah. But in this case Bererah contains the idea of predetermination; that which has
actually occurred has already been predetermined by Providence. But it is clear that such a view must be kept out of the field of law. Nahmanides sets up the following distinction between Bererah and the retroactive force of a condition: Simple conditions have retroactive force even according to the principle En Bererah, whereas a double condition works retroactively only according to the principle of Yesh Bererah. The distinction is clear. If one makes a simple condition, his will is directed toward something definite which merely requires the fulfillment of the condition; but if one makes a double condition, he wants either one thing or another, he vacillates, and therefore the idea of Bererah must be brought into requisition in order to cause retroactive effect. This view of Nahmanides, however, is not satisfactory, and therefore his distinction between “Bererah” and the “retroactive force of the condition” is rejected (see Luttw, Leb.); but the idea of Nahmanides is correct and merely requires amendment; it is only the correct one, following the view of Raba. If one says to a woman, “I marry you on condition that your father consents,” the act is an alternative juridical act. If the condition is fulfilled, the marriage is valid; if the condition is not fulfilled, the union is unlawful; but it has certain legal consequences, for Jewish law does not recognize the maxim “Pater est quem nupes demonstrat.” In this case, therefore, there is a double condition, or, Condition, and, nevertheless, after being fulfilled, it has retroactive force exactly as in the case in Mishnah Demai vii. 4, where one may eat only on condition that that which was last taken out is presumed to have been “terumah” from the beginning. The opponents of this view who maintain that the marriage is valid in any event, even if the father does not give his consent, must assume the principle En Bererah, because it is possible to consent only to something definite. In the like manner, there is a double condition in the case, “Here is your bill of divorce, to take effect if I die from this disease; if the view is accepted that the wife remains a lawful wife up to a moment before the death of the husband. The conditions are first, “You shall remain my wife up to a moment before my death,” and, second, “The bill of divorce shall be effective a moment before my death.” His will, therefore, is divided, and nevertheless there is a retroactive effect; hence, the principle Yesh Bererah is in action. If his will were only directed toward the divorce, the effect would be that the marriage would be in suspense; and since that is not the case, it follows that the principle Yesh Bererah is invoked. In this manner, it seems, Raba has distinguished “Bererah” from “the retroactive force of a condition,” and in this manner can the etymology and translation of the word be fixed.

Since the commentators joined in the views of Rashi concerning the discrimination between the personal and the elemental nature of the conditions, they necessarily must find nothing else in the word “Bererah” than “retroactive force of condition.” Bererah, according to this view, is a special form of the retroactive force of conditions which is accepted by some and rejected by others. The word, therefore, must be explained through the assistance of other words: יד יד ראה, “the matter has been made clear with regard to the past”; and the translation of the word would imply its secondary meaning, meaning because a word means, and in the first place, “to choose,” “to select,” as; for instance, “to select;” “to choose;” “to select,” means “choice.” “Yesh Bererah” means “he has the choice;” that is to say, one can make a double condition and afterward choose one or the other; or through the fulfillment of the condition, whichever it may be, one thing or the other is determined. This was the view of the Babylonian Talmud as shown in Yoma (55b), where it is argued, “let him choose four zuzim, etc.” Likewise in another place (Yoma 30a; B. A. 7a), “let him take one out, and the others will be permitted.” It is true that Levy and, following him, Kolnit explain the word to mean “choosing,” “choosing or a subsequent selection;” “retroactive designation.” According to the above-mentioned explanation, the word “choice” is sufficient. The fact that a condition is retroactive is assumed, and is not expressed in the word; since this is characteristic of all conditions.

Undoubtedly, in practise, Raba has applied the concept of Bererah without distinction. Rabbi Isaac, the Tosafist, maintains that in every case a decision can be rendered application in accordance with Raba; namely, on the principle Yesh Bererah. R. Ḥunain at first also decided in this manner, but later he departed from it (see Tosafot to Yoma 20a, and parallels in marginal notes). In the Gemara (Shabb. 117b et seq.), Maimonides (in the opinion that in accordance with the above there is a difference of opinion concerning Bererah, the rule of decision should be: “In Biblical commands, En Bererah; in rabbinical commands, Yesh Bererah;” and in this manner Maimonides also decided (2 R. vii. 7), although many contradictions appear in his work that can not all be reconciled by his interpreters (see Jastrow, 366, and “Sh. ag. 89). Rabbi Joseph Caro (Shulhan Aruk, i.e.) also notes this division; namely, “In rabbinical commands, Yesh Bererah, and in Biblical commands,
The Palestinian Halakah has not distinguished the conditions. Kappel ("Jahrbücher für Dogmatik," xi. 280) in his "Archiv für die Civilistische Praxis," xxx, 135 et seq.; but this rule applies only to obligations and not to joint property. The division of joint property, is looked upon as an exchange (permutatio). In place of the formerly undetermined property, each of the joint proprietors receives from the other, by exchange, certain determined property (see Savigny, "Obligationenrecht," i. § 30, and likewise other well-known jurists—quoted in "Monatsschrift," 1900, l.c.).

The Palestinian Halakah likewise distinguishes between joint property in divisible and indivisible things. This distinction is found in the above-mentioned controversy, in the case of a vow of abstinence by the joint proprietors from any enjoyment of each other’s property; and in the other controversy, concerning lands and houses. In the case of joint property of Jew and Gentile in Syria, the Babylonian Talmud uses these as its principal supports for the controversy concerning Yesh Bereshah and En Bererah. In Yer. Demai vi. 25d the latter controversy is discussed, and the Halakah is as follows: In case of a division of heaps of stones or of any kind of property, each part is a body for itself. R. Johanan and R. Eleazar dispute concerning this case (Yer. Kidudinai i. 60a; compare Demai, l.c.). R. Johanan decided, like Rabbi, that, even in the case of indivisible things, community remains in every single piece or heap. R. Eleazar decides like R. Simon ben Gamaliel, "Thos, his share, was originally his." But it is undisputed that if there is joint property in a single heap of grain, it is indivisible, because the joint property exists in every single stalk or in every grain, and therefore may not be divided. In order that they may not step into the courtyard held in common, they have through vows mutually resolved to abstain from enjoyment of one another’s property may not step into the courtyard (Mishnah Ned. v. 1). The conflict between the general opinion and the view of R. Eleazar ben Jacob exists only if the property is indivisible. According to the former view, every square inch of the courtyard is joint property, and therefore may not be divided. In order that they may not step into this courtyard, joint proprietors must transfer their right to a third person. R. Eleazar ben Jacob is of the opinion that each joint proprietor has an undetermined half-interest in the entire property; and, through nullitas juris, each joint proprietor obtains, after the division, his original property. This controversy is exactly like that between Rabbi and R. Simon ben Gamaliel.
The Babylonian Halakah, by setting up the concept Bererah, went far beyond the Palestinian and read this concept into the controversy of the Tannaim. According to the Jerusalem Talmud, the division of indivisible things in the case of joint property is not permitted; according to the Babylonian, it is permitted in the case of rabbinical prohibitions (see an example in "Shabuot Aria"). According to the Jerusalem Talmud, such a distinction cannot be drawn because, following it, the division of indivisible things contains a contradiction, which makes its application equally impossible for rabbinical and Biblical law. Moreover, the controversy between Rabbi and Simon ben Gamaliel actually refers to a rabbinical prohibition.

But although the Babylonian Talmud's interpretation of the controversy of the Tannaim must yield to that of the Jerusalem Talmud, the concept Bererah, as such, is nevertheless juridically and logically justifiable. Roman law is not abstractly logical. The Roman law, it is true, establishes the proposition "Dominium plurium insolidum est non potest," and most of the jurists, starting out with this proposition, take the stand that according to Roman law, in the case of joint property, the right is divided and the division is looked upon as consanguine. Goppert explains this view clearly and convincingly ("Beiträge zur Lehre vom Romanischen Privatrecht," Halle, 1864). Other doctors of the law, such as Steinschneider, Windisch, and Elsche, explain joint property as separate property even according to Roman law. Without venturing to express an opinion on Roman law, the statements of Unger seem convincing that there was an evolution in the law. He writes ("Jahrbuch für Dogmatik," xxii. 289):

"... a twofold point of view is possible: either theoretically indivisible property and divisible security, or joint property and joint security. In the first case, it is assumed that there are several joint proprietors of the land; in the latter case, that a whole mass has property in the thing. The first point of view was that of the older Roman law, the second that of the more modern Roman law and of modern law, so far as it recognizes successory in cases of joint property."

A similar evolution took place in Talmudic law. The Palestinian Halakah takes the point of view that the joint proprietor, particularly of indivisible things, has a theoretical share in the article. It considers division as a purchase or an exchange. In the later Babylonian Halakah (through Rabbi) the joint proprietor is looked upon as a sole proprietor who after the division receives his original property. It did not assume in joint property, consisting of many similar units, that each unit was joint property and had to be divided—division of the property and division of right are the same—but considered that the one-half of the bulk belonged to the one, and the other half to the other, and each one while using the joint property was presumed to be using his own property, and on division received what was always his property (Tos. Git. 48a).

The difference between the views of the deciders of the responsa and the older authorities is particularly noticeable because the former say that in the case of indivisible joint estate, the vow of the joint proprietor has no force because they have assumed the obligation that one may use the share of the other; but, according to the older conception, the partnership relation contains no such idea of obligation and can be ended at any moment. This is the idea of the Jerusalem Talmud.

The concept Bererah is known in French law. Goppert (ib. pp. 64, 65) states: "In French law, the essence of the division of joint property did not consist in a mutual changeable contract, but rather in an act determinatif, by which it was established what portion of the joint property the joint proprietor inherited, from which arose the legal presumption that the property which fell to his share at the division was deemed to have been his from the beginning. A remarkable coincidence! There being no inherent contradiction in the concept Bererah, the Babylonian Halakah, modifying the older view, established the compromise in Biblical commands the principle En Bererah is followed, and in rabbinical commands Yesh Bererah. But the interpretation of the Babylonian Talmud of the dicta of the Tannaim contains innumerable contradictions, and in a short circuit in which the commentator is lost. By distinguishing between the Palestinian Halakah and the Babylonian, it is believed that the matter has been made clear.
The Bereshit Rabbah contains many simple explanations of words and sentences, often in the Aramaic language, suitable for the instruction of youth, and also the most varied haggadic expositions popular in the public lectures of the synagogues and schools. According to this material or the sources at the disposal of the editor of the Midrash, he strung together various longer or shorter explanations and haggadic interpretations of the successive passages, sometimes anonymously, sometimes citing the author. Again, he adds to the running commentary longer haggadic disquisitions or narratives, connected in some way with the verse in question, or with one of the explanations of it—a method not unusual in the Talmud and in other Midrashim. The first chapters of the Bereshit Rabbah, on the creation of the world and of man, naturally furnished especially rich material for this mode of exegesis.

Whole sections are devoted to comments upon one or two verses of the text. Many references to contemporary philosophical thought are made with the purpose of refuting the opinions of the heretics. References to contemporaneous conditions and historical events also occur: Indeed, it is characteristic of the Midrash to view the personages and conditions of the Bible by the light of contemporary history. Though the stories embraced in Genesis furnished little occasion for comments on legal topics, Bereshit Rabbah contains a few short halakic sentences and quotations taken from the Midrash and other sources. This Midrash is eminently rich in sublime thoughts and finely worded sentences, in all kinds of parables, in foreign words, especially Greek, used freely and intentionally for the sake of elegance of diction. Some Greek words, to be found nowhere else in Jewish literature, have been preserved in the Bereshit Rabbah (e.g., ἀργους, section i. in 'Aruk and MS.; סְפַּר יָagine, 'Ezekiel'os, section xiii. in 'Aruk, corrupted in editions).

This extensive and important Midrash, which forms a complete commentary on Genesis, and exemplifies all points of Midrashic exegesis, is divided into parashiyot (sections, chapters), and derives its peculiar character from the process which leads these sections; it is by these means distinguished from the tannaitic Midrashim to the other books of the Pentateuch, such as Me'ila, Sifra, and Sifre. Every chapter of the Bereshit Rabbah is headed by the first verse of the passage to be explained, and is introduced, with few exceptions, by one or more prefatory remarks starting from a verse taken from another Biblical passage as text—generally from the Hagiographa. By various explanations of these texts a transition is effected to the exposition of the particular verse of Genesis leading the parashah. There are in the Bereshit Rabbah (i.—xcvi.) about two hundred and thirty of these passages. A part of them—about seventy—are cited with the name of the haggadists with whom they originated or whose explanation of the verse in question was used as an introduction to the parashah of the Bereshit Rabbah: as in section i. the six prefatory passages of R. Oshia'h, R. Reu'ma, R. Han, in the name of Bar Kappara, R. Judah b. Simon, R. Isaac, R. Joshua of Siko, in the name of R. Levi, and R. Tanhuma.

The greater number of these passages are anonymous and may perhaps be ascribed in part to the author of the Bereshit Rabbah; they begin without any formula of introduction—more frequently so in the best manuscripts than in the editions. The structure of the prefatory passages is as various as their execution and their extent. In some only the introductory text is given, its application to the verse of Genesis to be expounded being self-evident or being left to a later working out. The single prefaces, of which there was a large number, contain explanations of their text which refer entirely or in its last part to the verse or passage of Genesis to be expounded in that parashah. The composite introductions consist of different expositions of the same Biblical verse, by different haggadists, strung together in various ways, but always arranged so that the last exposition—the last link of the introduction—leads to the exposition of the passage of Genesis, with the first verse of which the introductions often close. For these introductions, which are often quite lengthy, the material for the several expositions was ready at hand. The original work on these passages consisted principally in the combing and grouping of the several sentences and expositions into a coordinate whole, always so arranged that the last member forms the actual introduction to the exposition of the parashah. Definitely characterized as they are in their beginning by these introductions, the parashiyot of the Bereshit Rabbah have no formal ending, although several show a transition to the Biblical passage that is expounded in the following parashah.

In the manuscripts, as well as in the editions, the parashiyot are consecutively numbered: in very many quotations in the 'Aruk the passage of the Bereshit Rabbah is mentioned by the name of Bar Kappara, R. Joshua of Siko and others. The total number of the parashiyot, both in the manuscripts and in the editions, varies from 97 to 101. Nearly all the manuscripts, however, as well as the editions, agree in counting 96 chapters, up to the exposition on Gen. xlvii. 28 of separate beginning of the pericope Wayehi; and to this point the best manuscripts, as well as the 'Aruk and Yalkut, differ only in a few parashiyot from the division of the chapters in the editions. Hence the counting by chapters or sections is to be considered much older than has been assumed. The principle of division followed in the parashiyot of the Bereshit Rabbah was evidently that of the Biblical text itself as fixed at the time of the compilation of this Midrash, in accordance with the "open" (מְדַבִּר) and "closed" (מְדַבִּיר) paragraphs of Genesis. There are separate parashiyot in the Midrash to almost all these sections as they are still found in Genesis, with the exception of the genealogical passages.
there are parashiyot that bear evidences of relation to the pericopes ("sedarim") of the Palestinian triennial cycle, and a careful investigation of these may lead to the discovery of an arrangement of sedarim different from that herefore known from old registers. However, there are parashiyot, as mentioned above, especially in the beginning of the Midrash, in which only one or a few verses at a time are expanded. The sedarim of the customary one-year cycle are not regarded at all in the divisions of the Bereshit Rabbah, neither are they marked in the best manuscripts or in the "editio princeps" of the Midrash; the parashiyot, therefore, cannot be regarded as mere subdivisions of the sedarim, as which they appear in later editions of this Midrash.

Far more difficult than any question concerning the outward form of the Bereshit Rabbah is that of deciding how much of its present content is original material included in it, and how much of later addition. The parashiyot formed the framework that was to contain the exposition of a number of Biblical verses in continuous succession. But with the notoriously loose construction of the haggadic exegesis it became easy to string together, on every verse or part of a verse, a number of running comments; or to add longer or shorter haggadic passages, stories, etc., connected in some way with the exposition of the text. This process of accretion took place quite spontaneously in the Bereshit Rabbah, as in the other works of the Talmudic and Midrashic literature; between the beginning and the completion of these works—if ever they were completed—a long period elapsed during which there was much addition and collection of material.

The tradition that R. Hoshaiah is the author of the Bereshit Rabbah may be taken to mean that he began the work, in the form of the running commentary customary in tannaitic times, arranging the exposition on Genesis according to the sequence of the verses, and furnishing the necessary complement to the tannaitic Midrashim on the other books of the Pentateuch. The exception of the Me'ila to R. Ishmael and of the Jerusalem Talmud to R. Johanan rests on a similar procedure. Perhaps the comments on Genesis were originally divided into parashiyot, as that corresponded with the above-mentioned sections of the text, and that contained the beginnings of the simplest introductions, as indeed the first traces of such introductions are found also in the tannaitic Midrashim. But the embellishment of the parashiyot with numerous artistic introductions—which points to a combination of the form of the running commentary with the form of the finished homilies following the type of the Pesikta and Tanhumah Midrashim—was certainly the result of the editing of the Bereshit Rabbah that is now extant, when the material found in collections and traditions of the haggadic exegesis of the period of the Amoraim was taken up in the Midrash, and the Bereshit Rabbah was given its present form, if not its present bulk. Perhaps the editor made use also of different collections on the several parts of Genesis. The present Bereshit Rabbah shows a singular disproportion between the length of the first sedra and that of the eleven others. The sedra Bereshit alone comprises twenty-nine parashiyot, being more than one-fourth of the whole work. Is there not a possibility that the present Bereshit Rabbah is a combination of two Midrashim of unequal proportions; and that the twenty-nine parashiyot of the first sedra—several of which extend only one or a few verses—constitute the extant or incomplete material of a Bereshit Rabbah that was laid out on a much larger and more comprehensive scale than the Midrash to the other sedra?

The work may have received its name, "Bereshit Rabbah," from that larger Midrash at the beginning of Genesis, unless that designation was originally used to distinguish this Midrash from the shorter and older one, which was ascribed to R. Hoshaiah. The opinion that the name of the Midrash finds its explanation in the first words, "R. Hoshaiah rabbah began," etc., as if the word "rabbah" belonged originally to the name of the amora, and that the name of the work, "Bereshit Rabbah," is an abbreviation of "Bereshit de'ebali Hoshaiah rabbah," is untenable for the reason that in the best manuscripts—and in a very old quotation—the name "R. Hoshaiah" stands without the addition "rabbah" in the first preface at the beginning of the Midrash. It would be singular if the authorial designation had been lost and yet the attribute had remained in the title of the Midrash.

It is difficult to ascertain the exact date of the actual editing of the Bereshit Rabbah; it was probably undertaken not much later than that of the Jerusalem Talmud. But even then the text was probably not finally closed, for longer or shorter passages could always be added, the number of prefatory passages to a parashah be increased, and those existing be enlarged by accretion. Thus, beginning with the sidra Wayiggash, extensive passages are found that bear the marks of the later Haggadah, and have points of connection with the Tanhumah homilies. The passages were probably added at an early date, since they are not entirely missing in the older manuscripts, which are free from many other additions and glosses that are found in the present editions. In the concluding chapters the Bereshit Rabbah seems to have remained defective. In the parashiyot of the sidra Wayiggash the comment is no longer carried out verse by verse; the last parashah of this pericope, as well as the first of the sidra Wayehi, is probably drawn from Tanhumah homilies; the comment to the whole 49th chapter of Genesis is missing in all the manuscripts (with one exception), and to verses 1-14 in the editions; the remaining portion of the sidra, the comment on Jacob's blessing (Gen. xl.), is found in all the manuscripts—with the above-mentioned exceptions—in a revision showing later additions, a revision that was also used by the compiler of the Tanhumah Midrash edited by Ruber. The best manuscript of the Bereshit Rabbah is found in the Codex Add. 37,169 of the British Museum, London; it was used for the critical edition issued by J. Theodor.

On this and other manuscripts compare: J. Theodor, "Der Midrash Bereshit Rabbah," in "Monatschrift," xxxvii. 169 et seq. ; ib. 211 et seq. ; 432 et seq. ; xxviii. 9 et seq. ; xxxix. 106 et seq. ; variants of the
BEREZA (Cartuskaya Bereza): Town in the district of Pruzhan, government of Grodno, Russia; situated on the river Jazelda, on the road between Brest-Litovsk and Bobruisk. The Jewish population in 1890 was 850, out of a total of 2,625. Jews first settled in Bereza in 1629, as is evident from a document registered by Solomon Michaelovich, a resident of the Jewish congregation of Brest-Litovsk, at the city hall of that place, April 18, 1629. In this document Grand Duke Sapieha (1357-1633), hetman and chancellor of Lithuania, decide to his officials of Bereza and to his heirs that, as he desires that Jews shall settle in Bereza, he grants them the privilege of building there a house of prayer where they can hold their divine service undisturbed. They shall have the right to build houses and ornament them according to their desire, and shall enjoy all the privileges granted to the Jewish inhabitants on his other estates, as Rozhanka and Kosov. All these rights are also to be granted by his heirs. After the signature of Leon Sapieha on the original document is added a confirmation of the contents in the handwriting of his son, Casimir Leo Sapieha (1569-96).


III.-9. H. R.
BERGAMO : City in northern Italy. Here, as in other cities subject to the government of the Venetian republic, the right of residence was granted to Jews, who were chiefly engaged in money-lending. Documents relating to the Jews, and dating back to 1479, are preserved in the City Library and in the municipal archives. But Jews were certainly in Bergamo before that time. They are found in the large neighboring village, Martignago, where they could own land and houses ("Archivio di Stato Veneto, Senato, Terra," reg. 16, cart. 25). In 1507 a decree was issued compelling Jews to wear a yellow girdle or a red hat. Neither in Bergamo, in Martignago, nor in any other of the surrounding places are they known to have formed a congregation. They may have had a synagogue and a cemetery, but no traces of these remain. There are no longer any Jews at Bergamo.

BERGEL, JOSEPH: Judaeo-German writer, probably of the seventeenth century. He was the author of "Ein Schöner Götlich Lied," a religious poem. It seems to have been printed at Prague in the seventeenth century as an addition to the poem "Jüdischer Stamm" by Joseph ben Judah Heilbronn.

BERGEL (BERGL), JOSEPH: Hungarian physician and author; born Sept. 2, 1802, at Pressnitz, died 1885 at Kapovar. He was well versed in rabbinical and modern Hebrew literature, and attempted to introduce a new meter into Hebrew poetry in a work he published under the title "Pirke Leshon 'Eber" (Hebrew songs), Gross-Kantora, 1875. In the German language he wrote: "Studien über die Naturwissenschaftlichen Kenntnisse der Talmudisten," Leipsie, 1880; "Die Eheverhältnisse der Alten Juden im Vergleich mit den Griechischen und Römischen," ib., 1881; "Der Himmel und seine Wunder, eine Archäologische Studie nach Alten Jüdischen Mythologien," which was also published in Leipsie in the same year under the title "Mythologie der Alten Hebräer," 1882. His most important work is "Die Medizin der Talmudisten" (Leipsie and Berlin, 1885), with an appendix on anthropology as it is found in ancient Hebrew writings. Those works are not very profound, but they bring together a certain amount of useful information. Bergel also wrote "Geschichte der Juden in Ungarn," published in 1878 in Hungarian and German.

Bibliography: Lipshitz, Bibliographische Lexikon, v. 1, 2; Kesten, "Jüdische Literatur," p. 102; Herz Privilegium Jüdischer Städte, x. 266, 267; Ha-Gefenah, 1884, No. 27.

BERGEOY, YOM-TOB : Merchant and communal worker of Gibraltar; born in 1812; died at Gibraltar Oct. 14, 1894. He was one of the wealthiest and most respected merchants of the Gibraltar Jewish community, and for thirty years held the position of president of the Hebrew community. He rendered many communal services; recognized the Hebrew Poor Fund when it was in a very precarious state; and as one of the trustees of the Jewish estates in Gibraltar acquired, by his efforts, valuable possessions for the benefit of the poor among his coreligionists. Bergel was one of the first members of the Board of Sanitary Commission, a member of the Exchange Committee, and took an active part in the management of the Relief Fund at the time of the cholera epidemic in 1863.


BERGER, EMILE DE : Austrian sculptor and medical author; born at Vienna Aug. 1, 1855. He received his education at the University of Vienna.
BERGER, ERNST: Austrian painter; brother of the sculptor Baron Emile Berger; born at Vienna Jan. 2, 1857; educated at the gymnasium, the commercial high school, and in 1874 at the Academy of Arts of his native town. Though intended by his father for a commercial career, he soon turned to the study of painting. He became the pupil of Professor Eisenmenger and the painter Hans Makart. Under the latter's direction Berger painted the picture "Fanduco de Turchil in Venedig," exhibited at the Vienna Künstlerkabinett in 1887; "Boriel and Sarah in the Cave of Machpelah"; and "Rebekah Leaving Her Father's House." Since 1892 Berger has lived and worked in Munich. His chief productions are "Traum vom Jungbrunnen," 1886, which obtained the silver medal at the Melbourne Exhibition, and "Altvenetianische Brunnenweihle," 1893.


Bibliography: Allgemeines Künstlerlexikon, etc.

BERGER, OSCAR: German electrotherapist and medical author; born at Münsterberg, Silesia, Nov. 24, 1844; died at Ober-Stuhlbach, Silesia, July 19, 1895. He was educated at the gymnasium of his native town and at the universities of Berlin, Vienna, and Breslau, receiving his degree as doctor of medicine in 1867. In 1869 he engaged in practice as a physician in Breslau, making electrotherapy his specialty. In 1873 he became privat-docent at the University of Breslau, being the first at that institution to lecture on nervous diseases. Five years later he was elected assistant professor. In 1877 he was appointed chief consulting physician and medical inspector of the Breslau poorhouse. Berger made a special study of neuralgia of the joints, of the relation of neuralgia to diabetes and nephritis, of neuralgia of the face and of the genitals, of the relation of syphilis to tabes, and (with Heidenhain) of hyposthenia.

A very prolific writer, he contributed many articles on neurology and electrotherapy to technical journals, and was one of the editors of the "Neurologisches Centralblatt." For Ennichburg's "Encyclopädie der gesammten Heilkunde," he also wrote numerous articles, including "Epilepsie," "Bewusstseinsstörungen," "Paralyse," "Dystonie," etc. His best-known works are: "Die Lähmungen des Nervus Thoracicus Longus," Breslau, 1873; and "Zur Lokalisation der Corticalen Sehstörung beim Menschen," Breslau, 1885.

Bibliography: Wünsch, Biographisches Lexikon, etc., Vienna. 1893. P. T. II.

BERGÉR, PHILIPPE: Christian professor of Hebrew; member of the Académie des Inscriptions et Belles-Lettres; born at Beaune, Haute-Loire, September, 1846; brother of Samuel Berger. Graduating at the University of Strasbourg, he settled at Paris, where he became professor of Hebrew in the Faculté de Théologie Protestante (now a part of the University of Paris), and sublibrarian of the Institut de France.

Disciple and intimate friend of Hennec, whom he succeeded in the chair of Hebrew at the Collège de France, Bergér devoted himself to the study of Semitic epigraphy, for which his friend and master had a predilection. He collaborated in the redaction of the "Corpus Inscriptionum Semiticarum," published by the Académie.

Among Berger's numerous writings two are of special interest for Jewish scholars: (1) "L'Ecriture des Inscriptions Sémitiques," Paris, 1890; and (3) "Essai sur la Signification Historique des Noms des Patriarches Hébreux," Paris, 1897.

Bibliography: La Grande Encyclopédie, vi. 308.

BERGÉR, SAMUEL: French professor of Protestant theology; secretary and librarian of the Faculté de Théologie Protestante, Paris; born at Beaune, Haute-Loire, May 2, 1844; brother of Philippe Bergér. He attended the lectures on literature at the Sorbonne, and studied theology at the University of Strasbourg, where he graduated. Among Berger's writings the following are interesting for the study of the Bible: (1) "La Bible au XVI. Siècle; Étude sur l'Origine de la Critique," Paris, 1879; (2) "De Glosaritis Bibliis Quidam; Medii-Äev.," Paris, 1879; (3) "La Bible Française aux Moyen Âges; Études sur les Anciennes Version de la Bible Enrisses en Prose de la Langue d'Oïl," Paris, 1884; (4) "Histoire de la Vulgate," Paris, 1883.

Bibliography: La Grande Encyclopédie, vi. 308.

BERGSON, MICHAEL: Musician; born in Warsaw 1818; died at London March 9, 1886. He was a member of an eminent Jewish family of Warsaw, with which he always preserved connection. Early in life he became a pupil of Chopin, and afterward settled in Geneva, where he became professor and later on principal of the Conservatoire de Musique. Professor Bergson realized for the greater part of his working life in Switzerland, and in the principal cities of France and Italy; but the last twenty-five years of his life he spent in London. He was, as a pianist, one of the personal inheritors of the Chopin tradition; but he also attained to some distinction as a composer, many of his productions...
exhibiting inventive power, taste, and charm. He wrote two operas: "Louisa de Montfort" and "Salvator Rosa." Among his many hundreds of songs, the "Two Hearts," the "Better World," and the "Sérénade Morose," as well as the clever piano-forte sketch, "A Storm on the Lagoons," were very widely known and admired. His more technical productions, too, have received much commendation, especially the "Douze Grandes Etudes," op. 62, and the "Ecole du Mécanisme," op. 63. Mention should also be made of his "Flute Sonata," of his "Concert Symphonique," and his "Polonaise Hongroise." One of his best-known pieces is the "Scena ed Aria" for clarinet, played by military bands throughout the world.

Bibliography: Jewish Chronicle and Jewish World, March 18, 1898. J. G. L.

BERGTHEIL, JONAS: Pioneer of Natal, South Africa; born in England about 1815; died 1902; emigrated to South Africa about 1844, at a time when land was estimated at the rate of threepence an acre.

By returning to England in 1896, Bergtheil identified himself with the communal institutions in London, serving as warden of the Baywater Synagogue and as president of the Baywater Jewish schools, retiring from the latter in 1900.

Bibliography: Jewish Chronicle, Sept. 7, 1900. J. G. L.

BERIAH: 1. A son of Asher, representing, however, not an individual, but a clan (Gen. xvi. 17; Num. xxvi. 44, 46). A member of the clan was called a Beriite (Num. xxvi. 44). The name is also found in the genealogical list, I Chron. vii. 39, 31.

2. A clan of Benjamin (I Chron. viii. 13).

3. A clan of Ephraim (I Chron. vii. 21-28). The chronicler here adds an explanation of the name, "because it went evil with his [father's] house." It has been supposed by some (Bertheau, Commentaire, etc.) that Nos. 2 and 3 are identical, and that Beriah of Benjamin was associated with Ephraim because of its services to that tribe.


BERIAH, or 'OLAM HA-BERIAH (the World of Creation): Cabalistic expression for the second of the four celestial worlds of the Cabala, intermediate between the World of Emanation (Aqedah) and the World of Formation (Tezah), the third world, that of the angels. It is, accordingly, of the purest essence and without admixture of matter.

BERKAMANI or BARKAMANI (Berkamani) IBN ABU AL-HASAN (called Al-Ismi al-Ikandari): Physician and author; lived probably in the first half of the thirteenth century, and wrote for an enoi (Maspar) a treatise on hygiene in ten chapters, called in the preface: "Connu la médecine et la science de la nature." There is a copy of this medical work in manuscript in the Imperial Library of Berlin, and Steinthal has given an exhaustive description of it in his "Catalogue." Steinthal rejects the identification of Berkamani with one Jefet b. Bard of the twelfth century; though at one time he held him to be the probable author of a responsa (Haggak) in Codex Peters burg 625 (compare Neubauer, "Aus der Petersburger Bibliothek," 1866, pp. 30, 118, note xx.). In the preface to this work it is stated that the treatise was compiled at the request of an Alexandrian statesman, whose name is conjectured to be either Al-Mahun or Al-Mansur, and to whose personal familiarity reference is made on page 910 of the manuscript. The fact that he mentions no earlier author than Maimoni, whom he calls Avi b. Moses of Cordova, makes the tentative date, above given, all the more probable. It would seem from his familiarity with medical literature that he was a physician.


BERKO, JOSSELEWICZ. See BERK, JOSEPH,

BERKOVITS, LAJOS: Hungarian violinist; born at Budapest in 1874. Here he passed through the schools and finished his musical education. He was graduated from the National Academy of Music, where his teachers were Jenő Hubay and David Popper. In 1890 he went to Paris, where he entered the celebrated Lamoureux orchestra as first violinist, in which capacity he made a tour through England. As a soloist his appearances were frequent and invariably successful. In 1896 he received an appointment in the royal orchestra of the opera at Budapest, and he is still a member of that body as well as of the well-known Grünfeld quartet.

Bibliography: Polnisches Lexikon; Prager Lexikon, 1891. M. W.

BERKOWICZ, JOSEF: Officer in the Polish army; son of Colone Berkowicz. He took part in the battle of Kock, in 1809, in which his father was killed. When he quitted the military service in 1815, he was appointed forester of the government forests of Tocki, and in 1836 chief forester of the district of Bielitz.

During the Polish revolution of 1830 Berkowicz served under General Rozwysz as chief of squadron
BERKOWITZ, BENJAMIN JUDAH BEN ELIAHU: Russian-Hebrew scholar; born July 22, 1816; died at Wilna May 11, 1879. He is the author of the following works devoted to the study of the Targum Onkelos: (1) "O Ether," Wilna, 1848; (2) "Lehemi ve-Sinahal," 2 vols., ib. 1856-57; (3) "Halifou Semiot," supplement to vol. ii., ib. 1874; (4) "Alme Ren," ib. 1877, addressed to Nathan Adler's commentary on Onkelos.

Berkowitz's contributions to the study of the Onkelos are very valuable, their merit being acknowledged by such scholars as Berliner and other specialists on the Targum. He also contributed to the Hebrew periodicals "Pirhe Zafon," "Ha-Karafo," and "Lehem we-Simlah," 2 vols., 1850-55; (3) "Hali-ELIAHU: Russian-Hebrew scholar; born July 28, 1803; died at Wilna, May 11, 1879. He is the author of the following works devoted to the study of the Targum Onkelos: (1) "O Ether," Wilna, 1848; (2) "Lehemi ve-Sinahal," 2 vols., ib. 1856-57; (3) "Halifou Semiot," supplement to vol. ii., ib. 1874; (4) "Alme Ren," ib. 1877, addressed to Nathan Adler's commentary on Onkelos.

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of that century the magistrate again complained of them. About the same time, the court Jew Lippold, favorite of the elector Joachim II., became especially important, he having been entrusted by the latter with the superintendence of all Jewish affairs. When Joachim died suddenly (1571), his successor, Johann Georg, accused Lippold of having murdered the elector. Lippold's admissions on the rack, and the books on magic found in his possession, furnished to his enemies sufficient evidence to procure his condemnation and execution (Jan. 28, 1572). Again an expulsion of the Jews followed.

The real history of the Jewish community of Berlin does not begin until the year 1671. When the Jews were expelled (1670) from Vienna, under Emperor Leopold I., who previously had shown his unprejudiced attitude toward the Jews by admitting two Jewish students to the University of Frankfort-on-the-Oder (see under Cohn, Tobias), signified his willingness to receive a number of Jewish families into his dominions, and ordered his resident at Vienna, Andreas Neumann, to open negotiations with the Jews of that city. The edict of admission was published May 31, 1671. The emigrants could freely engage in commerce; but usury was forbidden. They were exempt from tolls in traveling, but had to pay an annual protection tax of eight thalers per family, and one gold florin for every marriage. In civil cases they were to be judged by the mayor, in criminal cases by the elector. They were not permitted to have a public synagogue. These privileges were at first granted for a period of twenty years. A few months later the Austrian fugitives arrived at Berlin and went to their quarters near the city walls. As the court Jew Israel Aaron was afraid of the competition of the immigrants, he succeeded in having a decree issued, Sept. 6, 1671, under which no Jews would be received in Berlin except after a careful investigation into their financial condition. Instead of the anticipated number of letters of protection, one common writ of privileges was issued to the Veit and Riess families, in which they were expressly forbidden to compete with Aaron. That day (Sept. 10, 1671) is the birthday of the Jewish community of Berlin. In 1672 a cemetery was bought for the new community, and in 1676 a burial society was founded under the name "Gemiluss Chassidim."

The fear of competition forced the new immigrants to protect themselves against the influx of other Jews, whom they attempted to keep away by means of excommunication. Though they were forbidden to put this measure into force, the authorities agreed to come to them for information concerning every new immigrant, the signers to such a reference being then held responsible for the person named. This measure did not prevent many "ungebetele Juden" (Jews having no "Geleitsbrief," or residence permit) from entering Berlin surreptitiously, thus furnishing cause for endless legislation in the electorate of Brandenburg; and Privileges the evil was not wholly remedied even

Granted. by stringent measures. The great elector faithfully kept his promise to protect the Jews. On Jan. 3, 1672, a decree was issued in which occurred the following: "die Juden in Berlin in ihren Freiheiten und Privilegien nicht zu behindern, noch zu harrassen, sondern sich vielmehr dabe gehalten zu schützen" (not to disturb or worry the Jews of Berlin in their grants and privileges, but to protect them properly). But when, nine years later, an accuser, Bendix Levi, rose out of the midst of the Jews themselves, making the most violent accusations against them, he gained the ear of the great elector, who ordered that every Jew should give bonds to the amount of 1,000 thalers (Sept. 8, 1685). The great elector died in 1688, and was succeeded by the elector Frederick III., who became king of Prussia Jan. 18, 1701. Even in swearing to the coronation oath the council brought up complaints against the Jews. As the twenty years for which the privileges of 1671 were granted were drawing to a close, Frederick instituted a commission to examine the letters of protection (May, 1688), before which every Jew had to appear, and to receive confirmation of his privileges on payment of a certain tax. Most stringent measures were taken against the "ungebetete Juden," but all to no avail. A special commission was instituted to determine the rights of the Jews (Jan. 34, 1700). The number of Jewish families for the whole electorate was fixed at fifty. Instead of the personal protection-tax (eight thalers), the whole community was taxed in a yearly sum of 3,000 thalers; and a poll-tax was instituted. Another decree was issued (Dec. 7, 1700), which revoked the poll-tax, fixed the protection-money at 1,000 thalers, and placed some restrictions upon commerce. At the request of the shopkeepers'
Jewish Encyclopedia Berlin

For instance, Jews were forbidden to keep public shops and stalls. A report on the execution of this measure, however, says: "Ich lehre nicht ein Buchstabe von dieser heilsamen Verordnung in Acht genommen worden" (Unfortunately not a jot of this wholesome measure received any heed). Other restrictions followed. Peddling had been forbidden (Aug. 17, 1692), and now also living in villages (Oct. 16, 1706).

Aversion to the Jews began to show itself also in other matters. Franz Wentzel brought forward the accusation that the Jews during the 'Alenu prayer jumped up and spat in derision of Jesus. In consequence a severe edict was issued against the prayer in September of the year 1700. An investigation was instituted, to which delegates of the Jews were called, and as a result there was issued, Aug. 28, 1703, the "Edict wegen des Jüdengebet des 'Alenu, und das sie einige Worte auslassen, nicht ausseypen, noch darbei hinwegspringen sollen" (Edict concerning the Jews' prayer 'Alenu, and that they shall leave out some words, shall not spit nor jump up during its recital). This decree was often renewed. According to it the prayer was allowed only to be said in the synagogue and in a loud voice; and a Christian official was appointed to see that this injunction was carried out. It was only after many years that the decree was revoked, at the instance of Moses Mendelssohn. About the same time appeared Johann Andreas Eisenmenger's book, "Das Entdeckte Judentum" (Frankfort-on-the-Main, 1700). Owing to the efforts of the Jews the book was forbidden by Emperor Leopold I., and continued under that ban, in spite of the repeated objections of the Prussian king Frederick I., who thereupon had it reprinted at Berlin in 1711.

In 1708 a standing commission (which had charge of Jewish affairs until 1736) was instituted, the Jews themselves taking only a very small part in their own government. The "elders"—most of whom were chosen by the community for a period of three years, subject to confirmation by the government, though some were nominated for life—supervised mainly the collection of the taxes and the carrying out of the regulations pertaining thereto. Among the elders at the beginning of the eighteenth century were Jost Liebmann and Marcus Magnus. Personal enmity between these two grew into a communal quarrel which divided the Jews into two camps and was attended with dire results. Liebmann, who married the widow of Israel Aaron, succeeded the latter in his position at court also, and acquired a large fortune by furnishing diamonds. After Aaron's death the appointment was conferred upon his widow. She gained the favor of the king, who placed her in a position entirely independent of the Jewish community, dignifying her esteeem by presenting her with a gold chain. While, however, the Liebmann family enjoyed the favor of the king, Magnus was the special favorite of the crown prince. The latent disharmony between the two families became apparent at a trifling occurrence during worship, Marcus Magnus insisting that Liebmann had offended him. A bitter lawsuit resulted which lasted for two years, and was ended only by a royal order (May 7, 1710) commanding both parties, under pain of heavy punishment, to meet henceforth peacefully and quietly ("bey Vermeidung erster Bestrafung ihn friedlich und ruhig sich zu begegnen"). The quarrel, however, soon became a communal matter, occasion for dispute being found in the condition of worship. It has already been mentioned that the Jews had never been permitted to have a public synagogue, the services being held in private houses. One of these was in the house of Veit and Bissel. But Liebmann also insisted on having a synagogue and a bet ha-midrash; and his nephew and son-in-law, Aaron Benjamin Wolf, was
appointed rabbi. In 1684, Liebmann's synagogue was declared to be the only official one. Nevertheless, the synagogue of Veit and Riess continued, and in 1694 was even officially recognized. In order to prevent the undesirable consequences of such a split, and more especially to injure Liebmann's widow, Marcus Magnus insisted on the necessity of a common public synagogue. The widow of course objected; but, in spite of her protests and of all the quarrels and intrigues of both parties, it was resolved to build the synagogue; and the cornerstone—in a cavity of which was placed a prayer for the royal family, enclosed in a small copper box—was laid Iyar 3, 5472 (May 9, 1712). On New-Year's Day, 1714, the synagogue was solemnly dedicated in the presence of the king and his court; and for many years thereafter it was considered the most beautiful building of its kind in Europe.

Under the new king, Frederick William I., internal improvement in communal affairs kept pace with external betterment. On May 20, 1714, the king issued a decree, for which the Jews paid 8,000 thalers, revoking that of 1700. The Jews were again permitted to keep public shops and to ask a higher rate of interest; and it was made easier for them to engage in trade. Each privilege was extended to the first child; for the second and third a certain sum had to be paid according to the financial ability of the parents. The merchant guild protested as usual against the amelioration of the condition of the Jews. A new mission, which was instituted Nov. 29, 1717, tried to introduce some restrictions among them the prohibition against keeping public shops. As the Jews protested, these restrictions were not carried into effect, and the mission was dissolved. Thereupon the merchant guild of Berlin avenged itself by introducing into its by-laws of 1716 the following malicious paragraph: "All Sündern der Kaufmannsgilde auszuschliessen sei und bleiben" (Since the merchant guild is composed of honest, upright people, therefore no Jew, punishable hereunder, blasphemer, murderer, thief, adulterer, perjurer, or any one else who is otherwise spotted and stained with manifest heinous vices and sins, shall be suffered in our guild, but shall be and remain entirely excluded). In 1721 a curious occurrence aroused the capital anger of the king against the Jews. In that year the purveyor for the royal mint, Levin Veit, who had been considered a very rich man, died, leaving not only no property whatever, but a debt of 100,000 thalers to the royal mint. The king held the whole Jewish community of Berlin responsible for the disappearance of the money, and avenged himself in a very peculiar way. On Aug. 15 all the Jews of Berlin were summoned to the synagogue, which was surrounded by soldiers, and were placed under the ban by the officiating rabbi, Michael Hauck, in presence of the court preacher Jablonsky.

On March 16, 1722 (and in a revised form on Feb. 18, 1723), the "Alttestamentlicher Reglement" (Constitution of the Jewish Community) was issued, which was intended to do away with the evils that had become apparent in the administration of the community. This constitution the administration consisted of two permanent chief elders, five elders, four treasurers, and four superintendents of the poor, and assistants; new officers were to be elected every three years by seven men chosen by lot from among the community. The committee was to meet every week in the room of the elders, and to keep the minutes of their proceedings; resolutions, passed by them, becoming law by a majority vote. The exclusion of a member of the community from the Passover was made dependent on the unanimous vote of the committee; the ban could be pronounced only with the consent of the rabbi; and both of these measures were to be subject to ratification by the Jews' commission. The elders were held responsible with their own money for the proper collection of the taxes, but could proceed against delinquent payers.

Every year the entire board had to
and privileges by their first-born child (either son or daughter); the remaining children, like the extraordinary Jews in general, enjoying the right of protection for themselves only, and being prohibited from registering their children. A law was passed embodying these conditions, but when it was about to go into effect (1730), the Jews, dissatisfied with it, and fearing that the restrictions therein contained would ruin their credit in other countries, prayed that it might not be made public; and in fact it was not published until six years later.

In order to stimulate manufacturing in his dominions, Frederick the Great tried by various and even forcible means to press the Jews into the industries. As he disliked any increase of the Jews, either by birth or by immigration, he decreed (Oct. 29, 1737) that no Jews should receive new privileges, unless they promised to start factories. On the same condition they were each permitted to register an additional child. In general, the king looked upon the Jews merely as a source of income, and imposed taxes in various ways. For instance, they had to furnish silver amounting to 8,100 marks a year; and the protection-money was increased from 15,000 to 30,000 thalers. More curious still was the so-called porcelain-tax, which obliged every Jew, when applying for any concession, to buy a certain amount of porcelain in the royal porcelain-factory, and to sell it beyond the frontier. As the cost of transportation was very large compared with the value of the goods, such transactions involved considerable loss. The king was especially strict in carrying out the principle of communal responsibility, holding the elders peculiarly liable for any theft committed by a member of the community. The first case of this kind occurred in 1739, when the king decided that the law must be upheld, in spite of the protests of the elders and the extortions of the directory-general ("Generaldirektorium"). In 1784 communal responsibility of the elders was extended to cases of bankruptcy of members of the community. Thus the philosophic king endeavored by extreme measures to turn the Jews of his country into pariahs.

While these medieval measures still fettered the Jews externally, a movement was in progress that in an incredibly short time was to change their whole life and character and to prove once more that in the history of the Jews spiritual influences are more potent than brute force. Their regeneration came through German literature, which at that time began to flourish anew. In spite of its seclusion the Jewish ghetto also felt the breath of the fresh currents that revived the intellectual life of Germany. Even before Mendelssohn, Aaron Solomon Gumpertz appeared, devoting himself to the sciences, and being one of the first Jews to receive a doctor's degree. But the real representative of this period is Moses Mendelssohn (1729-86). He modestly sought admission at the gates of Berlin as a poor "Talmud bamah," and within a short time counted the whole of the cultivated classes of Germany among his readers. His translation of the Bible, together with the regenerated Hebrew literature, was pressed into the service of the new illumination. Actuated by the same spirit, David Friedlander and Isaac Daniel Itzig founded a free school under the name D'Hyj"pin, and, in connection with it, a Hebrew printing-establishment and book-store.

German Judaism was entirely transformed as if by magic. Not so long before, a Jew who had dared to trim his beard had, at the instigation of an
In spite of their sacrifices and the patriotism displayed by them during the wars of liberation, the Jews were thwarted in various ways. A strong anti-Jewish movement appeared also in the literature of the time. In 1824 the newly instituted provincial councils convened and took up the question of the position of the Jews, the estates of Brandenburg and of some of the other provinces being in favor of restricting their rights. The memorial which the elders presented to the Ministry of the Interior received no answer. Thus all efforts had again to be united in the struggle to obtain justice. The battle was waged more or less successfully, and ended finally in favor of the Jews, when the year 1848 brought the proclamation that all Prussians were equal before the law.

During those years of conflict the intellectual life of the Jews was not neglected. In 1849 the Verein für Kultur und Wissenschaft der Juden was founded by Gans, Moser, and Zunz. Heine also belonging to it. The periodical of the society appeared in 1853, edited by Zunz. But the society was dissolved in the following year, owing to the indifference of the members: and its founder, Gans, together with many members, soon thereafter renounced Judaism.

The only remnant of this vain attempt was the "Science of Judaism," which, represented by Zunz, promised a rich harvest for the future. The education of the Jewish youth in accordance with the new spirit received especial attention. Aside from the free school, of which Bendavid became the director in 1806, a private school, founded by Bock, was continued by Jost and S. Stern. In 1823 Zunz presented to the directors, in the name of the Verein für Kultur und Wissenschaft der Juden, a memorial advocating a reform. A commission, including Zunz, Moser, and Bendavid, was instituted for the purpose of organizing a communitarian school. On Oct. 3, 1825, was laid the corner-stone of a building which on Jan. 2 following was opened as a public school of four classes, under the direction of Zunz. In 1830 a school for girls was organized upon similar lines. In 1836 a religious school was founded. Training-schools for teachers were also organized. In 1846 a seminary for teachers was opened under the direction of Zunz; but it was closed nine years later by the elders. In 1856 a training-school for teachers was established under the rectorship of Horwitz.

Philanthropy also received the attention of the community. In 1804 the Briderverein, a society for the relief of unmarried merchants, was founded. Several of the older relief societies still existed, as that for dowries (since 1721; the new by-laws being drafted by Mendelssohn); for circumcision (1710); for sick relief (1760); for burial (1812; see above); also an asylum for the aged (1829). In 1838 the community instituted a commission for the purpose of supervising the relief given to the poor, who had greatly increased since 1812. In 1858 the Baron-Aaron-charitable orphan asylum for boys was founded; ten years later the asylum for girls; in 1888 the institute for orphans in memory of Moses Mendelssohn; and in 1858 the hospital. For other institutions see list below.
The chief place in the inner development of the community is occupied by the struggle for ritual reform, in which both parties engaged with great bitterness. Shortly after the edict of 1812 Friedländer issued a pamphlet demanding reforms in the religious services, and sent it to the king, who gave an unfavorable answer, although the prime minister Hardenberg advocated Friedländer's propositions. The reforms were soon carried into effect, however; for the wealthy Jacob Herz Beer (the father of Meyerbeer) organized private services according to the new principles, at which Zunz also officiated as preacher. Israel Jacobsolm, the former president of the Westphalian consistory, imitating Beer's example, preached himself, and confirmed his son (Pentecost, 1815). But in 1817 there appeared a royal order which, falling back on the old "Generalprivilegium," commanded the closing of private synagogues. As the temple of Reform was in need of repair, the government now decreed that the ancient Hebrew service should be followed by German prayers and a sermon in German; but at the instance of the Orthodox members a new royal order was issued, Dec. 6, 1828, to the effect "that the religious services of the Jews shall be held only in the present synagogue, and only according to the customary ritual, without the least innovation in the language or the ceremonial, the prayers and songs, entirely in accordance with the ancient custom." This regulation was so strictly carried out that when Rabbi Oettinger, at the dedication of the new cemetery in 1827, delivered an address in German, the police saw therein a forbidden innovation.

Culturesocieties were organized in 1841 under the direction of Sigmund Stern, whose lectures in 1845 on the tasks of the Judaism of that time stirred up the Reform movement. On March 10, 1845, a meeting was held under the leadership of Stern and A. Beuxstein, which resolved "that rabbinic Judaism is on the whole and in its parts not in harmony with our scientific convictions and the demands of the present life." The Genossenschaft für Reform des Judentums, founded in 1846, organized services under the leadership of its rabbi, Samuel Holdheim. These were held on Saturdays and Sundays (afterward only on Sundays), and their chief feature was the total exclusion of the Hebrew language. At present (1902) the chief community of Berlin supports, besides the above-mentioned Reform pulpit, five chief synagogues, two of which observe the old ritual and three a modernized one.

The matter of securing suitable rabbis was an especially difficult one, in view of the strong differences of opinion obtaining in the community. This became apparent soon after the death of Chief Rabbi Hirschel Levin in 1800; these differences then were so great that no chief rabbi could be agreed upon. A further attempt was made to fill the office, in 1843, when Zacharias Franke was chosen. As he, however, declined the appointment, notwithstanding certain assurances from the minister Eichhorn, the office remained vacant. Hirschel Levin was succeeded by the assistant rabbi, Meyer Simon Weyl, who was given the title "Vice-Oberlandes-Rabbiner." After his death (1835) Jacob Joseph Oettinger (until 1860) and Elhanan Rosenberg (until 1866) were the acting rabbis, Michael Sachs being associated with them as assistant rabbi after Franke had refused the chief rabbinate. After Sachs's death (1864) the controversy again broke out. Finally, in 1896 Joseph Leib was chosen, who in the same year concerned the new synagogue and introduced a new order of prayers. In 1899 Abraham Geiger was chosen, together with Ungerleider as assistant rabbi. For incumbents of the rabbinate in 1901 see below.

It became necessary to change the administration of the community in accordance with the altered conditions. As early as 1783 a new constitution had been instituted, which, for the first time, did not proceed from the government, but was the result of the deliberations of a communal committee of fifteen. When the Jews' taxes were revoked by the edict of 1812, the duties of the elders were materially changed. As the government was slow to offer suggestions, the elders themselves went to work and drafted a set of rules for choosing the representa-

The synagogue on Oranienburgerstrasse, Berlin. (From a photograph.)
ordered a new election in accordance with the general regulations of 1720, which was held April 11, 1831. It was not till 1834 that the government recognized the new rabbis of 1830. On Feb. 28 of that year representatives were elected in accordance with those rules and were confirmed by the government. After much deliberation the "Statut für die Jüdische Gemeinde in Berlin" was determined upon (Aug. 31, 1680), which is still in force (1892). According to this statute the Jewish community of Berlin consists of all the Jews in that city and the neighboring places. The community is represented by a directorate and a college of representatives; the latter consisting of twenty-one members and fifteen substitutes, chosen every three years by a ballot of the whole community. The representatives choose the directorate, consisting of seven elders and three substitutes. The resolutions of the representatives are confirmed by the directorate. Differences are decided by a committee of the community or by the board of supervisors. Different branches of the administration are in the hands of special commissions, with a member of the directorate in the chair. The ministers, readers, and all officials who perform religious functions are chosen by a two-thirds majority of the representatives.

Non-Jewish sources mention (1) a certain Cun (meaning probably "Hayyim") as the first rabbi of the mark of Brandenburg, under whom the Jews emigrated from Vienna. His Rabbinates, privilege for the whole electorate was issued Feb. 20, 1672. He probably did not live at Berlin, but at some other town of the mark, perhaps at Landsberg on the Warthe.

(2) Michael Benjamin Wolf Liebmann succeeded Hayyim May 11, 1685. He lived at Landsberg on the Warthe.

(3) Shemhah, called Simon Breved, appointed Aug. 23, 1687. He lived at first at Frankfort-on-the-Oder, was especially accepted by the community. Previously he had been rabbi at Dessau and at Frankfort-on-the-Oder. As he had many relations in Berlin over whom he could not, according to the law, exercise his office as judge, his brothers-in-law, Veitel, agreed to pay a yearly sum for a substitute. Fritinkel had fame by his commentary on Yerushalmi, and was the teacher of Moses Mendelssohn. He died suddenly Nov. 12, 1702 (April 5, 1702).

(4) David Fritinkel, who, having been born (1704) at Berlin and educated there, was especially acceptable to the community. Previously he had been chief rabbi at Dessau and at Frankfort-on-the-Oder. As he had many relations in Berlin over whom he could not, according to the law, exercise his office as judge, his brothers-in-law, Veitel, agreed to pay a yearly sum for a substitute. Fritinkel had fame by his commentary on Yerushalmi, and was the teacher of Moses Mendelssohn. He died suddenly Nov. 12, 1702 (April 5, 1702).

(5) Aaron Hirsch, chosen 1763. Author of the "Minhas Aharon." He went from Berlin to Schwabach in 1772, and died in 1789. His name "Aaron Kosewsky" was appended to the thanksgiving sermon written by Mendelssohn after the peace of Hubertusburg.

(6) Hirschel Levin, called also Hirschel Löbel; elected 1772; died Aug. 5th, 1800 (see Hirschel Levin). The time of Levin's death the differences of opinion in the community had grown to be so great that it became impossible to have one central administration. The changes in the rabbi question since then have been mentioned above.

The various activities of the Jewish community may best be summarized under the heads of (I) worship, (II) education, (III) philanthropy, (IV) miscellaneous.

(I) Worship: Berlin possesses the following synagogues and temples: (1) Alte Synagoge, Heisterweg, (2) Neue Synagoge, Oranienburger Strasse; (3) synagogues in the Kaiserswerth, Lindenstrasse, and Lützowstrasse; (4) Akad Yiseel, Gipsstrasse (314 families), rabbi Dr. E. Munk, preacher Dr. M. Hildesheimer; (5) Schönberger Letter, rabbi Dr. Pechowski; (6) Ahawas Bethim, Prinzengasse (106 families), rabbi Dr. I. Blumenfeld; (7) Beth Zion, Brunnenstrasse (130 families), rabbi Dr. L. Hlavac; (8) Ahawas Schalom, Luitpraderstrasse; (9) Neveh Scholom, Lothringerstrasse; (10) Beth Israel, Markgrafenstrasse, (314 families), rabbi Dr. S. G. Hildesheimer; (11) Beth Eliahu, Leipnicerstrasse (100 families), rabbi Dr. I. Blumenfeld.

After Jacob Jonas's resignation, the office was filled by the rabbis: Marcus Abraham (mentioned under 5), with whom Naphtali Herz was associated as assistant rabbi. After his death (1743) the community decided to call a younger man, and chose...
BERLIN CONGRESS: A meeting of the great European powers at Berlin between June 13 and July 13, 1878, to settle questions arising out of the Russo-Turkish war; by many of the former provinces of Turkey were enfranchised and made independent. In several instances the congress made the grant of full civic and political rights to Jews a condition of the recognition of independence, and it has therefore an important bearing upon the history of Jews in the southeast of Europe in recent times.

Articles of identical form were inserted in the final treaty, requiring that religious conviction should form no cause of exclusion from any civic position in any of the countries liberated by the Congress of Berlin—sections v. (Bulgaria), xxvii. (Montenegro), xxxv. (Servia), xiv. (Rumania).

The question was first raised at the sitting of June 28, 1878, when Waddington, on behalf of France, required that religious equality should be made a condition of the independence of Servia. Gortschakoff, on behalf of Russia, protested against the question being introduced without previous notice to the congress, but Waddington was supported by Bismarck and De Launay (Italy) (British Blue Book, p. 120), and section xxx. was inserted in the draft treaty.

At the sitting of July 1 Moses, Bratianu and Gogolaczeau presented a note claiming independence for Rumania, without any reference to the Jewish question; but Waddington, on behalf of France, demanded that the same conditions be imposed on Rumania as on Servia. He was supported by Austria-Hungary, Beaucroft, De Launay, and even by Gortschakoff (Russia), notwithstanding his protest three days before; and the following clause was inserted in the final treaty (British Blue Book, p. 138):

Article 41: In Rumania, difference in religious beliefs and confessions shall not be brought against any one as a ground of exclusion from any civic position, public office, function, or honor, or in the exercise of any profession or industry in any place whatever. Freedom in outward observance of all creeds will be secured to all subjects of the Rumanian state, as well as to strangers, and no obstacle will be raised either to the ecclesiastical organization of different bodies, or to their intercourse with their spiritual heads. The citizenship of all states, whether mercantile or others, shall be dealt with in Rumania, without distinction of religion, on the basis of perfect equality.

The congress of Berlin was liberal and progressive in its tendencies, but the Rumanian treaty embodied a new element, which was to have far-reaching effects. A note was submitted to the congress by Andrassy (Austria-Hungary), Beaucroft, De Launay, and even by Gortschakoff (Russia), notwithstanding his protest three days before; and the following clause was inserted in the final treaty (British Blue Book, p. 138):

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BERLIN, Abraham. See Abraham ben Judah Berlin.

BERLIN (sometimes called also Berliner), Aryeh Löb ben Abraham Meir (in German, Löw Mayer): German rabbi; born 1788 at Fürth, Bavaria; died at Cassel May 21, 1814. When quite young Berlin was dayyan in his native city; at the same time rabbi of Haiderdorf, Bavaria. In 1798 he was appointed chief rabbi of Bamberg, where he remained until 1814. During the time he remained in Bamberg, Berlin was involved in a lawsuit which threatened to ruin his reputation. In his capacity of civil judge of the Jews, he was entrusted with the division of an estate valued at 100,000 fl. ($41,000), and was accused by one of the heirs of having utilized his judicial power for his personal interest. This was more painful because the judicial procedure and practices of the mabli had never before been assailed in the courts of Bamberg. The specific charges against the rabbi were that he accepted illegal fees and failed to account for certain small sums. In the mean time Berlin was elected to the chief rabbinate of Hesse-Cassel; and difficulties were placed by his opponents in the way of his leaving for the new post. However, he was never put under arrest, and subsequently was acquitted of all the charges of dishonesty and was sentenced only to pay a certain sum as a fine, in settlement of an account which seems to have been more entangled than dishonest. The documents relating to the trial are now published by Eckstein, showing that the charges against Berlin were groundless and that only personal ill-will supplied the motives. In the summer of 1799 he left Bamberg for Cassel to enter upon his new functions. When the kingdom of Westphalia was founded, with Cassel as its capital, Berlin gave proof of his loyalty to the new regime by a sermon which he delivered in Hebrew in the Great Synagogue of Cassel, welcoming the new king, Jerome Bonaparte; and by composing a Hebrew song for the same occasion. Both were published, with a German translation, under the title "Dabar be-Hito Mah Tob" ("Rede an Friedensfeste," . . . Cassel, 1807). This work is erroneously ascribed by Benjacob, in his "Ozar ha-Sefarim," to Judah Löb Karlberg. When the Jewish consistory of Westphalia was organized on the model of the French consistory (October, 1808), Berlin was made chief rabbi, and in 1809 was elevated to the dignity of "Consistorialrat." As director of the consistory he was in accord with its president, Israel Jacobson, and assented to the declaration that it is permissible to use pulse, tea, and sugar on Passover, against which view the conservative rabbinical rabbinical resolutions were rigorously protested (see Stern, "Gesch. des Judenthums," pp. 167, 168).

Berlin wrote annotations to the Talmud which appeared in the edition of Fürth, 1809-32, of which only the first three volumes were published. The Talmud, ed. Wilna, 1865, contains his marginal notes to the tractate Shabbath, those to the sixth volume of Rabinowicz's "Dikduke Soferim," and to the treatise Hullin. Some of his novellas appeared as an appendix to the work "Are Almogvin" (Sulzbach, 1799), by his brother, R. Noah Hayyim Zebi Berlin. The latter died when his work, "Ma'yan ha-Hokmah" (Rödelheim, 1884), was in the hands of the printer; and Berlin superintended the publication of his brother's work.


P. WJ.

BERLIN, David b. (Juda) Löb: Rabbi of the time united congregations, Altona, Hamburg, and Wandsbeck; born probably at Eisenstadt, Hungary, in the second half of the seventeenth century; died at Altona March 5, 1771. Very little is known of his life, although he doubtless was a great Talmudic authority, for otherwise he could not have been rabbi of these three congregations. His brother, Isaiah Berlin, and his brother-in-law, Joseph b. Menahem Steinhart, praised him particularly, and his epitaph also—communicated by Wittkowski, "Aggudat Perahim," p. 388—mentions his...
scholarship and his great piety. The responsa collection, "Zikron Yosef," by J. Steinhart, contains two of Berlin's responsa (pp. 541, 53a). The Bodleian Library contains some of his homilies and novellae on the Talmud. Berlin was at first rabbi in Dessau, and from 1788 to his death rabbi of the three congregations mentioned above.


L. G.

BERLIN, FANNY. See Berlin, Moses.

BERLIN, ISAIAH B. (JUDAH) LOEB (called also Isaiah Pick, after his father-in-law): The most eminent critic among the German Talmudists of the eighteenth century; born in Eisenstadt, Hungary, about October, 1725; died, while rabbi of Breslau, May 15, 1799.

Berlin was the son of a famous family of scholars which counted among its members Yom-Tob Lipman Heller and Moishe Jacob Schott. The father of Berlin was also a high Talmudic authority, and by him the son was initiated into rabbinical studies, which he later continued in Halberstadt with H. Hirsch Blaeb (also called Hirsch Harff), who exercised considerable influence on Berlin's later methods of teaching.

In 1750 Berlin occupied an honorable position in the community of Breslau; and it may therefore be assumed that he had settled there some time previously. About five years later he married Frount (born 1736; died June 13, 1802), daughter of the rich and respected merchant, Wolf Leib Pick. Until 1787 Berlin lived a comparatively private life, engaged in business with a Christian furrier; but in that year he became a member of the rabbinate, and on Nov. 17, 1788, was elected rabbi of Breslau, receiving eighteen votes out of a total of twenty-one. His election was preceded by a bitter contest between the few but rich liberals and the majority of the community. The former (as recorded in an official document) would have preferred to see Berlin appointed as a "rosh besen" ("rosh bet din," or head of the court), so that he would be unable to act as a rabbi in regard to ceremonies, and would have a smaller stipend from the Breslau community.

Although the terseye yet clear notes contained in these volumes reveal the immense learning and critical insight of their author, yet Berlin's lasting place of honor among the pioneers of Talmudic criticism rests on the following works, which treat principally of the Talmud: (1) "Omer ha-Shikhah" (Forgotten Sheaf), Königsberg, 1800, containing a large number of Halakot on the Talmud not noted by the codifiers; (2) "Omar Halumah" (Full Treasure), in the edition of Jacob b. Rabbi's "Hin Yakoah," published at Wilna in 1899, tracing all the Talmudic passages quoted without sources in the different commentaries on the leggadic elements of the Talmud; (3) "Haggahot ha-Shans" (Notes to the Talmud), textual corrections and notes on the origins of parallel passages (Dyhernfurth, 1800, and in nearly all the editions of the Talmud); (4) "Haftah Shebha-Arakah" (Deuteronomy, part i, Breslau, 1839) and part ii, Vienna, 1836, containing, as the title indicates, explanations and glosses on the "Arak"; (5) "Eshbadeh ha-Shans," novel on the Talmud (Königsberg, 1800, and in several editions of the Talmud); (6) "Minh Targuma" (Dentert Disheh), Breslau, 1831, remarks on the Targum Onkelos (the word "Targuma" signifying both "Targum" and "desert," equivalent to the Greek "parabasis") and on the Palestinian Targum; (7) "Kashiyot Meyushah" (Difficulties Answered), Königsberg, 1800, treating of the Talmudic passages which end with נכון and written by Berlin in fourteen days; (8) "Ribon le-Zion" (The First for Zion; Dyhernfurth, 1799; Vienna, 1799, and several times reprinted, the title being a play on פִּרְסָא לְצִיוֹון ("Persia for Zion," and פִּרְסָא, "index," a collection of indices and parallel passages in the Midrash; (9) "She'elat Shalom" (Greeting of Peace), Dyhernfurth, 1795, a commentary on Alia of Shabbath's "She'ilot." Berlin's responsa collection and his

Wolfsohn, Joshua. Review, and many other Mas- kilm of Breslau often visited him to seek advice on scientific questions. As the Maskilim always carefully avoided awakening Berlin's religious feelings, he on his part met them half-way in many things. On the occasion of the Peace of Basel, for instance (May 17, 1795), he held a solemn service in the synagogue and exceptionally permitted the use of instrumental music; he himself delivering a discourse which was highly praised by the press ("Schlesische Zeitung," 1795, No. 39). Thus Ber- lin, by his learning and his character, conciliated the hostile elements of his congregation, and his death was mourned equally by all.

In order fully to appreciate Berlin's literary activity it must be mentioned that he had the habit of annotating almost every book he read; mentioning the sources, or noting parallel passages and variant readings. Such glosses by Berlin have been pub- lished on the following books: the Bible (Punta- tuch, Dyhernfurth, 1775; the other books, ib., 1807); the prayer-book, ed. Tikquon Shelomoh (ib., 1806); Midnights' Literary Activity. (Pestburg, 1856); the "Hahakh," by Aaron ha-Levi of Barcelona (Vienna, 1827); Malachi b. Jacob's methodology, "Yu'ad Mal- ech" (Berlin, 1825); Eliezer Moses de Vidas' book of morals, "Rehit Holkan" (Dyhernfurth, 1811).

Although the terms yet clear notes contained in these volumes reveal the immense learning and critical insight of their author, yet Berlin's lasting place of honor among the pioneers of Talmudic criticism rests on the following works, which treat principally of the Talmud: (1) "Omer ha-Shikhah" (Forgotten Sheaf), Königsberg, 1800, containing a large number of Halakot on the Talmud not noted by the codifiers; (2) "Omar Halumah" (Full Treasure), in the edition of Jacob b. Rabbi's "Hin Yakoah," published at Wilna in 1899, tracing all the Talmudic passages quoted without sources in the different commentaries on the leggadic elements of the Talmud; (3) "Haggahot ha-Shans" (Notes to the Talmud), textual corrections and notes on the origin of parallel passages (Dyhernfurth, 1800, and in nearly all the editions of the Talmud); (4) "Haftah Shebha-Arakah" (Deuteronomy, part i, Breslau, 1839) and part ii, Vienna, 1836, containing, as the title indicates, explanations and glosses on the "Arak"; (5) "Eshbadeh ha-Shans," novel on the Talmud (Königsberg, 1800, and in several editions of the Talmud); (6) "Minh Targuma" (Dentert Disheh), Bres- lau, 1831, remarks on the Targum Onkelos (the word "Targuma" signifying both "Targum" and "desert," equivalent to the Greek "parabasis") and on the Palestinian Targum; (7) "Kashiyot Meyushah" (Difficulties Answered), Königsberg, 1800, treating of the Talmudic passages which end with נכון and written by Berlin in fourteen days; (8) "Ribon le- Zion" (The First for Zion; Dyhernfurth, 1799; Vienna, 1799, and several times reprinted, the title being a play on פִּרְסָא לְצִיוֹון ("Persia for Zion," and פִּרְסָא, "index," a collection of indices and parallel passages in the Midrash; (9) "She'elat Shalom" (Greeting of Peace), Dyhern- furth, 1795, a commentary on Alia of Shabbath's "She'ilot." Berlin's responsa collection and his
com避ary on the Tosefta deserves special mention, though nothing is known of their fate.

The first place among these works must be accorded to the remarks and explanations on the Talmud. Although they can not compare in acuteness and power of combination with

Characteristics, the similar work of Eljah of Wilna, isticus; yet these two books of Berlin laid the foundation for a critical study of the text of the Talmud, in view both of the numerous textual corrections concerning the minutest details, and of the many parallel passages adduced either directly from the Talmud or from the old authors, in support of new readings. Berlin, furthermore, was the first—at least among the Germans—who showed an interest in the history of post-Talmudic literature; and it was he, also, who opened the Kallir question (compare his letter to his brother-in-law, Joseph b. Menahem Steinhart, in the latter's "Zikron Yosef," No. 15). Although Berlin's historical remarks have been superseded by modern criticism, the immense material which he accumulated in all his works will always remain of inestimable service to the student.

BERLIN, MOSES: Scholar, communal worker, and government official; born at Shklov, Russia, 1831; died in St. Petersburg March 23, 1888. He received a good home education and then was sent abroad, where he studied philosophy and philology at the universities of Königsberg and Bonn. In 1843, while at Königsberg, he published "Metab Higgayon," a philosophical treatise in Hebrew with the Latin title "Ars Logici," with an introduction in Latin by Professor Frasnitz. Returning to Russia in 1849, he received a position as teacher in the government Jewish school of Mohilev, and in 1853 was appointed by the minister of the interior as adviser on Jewish affairs to the governor-general of White Russia. Berlin was transferred to St. Petersburg in 1856 and attached to the department of public worship as adviser on foreign creeds, with the title "Uchony Yevrein" (A Learned Jew). In this position Berlin was frequently called upon to participate in the framing of laws concerning the Jews. At the same time he assisted to a considerable extent Count M. A. Korf in organizing and arranging the Imperial Public Library of St. Petersburg.

In 1859 Berlin published "Bnei'el-Yosyem", a Russian translation of "Bnei'el Yosyem", the work of Joshua ben David of Samose. This translation appeared in vol. i. of the "Transactions" of the Moscow Society for the Study of the History and Antiquities of Russia ("Trudy Moskovskovo Obshchestva Istorii Drevnosti Rossii"), and also in book form. In recognition of this work Berlin was elected corresponding member of the society. He published in 1861 "Ocherk Etostizhennosti Evreiskovo Naseleniya v Rossii." This work on the ethnography of the Russian Jews was composed at the instance of the Imperial Russian Geographical Society, which elected him an active member. In 1863, in reply to Aleksandr Abakor's attacks on the Talmud in the journal "Den," Berlin published "Bugalmichnye Talmud" and other articles on the Jewish question.

Berlin was very active in the Jewish community of St. Petersburg, and was a member of the two Jewish delegations to Alexander II. In 1868 and to Alexander III. in 1881 respectively.
BERLIN, NAHMAN BEN SIMHAI: A polemical writer against reform; lived at Lithuania, Russia, at the end of the eighteenth and the beginning of the nineteenth century. His literary activity was wholly devoted to the cause of orthodoxy, opposing steadfastly and systematically all the attempts at the reform of Judaism, which were so marked a characteristic of his time. To this purpose he wrote the following polemical works: "En Mishpat" (The Critical Eye of Judgment), directed against the editors of the Hebrew periodical "Ha-Meliz," and especially against Aaron Wolfsohn (Berlin, 1789); "Keter Torah" (The Crown of the Law), an introduction to the "Hawwot Da'at" of Jacob b. Moses of Lissa (Dyhernfurth, 1810); "Judah," against the innovators (Berlin, 1819); "Kadur Katu" (The Small Globe), against several works by different reform writers (Berlin, 1819); "Ez Le-Dabber" (Time to Speak Out), on the traditions of oral law, as well as on the necessity of learning the prayers in Hebrew (Berlin, 1819); "Shishah" (Joy), a call to unity in religious affairs (Berlin, 1819).


BERLIN, JACOB: Head of the yeshibah of Volozhin, Russia; born at Mir, in the government of Minsk, in 1817; died at Warsaw, Aug. 10, 1893. In 1831 Berlin, who was a descendant of a scholarly family, married the daughter of Isaac b. Hayyim, the head of the Volozhin yeshibah. After the death of Isaac in 1831 he succeeded him. He followed the path of learning laid out by Hayyim, the founder of the yeshibah, according to the plans of Eliphas b. Wilna; viz., plain logical reasoning, instead of employing the pilpul.

A minority of the yeshibah students who cultivated a taste for pilpul, voiced and elected as their principal Joseph Baer Solowitch, well known as an acute pilpulist and a grandson of Rabbi Isaac. This division created discord between the students of the two factions; and the Russian rabbis sent a delegation to Volozhin to investigate the matter. They quelled the disturbance and established a union headed by Berlin, who was installed as the one head of the yeshibah.

Berlin's whole life was devoted to the welfare of the yeshibah, and all his energy was directed toward increasing the number of the students, and caring for their support and comfort. He appointed and sent authorized agents ("medullahim") to different parts of the world for voluntary contributions to assist in maintaining the yeshibah. A large share of the income came from America. Under his guidance the number of the students increased from 100 to over 400; and he also erected a three-story brick building with rooms for study and a library.

However, the "Maskilim," who then advocated the Semi-Reform movement in Russia, opposed the yeshibah on general principles, and demanded the introduction of secular education—science and modern method of teaching—into the yeshibah. In answer to their demand Berlin wrote an open letter to the editor of "Ha-Meliz" (No. ix., 1885), explaining his standpoint. He called attention to the failure of the rabbinical seminaries in Germany, and even those of Russia, to produce a single Talmudic rabbi in the full sense of the term; while such rabbis from the Volozhin graduates were numerous.

This reply did not satisfy the Maskilim, who advocated the abolition of the yeshibah as a dangerous institution and as being an obstacle in the way of general education to the rising generation. Many derogatory articles in the Hebrew and Russian-Jewish press attracted the attention of the government, which in 1879 decreed to close up the yeshibah. In 1881, however, through diligent and extraordinary efforts, Berlin succeeded in obtaining the government's permit to reopen the yeshibah, which he conducted with renewed energies till 1891, when its doors were again closed by the government as a result of the false accusation that the students were connected with the nihilistic movement.

Berlin never ceased his endeavors by every means—even visiting Warsaw to obtain the necessary influence—to induce the government to revoke the edict; but they were without avail, and his failure hastened his death.

His contributions to rabbinical literature are of great value, particularly his commentary "Ha'amek She'alah" (Deep Research) on the "She'alah" of Aha of Shabha. It was left for Berlin to throw light on the complicated and obscure passages of this most important halakhic work of the gaonic period, which was little known among the Talmudists. His commentary shows not only his phenomenal knowledge of the Talmud and old rabbinical literature, but also a fine critical mind. Berlin did not occupy himself with the later rabbinical literature, but spent all his life in the study of the old authorities, devoting himself especially to the Yerushalmi and the halakhic Midrashim. It is said that at the age of twenty-three he compiled a commentary on the Jerusalem Talmud.

Berlin's unselfishness is shown by the notice in his introduction (I, 5, part ii.): "Whoever desires to reprint this book, either in this or in another country, has my permission to do so without any money consideration, and is entirely welcome, as it is my wish to disseminate the teachings of our master (Aha of Shabha) of blessed memory. All I request..."
of the publisher, if he does so during the lifetime of himself, or my son Hayyim Berlin, Is that he will notify either of us, in order that I or my son may add, amend, or correct the style or rearrange the matter."

Berlin's commentary on the Pentateuch, "Thur ha-Amor" (Deep Interpretation), was published with the text (Wilna, 1879–80). His commentary on the Song of Songs, "Melib ha-Shir Bekiẓarim" (The Essence of the Poem), with an extract from the same appeared at Warsaw 1888. His opinion on Ecclesiastes is that it summarizes the arguments of the naturalists and scientists of that age, and that only the conclusions were inspired (by the Holy Spirit), whereas the Song of Songs and the Proverbs were all inspired (preface to "Shelhot," part 1, § 2). His exegetical works are of little value, although they claim to be Pesharim.

The responsa of Berlin were numerous. Most of his letters end with *prehensive Dabar* (Word of Response), (Warsaw, 1896), six are addressed to American rabbis of New York, Baltimore, Cincinnati, and Charleston, on various religious questions (see pp. 13, 15, 19, 93, 117, 130).


J. D. E.

**BERLIN, NOAH HAYYIM ZEBI**

Hierch B. Abraham Zebi: German Talmudist and rabbi; born at Furth (1737); died at Altona March 9, 1802. He was the son of a well-to-do and learned merchant at Furth, who died Jan. 7, 1780, and whom Jacob Berlin regarded as a Talmudist of some merit. The boy, together with his brother Loeb Berlin, received his education from his father, and became dayyan in Furth in 1765. He also was appointed rabbi of Mackebach, Bavaria, and the surrounding villages; and in 1780 became rabbi at Mayence. When Raphael ha-Kohen, rabbi of the three communities of Altona, Hamburg, and Wandsbeck, resigned his position, Berlin received a call to be his successor (1790). Affairs in these communities were very unsettled at that time, and it required much skill and tact to reconcile the various elements struggling for leadership. Berlin successfully solved the problem; and being far removed from the fanaticism of his predecessor, he even successfully avoided wounding the susceptibilities of the latter, who continued to reside privately in Altona (compare Berlin's letter to Hayyim of Yehudah in the responsa collection "Isa ha-Meshullash," Wilna, 1880).

Berlin was the author of the following works: (1) "Aye Arakim" (Codex-Tract, Furth, 1790), an exhaustive commentary on Joseph Caro's Shulhan 'Aruk, Eben ha-'Ezer, which, however, covers only one-third of the work; (2) "Aye Ammuggin" (Almg-Two), Sulzbach, 1779, a commentary on those precepts treated in the Shulhan 'Aruk which are not of Biblical origin; namely, on the washing of the hands ("nekit yadhim"), Sabbath-limits ("erubin"), and the marriages forbidden by the Soferim ("sheniot ha-urayot"); (3) "Ma'am ha-Hokhamah" (Source of Wisdom) (Hildesheim, 1891, and recited several times), the six hundred and thirteen injunctions and prohibitions in metric form, and exhausitive casuistic explanations on the individual precepts; (4) "Tiferet Zebi" (Glory of Zebi), the first part published at Warsaw, 1867, the second at Warsaw, 1881, the third at Josephov, 1867; (5) marginal glosses on the Talmud treatises Berakhot, Shulḥat (Furth, 1809–10), and Shebu'ot (Wilna, 1895).

The chief characteristic of Berlin's work is that he pays more regard than any other German Talmudist to Yerushalmi; and he gives many happy explanations of it. Moreover, he possessed numerous works by Sephardic scholars which were unknown to the German and Polish Talmudists; and his teachings were strongly influenced by the Sephardim. Although Berlin, in accordance with the spirit of the times, was a great master of "pilpul," and could represent the pilpulistic method skilfully and intelligibly, he had clear reasoning powers. In his responsa, especially, he separated sophistry from true logic.

It is of interest to note that Berlin not only knew Azariah dei Rossi's works (he cites them unfavourably in "Aye Ammuggin," 1851), but he also read the New Testament, which was a very remarkable thing in the circles to which Berlin belonged. In a passage of "Aye Ammuggin" (1814), he speaks of Paul as "haqam meALKoneh" (one of their [non-Jewish] sages), and he displays ingenuity in trying to identify him with a certain "Mun." a neighbor of Gamaliel, spoken of by the Mishnah (Evr. vi).

Many of Berlin's explanations of the *piyyutim* are found in "Yisra'el Al-Da'ud's" commentary on the Mezuzah.


**BERLIN, RUDOLF:** German ophthalmologist; born May 3, 1833, at Friedland, Mecklenburg-Strelitz; died at Rostock Sept. 13, 1897. He received his education at the gymnasium of his native town and at the universities of Göttingen, Würzburg, Berlin, and Erlangen, and was graduated from the last-mentioned as doctor of medicine in 1858. For the following three years he was assistant to Pagenstecher at Wiesbaden, and in 1861 established himself as a specialist in ophthalmology in Stuttgart, opening a private hospital there. In 1870 he became privat-dozen in physiological optics at the technical high school at Stuttgart, and in 1875 was appointed professor of comparative ophthalmology at the veterinary college in that city. In 1890 he became professor of ophthalmology at the university at Rostock, as successor to Von Zehender, and under his supervision the new ophthalmological hospital was built and opened in 1897.

Berlin was the first to treat ophthalmology systematically in a comparative way. Among his numerous works may be mentioned: "Ueber den Gang

In 1882, together with Evenbusch, he founded the "Zeitschrift für Vergleichende Augenheilkunde," in which he published many interesting articles; e.g., on the eye of the horse, about glaucoma, etc.

Bibliography: Engel, Biographisches Lexikon, s.v.; Von der Linde, "M. M." s.v.; Jaffe, "M. M." s.v.; Brockhaus, Konversations-Lexikon, s.v. F. T. H.

BERLIN, SAMUEL: German jurist; born at Bamberg, Oct 11, 1807; died at Fürth, Dec. 21, 1895. He was the son of 1.2 Berlin, of Bamberg, afterward "Landesrabbiner" at Cassel, and was educated at the University of Munich, where he obtained his LL.D. degree in 1884. Samuel was the first Jewish lawyer in that kingdom. In 1848 he commenced practicing law in Gernrode, where he became the intimate friend of another young attorney, Dr. Freiherr von Lutz, who afterward was "Kultusminister," and "Ministerpräsident." Dr. Berlin himself became "Hofrat," and was president of the "Gemeindekollegium" in Ansbach from 1860 to 1869, and afterward of 1.2 BRAIN.

BERLIN, SAUL (or HIRSCHEL, SAUL, after his father, Zebi Hirsch [Hirschel] LEVIT): German Talmudist, and one of the most learned Jews of the Mendelssohnian period; born at Glogau 1740; died in London Nov. 16, 1794. He received his general education principally from his father, who was chief rabbi of Berlin, and one of the few rabbis of the time who combined Talmudic learning with secular culture. Saul, the eldest son, was consequently educated along the same lines. In Berlin and Breslau he studied law (while the young man frequently went to visit his father), and in 1761 he was admitted to the bar. In 1765 he became the principal rabbi of Berlin, and was a pupil of the Talmudic scholar, Rabbi Isaac. He was a member of the "Gemeindekollegium" in Ansbach from 1860 to 1869. His works include a commentary on the Talmud, "Ḳalḳilah," and "Ḳalḳilah laḳalḳilah," and a work on the "Ḳetābb alḳidmim," "Ḳalḳilah leḳalḳilah," and "Ḳalḳilah alḳalḳilah," which he published many interesting articles; e.g., on the eye of the horse, about glaucoma, etc.


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Abraham Berliner.

Bibliography: Zeitling, Dieer Zikhronot, p. 43; Warsaw 1896; Berlin, Der vom Zebulon.

D.

BERLINER, EMIL: American inventor; born in Hanover, Germany May 20, 1851. He was educated at the public schools of his native place and at the Samson School, Wolfenbiittel, where he was graduated in 1863. In 1870 he emigrated to America, settling in Washington, D. C., where he has lived since 1863. In 1870 he invented the loose-contact telephone transmitter, or microphone, known as the "Courant," and now universally employed in the telephone and of the utmost importance in its practical use. He is also the inventor of the gramophone and other valuable devices. Berliner is a member of the American Institute of Electrical Engineers, and since 1878 has been a frequent contributor to scientific publications in the United States and Germany. He is, besides, the author of "Conclusions," Philadelphia, 1899. In 1891 he married Cora Adler of Washington, D. C.

Bibliography: Who's Who in America, 1899-1900, and private sources.

A.

BERMAN, JUKTHEIL: Russian-Jewish novelist; born in 1825; died in Moscow about 1889. He held for over thirty years a responsible position in the employ of the Jewish railroad magnate Samuel Poliakov, and devoted part of his leisure to literary composition. Between 1870 and 1888 he lived in Tver and later in Moscow. A stroke of paralysis in 1887 rendered him incapable of continuing either his vocation or his favorite literary labors.

The first novel by Berman, "ShinetBatun Ha'ah" (The Years Wherein We Have Seen Evil), which describes the life and sufferings of the Cantors or child-recruits in the time of Emperor Nicholas I., appeared in the first volume of "Ha-Ma'arabi," 1875. Another work, "Pesel Miklah" (The Graven Image of Michal), appeared in vol. x, Nos. 19-43 of the same periodical (1884). "Hastoldesin be-Zalan-

yin" (The Noonday Robbers) was first published in vol. viii. of "Ha-Shahar" (1877) and afterward appeared in book form. The fate of his fourth novel, "Ha-Yetomim" (The Orphans), is somewhat uncertain. The first installment appeared in Zeeda-

man's monthly, "Ha-Might," of which only four numbers were published in St. Petersburg in 1886. Ten years later another part appeared in "Ne-

va-Man," a Hebrew monthly published in New York, which was also soon discontinued.

Berman is one of the partisans in modern Hebrew, who insist that no strange words or foreign idioms shall be used by the writers of what is supposed to be the language of the Bible. An eloquent letter from his pen on this subject, and a clever reply by H. A. Brinzeui of Wilna (now of Lemberg) favoring expansion and modification of the language, are published in Meisel's "Gan Penina" (Wilna, 1901), pp. 8-21.

Bibliography: Zeitling, Bibliothek Hernalter, Post-Mendels, 1896; Lipp's Bibliographisches Lexicon, it. - H.

B. W. S.

BERMANN, ADOLF (pen-name, Kober Tame): Hungarian writer; born at Presburg in 1847. After completing the study of law he became an employee of the Hungarian Credit Bank. Under the influence of his brother-in-law, Joseph Kiss, the well-known writer of ballads, he early began to develop his talent for tales-lehure, and to-day en-

joys a wide celebrity in Hungarian literature. His novels and romances—all matters upon present social conditions—are extensively read.

L. Y.

BERMANN, ISSACHAR HA-LEVI: Philo-

sopher; born at Halberstadt, June 24, 1661; died there, Tammuz 24, 1730; son of Judah Lehmam. At an early age he displayed great commercial enterprise. He afterward went to Hanover, and there became associated with the chief court agent Lip-

mann, who, appreciating Bermann's abilities and integrity, gave him his confidence. In this way Bermann had access to many princes, and several of them, such as those of Dessau, of Brunswick, and of Saxony, soon addressed themselves directly to him in their financial transactions. Bermann was in special favor with Friedrich Augustus II., elector of Saxony and, later, king of Poland, to whom he rendered many services in the capacity of banker and as diplomatic agent in Poland. For these services he was rewarded with the title of "Resident" of Poland and Saxony, by which title he is mentioned in the Polish chronicles.

Bermann used his prestige for the good of his coreligionists; and his intervention with the Polish lords saved many Jewish lives. The special protection that Halberstadt enjoyed during the reigns of Friedrich I. and Friedrich Wilhelm I. was due to Bermann's active influence. Generous by nature, it was his delight to foster Jewish learning. To this end he built a synagogue at Halberstadt, in which city many Jewish scholars found support, their works being printed at the sole expense of Bermann. In 1702 Bermann obtained the permission of Fried-

rich Wilhelm I. to edit the Babylonian Talmud, copies of
BERN, MORI Z —THE JEWISH ENCYCLOPEDIA

BERN: Capital of the Swiss Confederation. Jews resided within its territory as early as the sixth century, but the first documentary evidence of Jewish inhabitants in Bern is for the year 1259. Though under the protection of the city, with the emperor as their real lord, they were usually in an unprotected state. In the separate Jews’ street in which they lived, near the present Cathedral, was also their cemetery, which, after their expulsion in 1294, became private property; and in the “Inselpforte” — according to the standard of weight in Bern. King Adolf, perhaps appealed to by the Jews themselves, appointed a commission to investigate the matter, composed of the bishop Peter of Basel, the knight Gottfried von Merenberg, governor of the realm in Burgundy; and Hartmann Forfel von Rotzenhainer. This commission decided, June 30, 1294, that the Jews, male and female, should forfeit all their claims against the mayor, the council, the community, and every one living in Bern up to the time of the decree: that they should give up all their securities and pledges; and that, in addition, they should pay to the community one thousand marks in silver, and to the mayor of Bern five hundred marks in silver—according to the standard of weight in Bern. King Adolf confirmed this enactment Aug. 1, 1294, in Frankfurt-on-the-Main. The Jews assigned to the mayor in payment of his share their claims against the Knights of St. John, the monastery of Latarken, Ulrich von Thor, and others. A characteristic expression is found in the receipt of the mayor, Jakob von Kienberg: “Pro occasione prof. videlicet b. Rudolf quem diei fecit; in dictum, occurrit.” The same caution phrasology, “ut dictum,” was employed by King Albert at six years later, when he confirmed the decree, April 27, 1300 (“Sühnedanz der Wochenblatt,” 1828, pp. 192 et seq.). The Bernese immediately attached the property of the Jews. A woman, Bertha von Habstetten, was forced to give up a chest filled with gold, silver, ornaments, veils, etc., that had been confided to her by the Jews Vitalien and his partner (document of Aug. 14, 1294, “Monatschrift,” xii. 49 et seq.; Studer, “Die Juden in Deutschland,” p. 269, which reads “1284” instead of “1294,” and “Bertha” instead of “Berta”). Expelled from Bern, the Jews returned before the middle of the fourteenth century; and when the
Bernal, Isaac

Black Death swept the country in 1349, the people of Bern and of Zürich gained the questionable reputation of starving everywhere the hatred against the Jews, burning or banishing them and destroying evidences of indebtedness to them, as at the former persecution.

Twenty-five years later there were again Jews at Bern. In 1379 Master Isaac von Tanne, who lived there, asked to the city of Zürich 1,478 gold guilden. This "modestest," probably from Tannus in Alsace, was, like Master Mathys Eferlin and his wife, Esther Merlion, a money lender.

At the end of the fourteenth century the Bernese showed a positively feeling for the Jews, not only permitting them, for financial reasons, to settle in Bern, but naturalizing them for periods of six years, to consideration of a yearly tax of sixty schilling franken in gold. They were not restricted in their worship; on their festival days they were not to be called "Patronized into court; matters of dispute among themselves could either be decided according to Jewish law or be brought before the Bernese courts; butchers were enjoined to sell the meat killed according to Jewish ordinance, at the same price as other meat. About this time Christians also engaged in the money-lending business in rivalry with the Jews.

As soon as the Bernese were easier financially, the old hatred against the Jews revived, stimulated by Justinger, author of a Bernese chronicle, who was also a notary public, and as such carried on financial transactions. His proposition to expel the Jews found no lack of support, for the Council and the Two Hundred of Bern had in 1874,1,000 Jews; in 1897,1,195.

Not until about 1820 did Jews again settle at Bern, and coming, as we did, mainly from Alsace, were not in the country. This decision was carried into effect, and matters continued thus for several hundred years.

Bern, Maximilian: German author; born at Kehrsatz, South Russia, Nov. 18, 1848, where his father practised medicine. On the latter's death Bern and his mother went to Vienna that he might complete his education. The loss of his fortune forced him to abandon his studies at the university, and in 1873 he became private tutor to the apprentices at an equestrians school.


Bibliography: Das Geistige Berlin, pp. 21, 22; Kieser, Deutscher Literatur-Kalender, p. 96.

E. M. BERN, Olga (nee Wohlbriick): Austrian author; wife of Maximilian Bern; born at Vienna July 5, 1865. She went on the stage under her own name, Wohlbriick, and while at the Odéon, Paris, in 1897, married the German author Bern. She abandoned the stage for literature in 1888. She is the author of "Aus Drei Lizunen," 1890; short stories; "Unausloschlich und Andere Novellen," 1891; "Cur- riere," 1892; "Glück," short stories, 1899; "Das Recht auf Glück," a drama, 1901; and "Vater Chaim und Pater Benediktus," a novel.

Bibliography: Das Geistige Berlin, pp. 21, 22.

S.

Bernal, Abraham Nuñez: Spanish martyr; burned at the stake by the Inquisition of Cordova May 3, 1553. His martyrdom is celebrated in a work published by Bernabé Bernard (Amsterdam, 1605), entitled "Testimonia de Zealos Dedicarona la Fama Memoria de Abraham Nuñez Bernal que fue Quemado VIVO, Sustituyendo el Nombre de su Criado, etc.," and dedicated to Señor Elias Nuñez Bernal. The work contains, among other items, a sermon in Bernal's honor preached by Isaac Abahu, and poems by Daniel Rihem, Eliakim Castril, Joseph Frances of Hamburg, Jonah Abravanel, Samuel de Castro, and Jacob de Pinaz.


G.

Bernal, Isaac (Marcus) de Almeyda: Spanish martyr; born in Montilla 1638; burned at the stake in St. Iago de Compostela.
BERNAL, RALPH: Politician and art-collector; died in 1854. His ancestors were of Spanish-Jewish origin. His father was Jacob Israel Bernal, a West-Indian merchant, who in 1744 reformed the office of goyah (treasurer) of the Portuguese congregation because he decided to marry Josebeth Baruh, a “Tudesca” or German Jewess, which he was only allowed to do under humiliation conditions (Piccotto, “Sketches of Anglo-Jewish History,” p. 167). Ralph was entered at Christ’s College, Cambridge, where he took his degrees of B.A. and M.A. in 1769 and 1780 respectively. In 1781 he was called to the bar as a member of Lincoln’s Inn, but inheriting extensive property in the West Indies, he preferred a parliamentary to a legal life. For thirty-four years (1781-1815) he had a seat in the House of Commons, where he represented the city of London from 1818 to 1820, and Rochester from 1820 to 1841. During that period he spent £66,000 in election contests. In the latter year he contested the constituency of Weymouth, and was seated on petition.

According to St. Bernard, Jews are not to be dispersed or destroyed, because they are living symbols of the Passion; for which they are to be punished mainly by dispersion, so that they shall be witnesses, but they will ultimately be converted. How can this be if they are ground down? At the same time they shall be witnesses. In the volume entitled “Elogios” (see Abraham Abendana), there is a “Relación del felice martirio del invicto Isacke de Almeda Bernal que muerto vivo en fuego santificando el nombre del Señor...”; as well as poems in honor of Bernal by Daniel & Bilera, Josiah Abrahams, Jacob de Fina, Samuel de Castro, Abraham Castanho, Isaac Israel, Daniel Arango, and a sermon by Jacob Abendana.

BERNAL, MASTRO: A Marano, ship-physics on the first voyage of Columbus to America. He had lived in Tortosa and had undergone public penance in October, 1490, as an adherent of Judaism. Columbus, by his arrogant conduct, aroused the enmity of the physician, who instigated a conspiracy against the admiral in the Spanish Indies which seriously affected his destiny.

BERNAL, ABRAHAM: Russian physician; born in 1762. He studied at London in 1789, practised medicine in Hasenpoth, Courland, Russia; became private physician in Shavsh, governor of Wilna; was subsequently appointed inspector of various military hospitals in Lithuania; and in 1806 was made chief surgeon of the hospital of Bintot. He also received the title of court counselor; practised at Milan in 1810-11; and then settled in Moscow. He has published: “Giudizio...; dem Lithuanischem Landvolke Gewidmet,” Milan, 1812; “Observations sur l’Enterrement Prématuré des Juifs,” Milan, 1792; and a German translation of this last, under the title “Bemerkungen über das Frohe Beerdigung der Judischen Leichen...” Milan, 1802; “Medizinisch-Chirurgische Beobachtungen in den Kriegsstationen zu Kronich und Slonim Gesammelt,” n. d.; and “Behandlung eines Epidemischen Wurmfiebers, das im Jahr 1796 in Kurland Herrschte,” in Hufeland’s “Journal für Praktische Arzneikunde,” 1797, iv. 4, No. 3.

BERNARD OF CLAIRVAUX (generally called St. Bernard): Church father; born 1091, near Dijon, France; died at Clairvaux Aug. 20, 1153. He was originally a monk of the Cistercian order at Cluny, but, on being appointed abbot of Clairvaux, he founded a brother order known by his name, 160 monasteries of which came into existence during his life. He vigorously opposed Abbadard in 1140, as well as the introduction of the dogma of the immaculate conception.

St. Bernard is distinguished for his activity in forming the second crusade in 1143-46, during which he travelled through France and Germany, preaching the crusade. One of the consequences of this was a succession of massacres of the Jews throughout the Rhine valley. This called forth an energetic protest by St. Bernard, which was sent to England, eastern France, and Germany (Boquet, “Bernard,” xv. 606). In this letter he laid down the general lines of policy with regard to the Jews by which the Roman Catholic Church has since been guided; and his arguments are those generally given, though without his name, in more recent pronouncements. According to St. Bernard, Jews are not to be disturbed or destroyed, because they are living symbols of the Passion; for which they are to be punished mainly by dispersion, so that they shall be witnesses, but they will ultimately be converted. How can this be if they are ground down? At the same time he Bernard approves of the papal policy which declares that all usury on debts due by Crusaders shall lapse during their absence in the Holy Land.
BERNARD (also Donieller), ESTHER (née God): German poetess and author; born at Breslau, Silesia, about 1770; died about 1814. On her mother's side Bernard was a granddaughter of Jonathan Eybeschütz, the famous rabbi of Prague and Hamburg.

At the age of about twenty she was married to a certain Bernard, with whom she removed to Berlin. She preferred the latter place to Breslau for the reason she herself gave in a letter to Jean Paul Richter in the following words: "Dort wird man über den Menschen nie den Juden vergessen, und bemerkt ich die grössten Verfehlungen, so wird ich doch in Ihrer besseren Zirkel nicht aufgenommen werden." (There in Breslau the Jew is never forgotten in the man, and were I to possess the highest merit, I should never be admitted to your higher circles). Her marriage with Bernard must have been unhappy, for after a few years she obtained a divorce and married Dr. Donieller of London, with whom she went to live in Malta.

Even in her girlhood Esther Bernard showed great talent for poetry and literature. Before her marriage to Bernard she contributed many poems to "Plomken's Magazin" and Ranuch's "Unterhaltungen." To the latter she contributed also a short story in English, "Marcus and Menina," 1790. While the wife of Bernard she wrote "Beschreibung einer Wasserreise von Aussig nach Dresden" (in Deutscher Monatschrift"; "Eine Nachricht über das Dresdenisches Museum" (in Archiv der Zeit, Nov., 1799, p. 445). She was also contributor to "Der Cosmopolit" (June, 1795, pp. 377-399), and "Bäcker's Erzählungen" (1796, iv. 272), for which she wrote some poems. Bärker's Aimanach for 1800 contains two poems by Bernard, one of which has been set to music by Neusma, "Ueber Schüler's Peculiar." In "Werktüdtigkeiten der Mark Brandenburg." March, 1800, p. 362.

In Berlin, Bernard made the acquaintance of Comte de Genlis, the author of "Les Mères Rivalles," which she translated into German under the title "Die Böden Mütter," 2 vols., 1800.


At the erection of the Wilhelmsschule in Breslau, in 1791, for the instruction of Hebrew children, Esther Bernard celebrated the event in a poem in which she hailed the dawning of an era of freedom and equality for the Jews of Silesia.

BERNARD, HERMANN: Teacher of Hebrew in the University of Cambridge, England; born of Austrian parents at Uman, or Humna, a small town in southern Russia (at that time Poland), in the year 1785. His father being a converted Jew, he was brought up as a Christian. He went to England in 1805; settled in Cambridge as a private teacher in 1809; and was appointed "Preceptor Lingus Sacrae" in the university on Oct. 18, 1817, succeeding Joseph Cross. He died at Cambridge, aged seventy-two, on Nov. 15, 1857, after teaching there with marked success for twenty-seven years.

Bernard published the following works: "The Creed and Ethics of the Jews Exhibited in Selections from the Yad ha-Benakab of Maimonides" (1832); and "Ha-Menahel" (The Guide of the Hebrew Student), 1839. During Bernard's blindness in 1823 he published "Me Menuchah" (Still Waters), an easy, practical Hebrew grammar, in two volumes, by the Rev. P. H. Mason (afterward fellow and president of St. John's College) and Hermann Bernard. Bernard's lectures on the Book of Job, edited by his former pupil, Frank Chance (afterward a member of the Old Testament Revision Committee), appeared in one volume in 1864, but the editor's promised appendix was never published.

BERNARDINUS OF FELTRI: Franciscan friar; born at Feltrc, Italy, in 1439; died Sept. 28, 1494. He was one of the bitterest enemies the Jews ever had, and openly advocated their utter extermination. He traveled throughout Italy preaching a crusade against them, the burden of his sermons being: "Let Christian parents keep a watchful eye on their children, lest the Jews steal, ill-treat, or crucify them." As a worthy disciple of Capistrano, whom he held up as the type and model of a true Christian, he knew that his eloquence would be of no avail among the "Preachers," the members of which, guided by their interests, protected the Jews. He therefore endeavored to inflame the lower classes and arouse the ill-will of the populace against the Jews.

Because certain Jewish capitalists had been successful, he depicted all Jews as vampires and extortioners. In his sermons he was wont to say: "If I live on alms and eat the bread of the poor, shall I be a dunghill and not hovel when I see the Jews wringing their wealth from Christian poverty? Yea! shall I not cry aloud for Christ's sake?"

These sermons bore fruit. At Ravenna Bernardinus incited the populace to such a degree that he was enabled to expel the Jews with violence and to send deputies to Venice to solicit a legal sanction for the expulsion. The authorities of Florence were constrained to order Bernardinus to quit the country, so that a rising which was imminent might be prevented (1487). At Campo San Pietro Bernardinus expelled a Jewish pawnbroker and established a gratuitous pawnbroking institution.
Bernardinus of Feltre

Bernays, Isaac

All Jewish occupations and enterprises were equally the objects of Bernardinus' reprobation. The inhabitants of Sienna engaged a Jewish physician. Bernardinus delivered a series of sermons in which he reproduced all the idle tales spread among the people respecting the hatred that the Jews nourished toward Christians. He related that a Jewish physician of Avignon on his death-bed recalled with delight the fact of having killed thousands of Christians through his drugs. The consequence of these sermons was that the lower classes and the women abstained from having recourse to the Jewish physician.

These partial successes notwithstanding, the efforts of Bernardinus mostly failed of effect. The Italian people were actuated by good common sense, and the authorities severely hindered Bernardinus in his Jew-baiting. It was in the Tyrol that he succeeded in bringing about a bloody persecution.

While Bernardinus preached in the city of Trent, some Christians called him to account for his hatred of Jews, remarking that the Jews of Trent were worthy people. "Ye know not," replied the monk, "what misfortune these folks will bring upon you. Before Easter Sunday is past they will give you a proof of their extraordinary goodness." Chance favored him with a good opportunity.

During Holy Week of the year 1475 a Christian child named Simon, who was three years old, was drowned in the Adige, and his body was caught in a grating near the house of a Jew. The Jew gave notice of this occurrence to Bishop Hinderbach. The body was removed to the church and exhibited, and Bernardinus and other hostile priests raised an outcry against the Jews, saying that they had put the child to torture and then slain him and flung him into the water. The bishop ordered the imprisonment of all the Jews, who, with one exception, when subjected to torture confessed. Thereupon all the Jews of Trent were burned, and it was determined that thereafter no Jew should settle in the city (see Simon of Trent).

Bernardinus endeavored to make use of this occurrence to bring about the ruin of the Jews. At his instigation the corpse was embalmed, and commended to the people as a sacred relic. Pilgrimages to the remains were made by thousands of persons, and in many days several of them claimed they had seen a halo about the body. This new miracle was announced from every church, and the excitement of the rabble against the Jews was such a degree that even in Italy they dared not go outside the towns, in spite of all that the doge and the Senate of Venice as well as Pope Sixtus did to stem the tide of hatred. Gregory XIII. canonized both Bernardinus as a prophet, and Simon as a martyr.

BIBLIOGRAPHY: Acta Sanctorum, v. 17 May 1,1849; Revue Orientale, ii. 542; Schmid, Gesch. der Juden, vii. 203 et seq.

BERNAYS, ISAAC (known as Hakam Bernays): Chief rabbi in Hamburg; born 1792 at Mayence; died May 1, 1849, in Hamburg. After having finished his studies at the University of Würzburg, in which city he had been a disciple of the well-known Talmudist R. Abraham Bixg, he went to Munich as private tutor in the house of Herr von Hirsch, and afterward lived at Mayence as a private scholar. In 1821 he was elected chief rabbi of the German-Jewish community in Hamburg, to fill a position where a man of strictly Orthodox views but of modern education was wanted as head of the congregation. After personal negotiations with Lazarus Rieser (father of Gabriel Rieser), who went to see him in Mayence, Bernays accepted the office on characteristic terms; namely, that all the religious and educational institutions of the community were to be placed under his personal direction; he wanted to be responsible to the government only. Besides this he required a fixed salary, independent of incidental revenues, and wished to be called "clerical functionary" or "hakam," as the usual titles, "rabbi" or "rabbi" did not seem to him highly esteemed at that time.

In 1822 he began the reform of the Talmud Torah school, where the poorer children of the community had till then been taught Hebrew and arithmetic. He added lessons in German, natural science, geography, and history as important parts of the curriculum, and by 1827 what had formerly been merely a religious class had been changed to a good elementary public school, which could well prepare its pupils for life. In spite of this great progress the council of the community wanted to take a greater part in the supervision of the course of instruction, and in consequence of differences with the hakam resulting from these claims, they withdrew the subvention of the school in 1830; but through the intervention of the Senate of Hamburg this was again granted in 1832, though Bernays was denied the presidential seat he had till then occupied in the council of the school and was made instead "ephorus" of the school. In 1849 he died suddenly of apoplexy, and was buried in the Grindel cemetery.
Bernays possessed wide philosophical views, a rare knowledge of the Bible, Philo, and Talmud, and an admirable flow of language: he was indeed a born orator. He was the first Orthodox German rabbi who introduced the German sermon into the service, and who tried to interpret the old Jewish feeling in modern form and to preserve the ancestral creed even in cultured circles. His antagonists were therefore to be found in the ranks of the sectile fanatics of the "klau" as well as among the adherents of the "Temple," a Reform synagogue founded in 1818, against whose prayer-book Bernays had pronounced an anathema. By lectures on the Psalms, on Judah ha-Levi's "Cuzari," etc., he tried to strengthen and to deepen the religious life of the community, the institutions of which he supervised very carefully. His influence is still felt in the Hamburg community, where Jewish traditions and the study of Jewish literature are often found united with modern education.

Bernays' life work was not literary. A small anonymous essay, "Der Ritusche Orient"—of great linguistic learning and original and wide historical views on Judaism—was supposed to have been written by him in early years; but he denied the authorship, and never in later life showed any conformity with the views of the little book. Of his son the celebrated philologist Jacob Bernays, professor and chief librarian at the University of Bonn, kept faithful to the religious views of his father, while the well-known literary historian Michael von Seest Bernays, who was only fourteen years old on his father's death, was converted to Christianity. Bernays' best pupil was Basseon Raphael Hirsch, the well-known leader of modern Orthodoxy.

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Bernays, Michael

Bernard, Martin

Bernays, Michael

1859. In 1872 appeared his "Übersetzung der drei Ersten Bücher von Aristoteles' "Politik.' " "Uber die unter Plato's Werken Stehende Schriften: "Ueber die Unermesslichkeit des Wohld" was issued in 1876, and "Lucian und die Cyniker" in 1879. In 1880 there appeared "Zwei Abhandlungen über die Aristotelische Theorie des Dramas," which is a republication of the "Grundzüge" of 1857 and the "Ergänzungen zu Aristoteles' Poetik." His last work was "Phokion und Seine Neuen Beurtheilter" (Berlin, 1881).

Suddenly, amid this congenial activity, Bernays was stricken with sickness, which very soon and unexpectedly ended fatally. He was but fifty-seven years of age; and the grief felt at his early demise was profound and wide-spread, alike among professors and students and his col leagues. Though fifteen years away from the Jewish Seminary at Breslau, he still remained devoted to it, and bequeathed to it his Hebrew library.

Bernays' collected writings, edited by Unseen, were published in two volumes, Berlin, 1883.

Biography: Breslau, Conversations-Lehrer. 8.

M. Co.

BERNAYS, MICHAEL: German historian of literature; born at Hamburg Nov. 27, 1834; died at Carlsruhe Feb. 25, 1897; son of Hakam and brother of Jacob Bernays. He attended the Johanneum in his native city, where, principally under the guidance of Adolph Kraft, he devoted himself to the study of the classics. In a performance of "Antigone," arranged at the gymnasium by Töpfer, Bernays appeared as Kreon, and is said already at this time to have excited admiration by the originality of conception revealed in his rendering of the lines. A few months later he entered the University of Bonn, where at first he devoted himself to the study of law, but soon abandoned it for that of classical philology, which, notwithstanding many unfavorable external circumstances, he thenceforth prosecuted with unflagging perseverance. After completing his course at Bonn he went to Heidelberg, where he became a pupil of Gervinus and Holzmann. Shortly after his arrival there Bernays, although then scarcely twenty-one years of age, lectured on Shakespeare before a literary student society which he founded, and whose members had bestowed upon him the title of "mouse." In 1855 he received his doctorate and prepared to qualify himself for a professorship, while at the same time prosecuting his manifold literary labors.

In 1859 Bernays published a festival play for the one hundredth anniversary of Schiller's birthday, and in 1864 he composed verses on the Literary tricentennial celebration of the birth of Shakespeare. Shortly afterward he wrote an explanatory text to Beethoven's music to "Eugene," which was not only frequently spoken, but produced so lasting an impression that, thirty years later, the directors of the Carlsruhe Theater ordered from Bernays a similar prologue for Mozart's "Requiem." Despite these occasional literary productions, however, Bernays steadily pursued his studies; and he even refused an offer from Treitschke to participate in the editorship of the "Preussische Jahrbücher," fearing that the duties of such a position might divert him from his main purpose. In the same year, 1866, he published his first celebrated work, "Zur Kritik und Geschichte des Goetheschen Textes," in which he once for all established the necessity of applying the methods of classical philology in the criticism of the modern masters.

Shortly after the Franco-Prussian war, which so powerfully stimulated the general interest in the national poetry, Bernays received a call to the University of Leipzig, and such was his popularity as a lecturer there that within a very short time after his arrival the largest hall of the university was found inadequate to accommodate the audience. It was the custom, thus aroused, now to induce the acting king of Bavaria, Ludwig II., to found a special chair of German literature—the first to be established—at Munich, and to summon Bernays thither as extraordinary professor, who thus, at the age of thirty-nine, already beheld the fulfillment of his dearest wishes. After an activity of eighteen months Bernays received a regular professorship, and this position he held until his resignation in 1889, when he removed to Carlsruhe.

In striking contrast with many university professors, Bernays rarely confined himself to the written page before him; for he was gifted, above all, with a marvelous memory. It is said that he could recite lengthy poems of German and drama, such as "Hermann und Lilie" and "Aristotle and Literature. Dorothy," from beginning to end without faltering or betraying the slightest evidence of fatigue. With this faculty, which he had cultivated from early youth, Bernays united an unusually extensive and accurate knowledge of the literature of ancient and of modern times.

Thus he constantly enriched his discourse with copious and pertinent citations reflecting the inmost nature of the author under discussion. When to these qualifications are added a voice of exceptional flexibility and power, and a carefully studied eloquence of gesture, the great popularity of the lecturer can be readily understood.

In his published works Bernays aimed to transfer the methods of classical philology to the domain of modern literary history and criticism, as Author, and endeavored to elevate these studies to an equality with the other academic sciences. Among his most popular writings, besides those mentioned, are: "Briefe Goethe's an F. A. Wolf," Berlin, 1861; "Zur Entstehungsgeschichte des Schlegelschen Shakespeare," Leipzig, 1872; "Der Junge Goethe."—a collection of the poems and letters of Goethe during the years 1764-76—3 vols., Leipzig, 1875; "Goethe und Gottsched."—two biographies—Leipsic, 1889; an introduction to a revised edition of Schlegel and Tieck's translation of Shakespeare, Berlin, 1871-72; an introduction to a centenary edition of Year's translation of Homer, Stuttgart, 1881.

Apart from his literary activity, Bernays was frequently called upon to officiate on public occasions; as, for example, in 1888, when he was requested by the city of Munich to provide at the public dinner given in celebration of the emperor's birthday; and
BERNFELD, SIMON: German publicist and philosopher; born at Potsdam April 10, 1844. His father, who was a good rabbinical scholar and later also a well versed in secular knowledge, was his first instructor. He took to writing Hebrew very early; and at the age of thirteen he translated a German tract into that tongue. His first article, "About the Expulsion of the Jews from Nuremberg," was published in "Ha Maggid" of 1869. In addition to contributing numerous articles to medical publications, he has been the editor of "J. Co. Sachs" (Berlin, 1896), and of Gabriel Riesser (War- saw, 1901). The most important of his works are: "Da'at Elohim" (Knowledge of God), a history of the religious philosophy of the Jews from rudimentary philosophy to that of Asher Hirsch Ginzberg, the thinker of modern national Judaism (Warsaw, 1897); "Dar Taborokut," a monograph on the Mendelssohnian period (1886-99); and biographies of S. L. Rapoport (1899), of Michael Sachs (Berlin, 1896), and of Gabriel Riesser (Warsaw, 1901).

BERNFIELD, SIMON: German publicist and philosopher; born at Potsdam April 10, 1844. His father, who was a good rabbinical scholar and later also a well versed in secular knowledge, was his first instructor. He took to writing Hebrew very early; and at the age of thirteen he translated a German tract into that tongue. His first article, "About the Expulsion of the Jews from Nuremberg," was published in "Ha Maggid" of 1869. In addition to contributing numerous articles to medical publications, he has been the editor of "J. Co. Sachs" (Berlin, 1896), and of Gabriel Riesser (Warsaw, 1901). The most important of his works are: "Da'at Elohim" (Knowledge of God), a history of the religious philosophy of the Jews from rudimentary philosophy to that of Asher Hirsch Ginzberg, the thinker of modern national Judaism (Warsaw, 1897); "Dar Taborokut," a monograph on the Mendelssohnian period (1886-99); and biographies of S. L. Rapoport (1899), of Michael Sachs (Berlin, 1896), and of Gabriel Riesser (Warsaw, 1901).

BERNHARDT, MARTIN: German neuropath and medical author; born at Potsdam April 10, 1844. He was educated at the gymnasium of his native place and at the University of Berlin, where he studied under Virchow and Traube. After graduating as M.D. in 1867, he was appointed assistant to Leyden at the Universitäts-Klinik at Königsberg; and two years later, physician at the Charité (free dispensary and hospital) at Berlin under Westphal. The Franco-German war interrupted his clinical work, for he went to the front with the Landwehr, receiving a medal for bravery under fire. On his return in 1872, he was appointed privat-docent of medicine and as specialist for neuropathy at the University of Berlin, and, ten years later, assistant professor.

Bernhardt, in addition to contributing numerous articles to medical publications, has been the editor-in-chief since 1885 of the "Centralblatt für die Medizinischen Wissenschaften," and the correspondent of neuropathy and electrotherapy for Virchow-Hirwicz's "Jahresberichte." He is also one of the collaborators of Endersen's "Rezeptschreibpudle der Medizin." His principal works are: "Die Sehsättigungsverhältnisse der Haut," 1872; "Beiträge zur..."
Symptomologie und Diagnostik der Hirn-
schwäche." 1881; "Elektrizitätskunde für Medizin." 1884, in collaboration with Professor Rosenthal.


 Bermhardt, Sarah (Rosine Ber-

nard): French actress; born at Paris Oct. 22, 1844, of Dutch Jewish parentage. She was received into the Roman Catholic Church at the request of her father. Her early years were spent at the Convent Grand Champs, Versailles, where she remained until fourteen years old, when she was received into the Conservatoire, where she studied dramatic art under Prévote and Sanson. Though like Rachel, naturally inclined to comedy, Bermhardt won a prize for her work in tragedy. On Aug. 11, 1862—four years after beginning her dramatic studies—she made her début at the Comédie Française in "Iphigénie." Her success was but partial; and the experiment—for such it really was—resulted in further study and a short trip to Spain. On her return to Paris the young actress went to the Théâtre du Gymnase, the Porte-Saint-Martin, and the Odéon (1864), and, a year later, back again to the Porte-Saint-Martin. There she appeared as Armande in "Les Femmes Savantes," as Corinthe in "King Lear," and in her first male rôle, Zanetto, in Fenollosa Coppée's "Le Passeur" (1869).

The outbreak of the Franco-German war interrupted her career for a time, the interval being spent in study and nursing the wounded. Her next appearance was on Nov. 6, 1872, when she played Mlle. de Belle-Isle at the Comédie Française. For the next seven years Bermhardt maintained a number of engagements in this famous institution, of which she became a "sociétaire" in 1874. Her greatest artistic triumphs were achieved there in "Phèdre"; "Aristodes"; "Zawv"; "Alexiane"; "Ruy Blas" (Marie de Neu-

veau); "La Fille de Roland" (Berthes); "Rome Va-

linum" (Podoneus, the blind woman); "Le Sphinx"; "L'Étrangère"; and in the classic plays of Racine and Corneille.

In 1876 Bermhardt's eccentric behavior and temper led to a severance of her associations with the Comédie Française; and on a civil suit the actress was ordered to pay damages amounting to 100,000 francs. After a tour to London, Copenhagen, and America (1880-81) with a company of her own, Bermhardt returned to Paris, where she assumed the direction of the Théâtre Ambigu (1882). The same year she was married to the actor Jacques Damala (died 1899), and played at the Théâtre Vaude-

ville, which she opened Dec. 11, 1882, with "Pé-

don," playing the title rôle herself. Soon after, she returned to the Porte-Saint-Martin, which she opened Sept. 17, 1883, with "Frou-Frou." This was fol-

lowed by "La Dame aux Camélias," "Nana Sahib," "Zaire," "Alcmené," "Ruy Bias" (Marie de Nep-

veu); "Zaide"; "La Princesse Lointaine"; and "Barde's Medée," Rostand's "La Samaritaine." During the season of 1886-87 she toured the United States, and on her return to the Porte-Saint-Martin appeared in "La Tosca." She revisited America in 1888-89, and on her return played at the Porte-Saint-Martin in "Jeanne d'Arc" and "Cleopatre." (1890).

Then followed an interval during which the actress toured Europe. Returning to Paris, she en-


gaged in 1896 the Théâtre de la Renaissance, pro-
ducing "La Femme de Claude." Lemaître's "Les 

Rus," "Barille's Mède," "Magda," Rostand's "La 

Samaritaine," and his "La Princesse Lointaine" (1893), and Vial le D'Aurouës ' "La Ville Morte" (1896). While leasing this house, Bermhardt gave the use of it to Duse, who played the French actress's rôle in "La Dame aux Camélias," while Bermhardt played the title rôle in "Magda.

Her latest and most successful lease of a theater was when she took the Théâtre de l'Opéra Comique, formerly known as the Théâtre Municipal des Na-

tions, and converted it at considerable cost into the Théâtre de Sarah Bernhardt (Jan. 18, 1899). Here she first essayed Moulot and later the De Rebe-

stott in Rostand's "L'Aiglon." In 1899-91 she again toured the United States, with Coquelin.

In addition to being an actress, Bermhardt is a dilettante sculptor and author. Her bust of Sardou attracted attention. Her writings consist of a book, "Dans les Nuages" (1878), and "L'Avion," a play produced at the Odéon in 1888. She has also written a rather frank autobiography, evoked by Marie Colombier's attack on Bermhardt in her notorious pamphlet "Sarah Bernum.

As an actress, Sarah Bernhardt is the embodiment of the theatrical; every pose, every movement, every inflection of her voice being the result of careful, patient study. She belongs to the intellec-
tual school of actors, splendidly intelligent, but rarely touching the heart. Bermhardt is always ad-

mired, but never loved. Bermhardt's voice is remarkable for its flexibility and timbre, and her grace of movement is one of her chief attractions. Whether she plays the blind Pasteneus, or Frou-Frou, or Moulot, or the De Rebe-
stott, her personalitv is always preponderant and she ever remains the French actress, Sarah Bernhardt.


Bernhardy, Gottfried: German phil-

ologist and historian of literature; born at Lands-

berg in the Neumark, province of Brandenburg, March 20, 1800; died at Halie May 14, 1875. His father was a merchant who had been successful and prosperous, but who in Gottfried's childhood had a series of business reverses that left him in a position where he had to struggle for the bare necessities of life and with but slight prospect for providing the boy with a liberal education. At this juncture when the lad was about nine years old, two well-to-do brothers of his father, living in St. Petersburg, ar-
deeded to provide means for his scholastic education. At the Joachimsthal Gymnasium, Berlin, where he remained six years, being admitted to the Berlin University in 1817. Here in the pur-
suit of his philological studies, to which he now es-

solutely applied himself, he had the good fortune to study under F. A. Wolf—though the latter was
already in the declining years of his life—as well as under Bickh and Böttmann. He received his degree as doctor of philosophy on Oct. 30, 1822, and in the same year published his first work, "Eratosthenica," a collection of the widely scattered fragments of the early Alexandrian astronomer.

In 1823 he became privat-dozent in philology at his alma mater, and two years later was appointed associate professor. He received a call from Halle in 1829 to assume the position of full professor in the university there, and that of director of the philological seminary. This call he accepted, and Halle was the sphere of his activity for the rest of his life. During the two years from 1841 to 1843 he officiated as protector of the university, and in 1844 he was appointed chief librarian, the duties of which position he fulfilled in addition to his work of instruction—not in any perfunctory fashion, but by reorganizing the library of the university in a complete and systematic manner.

From the very beginning of Bernhardt's professorial career he prosecuted his literary labors as well. During the first year of his advent to Halle, there appeared his "Wissenschaftliche Syntax der Griechischen Sprache." In 1830 the first edition of his "Grundriss der Römischen Litteratur" was published. Of this successive revisions were issued in the years 1830, 1835, 1865, and 1872. The "Grundriss zur Encyclopädie der Philologie" was issued in 1832. In the following year, work was begun on his revision of Bickh, but the appearance of Gattford's great edition at Oxford necessitated a change of plan, and the work was not completed until 1851. Upon its publication the king of Prussia conferred upon Bernhardt the honorary title of "Herrenzur Erymklopadie der Philologie" was issued in 1859 and 1867-72. The poetical portion, constituting the second part, was published in 1845. This went into a second edition in 1856, and was again republished in 1859 and 1867-72. Bernhardt began the editing of the "Bibliotheca Scriptorum Latina- rum." In 1858; but the work was not continued beyond the first volume, as his contributing resumed this extraordinary method of revision by voluminous additions and amendments. His last literary work was the collecting and editing of the minor writings, both Latin and German, of F. A. Wolf, which were issued in two volumes in 1869.

Bernhardt had always manifested a deep interest in all the local educational work at Halle, and had frequently been active in supervising the examination. In 1847 the city of Halle honored him by appointing him a member of the Curatorium of the newly erected gymnasium. Five years before he had been appointed privy counselor (Oberin- gerungs-Rath). The fiftieth anniversary of his doctorate was enthusiastically celebrated in Oct., 1872—professors, students, and civil authorities joining in making the event notable and worthy. His former students, in honor of the occasion, collected a fund of one thousand thalers to establish a Bernhardt fund to aid students of philology.

He was married in 1828 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of his alma mater, and in 1867 to Henrietta Meyer of
 operation of a compromise which was ultimately embodied in the Concordat. He shows, too, how Henry V. strove to free himself from the limitations of the Concordat. This production firmly fixed his place among the historical scholars of Germany. Two years later appeared his "Geschichtsforshung und Geschichtspolitik," Gottingen, 1880. In 1882, while still at Gottingen, he joined Weissscker and Quiddle in the task of editing the "Deutsche Reichstagsgealter unter Hohenzollern," which was published under the supervision of the Historische Kommission in Munich, and the third volume of which was published at Gottha in 1888. The work is indeed monumental, covering as it does only the first decade of the fifteenth century. Fully three-fourths of the material had never before been published.

In the mean time, Bernheim had received a call to the University of Greifswald as assistant professor of history (1883). Upon his marriage (1885) he embraced Christianity. Here, besides his work in the lecture-room, he continued his labor on the "Reichstagsgesetze," and wrote his "Lehrbuch der Historischen Methoden," Leipzig, 1889. In the same year he was promoted to be professor ordinary of history. Two years later, in conjunction with Wilhelm Ahmann, he completed a "Ausgewählte Urkunden zur Erläuterung der Verfassungsgeschichte Deutschlands im Mittelalter," Berlin, 1891. Considerable stir was occasioned in university and general pedagogic circles by the appearance of his eighty-page pamphlet, "Der Universitäts-Unterricht und die Erfordernisse der Gegenwart," Berlin, 1898. In this treatise he attacks the German system of university instruction, and insists that the lecture method should be modified by providing some efficient system of exercises in connection with the lectures.

In 1899 Bernheim was elected rector of the University of Greifswald, and in the following year the Order of the Red Eagle was conferred upon him.


M. CO.

BERNHEIM, HIPPOLYTE: French physician and neurologist; born at Mulhausen, Alsace. He received his education in his native town and at the University of Strasbourg, whence he was graduated as doctor of medicine in 1867. The same year he became a lecturer at the university and established himself as physician in the city. When, in 1871, after the Peace of Francfort, Strasbourg passed to Germany, Bernheim removed to Nancy, in the university of which town he became clinical professor. When the medical faculty took up hypnotism, about 1880, Bernheim was very enthusiastic, and soon became one of the leaders of the investigation. He is a well-known authority in this new field of medicine. Bernheim has written many works, of which the following may be mentioned here: "Des Phénomènes Thérapeutiques en Général," Strasbourg, 1886; "Leçon de Clinique Médicale," Paris, 1872; "De la Suggestion dans l'Etat Hypnotique et dans l'Etat de Veille," Paris, 1884; "De la Suggestion et de son Application à la Thérapeutique," Paris, 1887.


BERNICH, SOLOMON (called also Berenicus and Beronicus): Scholar, poet, and adventurer of doubtful origin, who appeared in Holland about 1670 and attracted much attention. He spoke Greek, Latin, Italian, French, and Dutch with equal facility, and was able to recite by heart whole classical works and to put into verse on the spot anything that was told to him in prose. He was thought by many to be an escaped monk from France, but Yong ("Alphabetische Liste aller Goldriner Juden . . . ." Leipzig, 1817) states that he was a Jew, a native of Kegov, in Bohemia, who was educated in Vienna and in Italy. Bernich, or Berenicus, despised conventional scholarship and all the restraints of cultured life, and chose to associate with the lower classes; working sometimes as a chimney-sweep, and sometimes as a grider of knives and scissors. He was found dead in a swamp, in the outskirts of Rotterdam, into which he had probably fallen while in a state of intoxication. Two works from his pen—"A collection of Latin poetry with a Dutch translation (Amsterdam, 1802); 2d ed., 1814), and the other called "Georgarsomambulans,"—are in the British Museum general catalogue under the name "Beronicus, Petrus Johannes."


P. W. L.

BERNOT, JULIE. See Judith, Mme.

BERNSTAMM, LEOPOLD BERNARD: Russian sculptor; born at Riga April 20, 1859. At the age of thirteen he entered the studio of Prof. D. Jensen at Riga, and at fourteen the Imperial Academy of Fine Arts of St. Petersburg, where he was awarded the highest prizes. In 1880 he made a number of busts of celebrated Russians, among them being those of Dostoevski, Rubinstein, Franzolin, and K. Brandt. This established his reputation as a portrait-sculptor; and within the next two years he made about thirty busts of various representatives of Russian art, science, and literature. After a sojourn in Rome (1884), where he supported himself by making portraits from photographs, Bernstamm went to Florence, and there continued his studies under Professor Bruni. At this time he exhibited in Rome his "Nemopolitan Fisherman," "David," and "Head of a Monk," all of which received high commendation. In 1885 he settled in Paris, where he won the friendship of Dr. Loubat-Lagrange. He soon became famous by his sculpture-portraits of eminent Frenchmen, such as Renan, Sardou, Flaubert, Halévy, Coppée, Désiré, Zola, and many others. In 1890 Bernstamm exhibited his works at the galleries of George Petit. The exhibition attracted considerable notice, and was visited by President Carnot. It consisted of a collection of charming statuettes, reproducing in an astonishing variety of costumes all foreigners who had come to Paris during the Exposition of 1889.

Since 1887 Bernstamm has exhibited every year at the salon of the Charpe-Egly, at which he has manifested his talent on a larger scale in such works as "An Aviator," "The First Arrow," and "The Executioner of John the Baptist." In 1889 he was
awarded, by the jury of the Exposition, a silver medal for various groups and busts. He also produced "Floquet," a plaster cast; "La Modestie," a marble bust bought by Count Torelli, chamberlain of the king of Italy in 1891; "Christ and the Woman Taken In Adultery" (1891); and "Jules Cheret," a bronze bust (1895). In 1896 he was called to Tsars-Koe-Selo to make busts from the lifec of the emperor Nicholas II and the empress of Russia. For the Exposition of 1900 he finished a group intended for the czar: "Peter the Great Embracing Louis XV." In 1901 he produced the statue of Rabinowitsch ordered by the St. Petersburg Conservatory. Some of his works were bought by Czar Alexander III, and some by the Italian government. Bernstein was made chevalier of the Legion of Honor in 1891.

Bibliography: Dictionnaire Biographique; Dictionnaire Bibliographique; Brockhaus, Encyclopaedia, vol. 1, St. Petersburg, 1868; private sources.

BERNSTEIN, AARON (DAVID) (pseudonym, A. Rebenstein): German publicist, scientist, and reformer; born April 6, 1813, in Danzig; died Feb. 12, 1884, in Berlin. He was one of the most versatile and productive Jewish minds of the nineteenth century. Intended by his parents for a rabbi, he received a thorough Talmudical education, which made him a formidable adversary in the controversy on religious reform in which he later participated (Holdheim, "Gesch. der Erstarkung . . . der Jüdischen Reformgemeinde in Berlin," p. 34, Berlin, 1857). At an advanced age, when he was recognized as one of the great political leaders of Germany, he could still write in the style and the spirit of an old-time Polish rabbi ("Ha-Zefirah," 1875, ii., No. 2).

He went to Berlin at the age of twenty, and by his own efforts, without the help of school or university, familiarized himself with the German language and literature. He soon began to write on many and diverse subjects, and attracted attention by his graceful and lucid style as well as by his force and originality. For Debut as a some years he was an antiquarian book-writer. He was also the editor of the monthly "Reform-Zeitung: Organ für den Fortschritt im Judenthum," which appeared in Berlin in 1847. In 1849 Bernstein founded the "Urwählerzeitung," a political monthly which advocated the principles of political reform in the same conciliatory but determined spirit that had characterized his advocacy of religious Reform in Judaism. It soon gained a large circulation and brought the editor much fame; but it also brought him into inevitable conflict with the authorities, which resulted in a sensational trial. Bernstein was arrested and sentenced to prison for a period of four months, during which he delivered a remarkable speech which he delivered at the meeting where the conviction was pronounced.

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translated into the principal European languages. A Hebrew translation, entitled "Ye'elot ha-Tefilot" (Knowledge of Nature), appeared in Warsaw, 1881-91. It was prepared partly by P. Rudermann (see S. Bernfeld's autobiographical sketch in "Sofer Zikharon" [Book of Remembrance], but mostly by J. Prichmann.

Bernstein also wrote two novels of Jewish life, "Vuglei der Maggid" and "Mendel Gliber," which first appeared in Josef Wertheimer's "Jahrbuch fuer Judentum" and then in book form (Berlin, 1890; 2nd edition, 1892). They were translated into many languages, even into Russian (St. Petersburg, 1876), and place their author among the most important Jewish novelists, second only to Kompert (Rassam, "Jiidische Literatur," p. 121, Treves, 1896). These novels were, unlike the ghetto stories of today, written for Jews only, and therefore employ the German-Jewish idiom to an extent that almost brings them into the class of dialect stories. Bernstein's "Ursprung der Sagen von Abraham, Isak, und Jakob" (Berlin, 1871) is a valuable contribution to Biblical criticism, although Wellhausen ("Prolegomena zur Geschichte Izraels," 1: 31) objects to its political tendentious. The most important of Bernstein's political essays and articles appeared in book form under the title "Revolution und Reaction in Geschichte Preussens und Deutschlands, von den Marztagen bis zur Neuesten Zeit" (Berlin, 1888-84, 3 vols.). He also wrote numerous other less important works on a great variety of subjects.

The achievements of Bernstein as a practical scientist are also worthy of notice. As early as 1856 he patented an invention by which two practical distinct telegraph messages could be sent over the same wire at the same time. He was, in his day, one of the first to advocate the laying of telegraph wires underground, and was also the inventor of an automatically closing gate for railroad crossings. He was, besides, an expert photographer; and he taught photography free of charge to many striving young men, thus enabling them to earn their livelihood.

Bernstein enjoyed great popularity in his later years, and when he died was mourned as one of the great popular teachers of the German nation. The degree of doctor of philosophy was conferred on him by the University of Tübingen in 1878. Julius Bernstein, now professor at Haifa, is his eldest son.


BERNSTEIN, BELA: Hungarian rabbi and author; born in Várapalota, Hungary, 1898; was graduated Ph.D. at Lepzló, 1900, and as rabbi at the Budapest Seminary in 1898; since 1894 has officiated as rabbi at Somorathely (Stein-am-Anger). He published "Die Schriftenklarung des Bachja ben Asher," Berlin, 1894, and collaborated in a Hungarian translation of the Pentateuch, published by the Jewish Hungarian Literary Society, 1898. A monograph upon the Hungarian Revolution and the Jews was also published in Hungarian by the same association in 1898; "Die Toleranzakte der Juden in Ungarn," Breslau, 1901.

BERNSTEIN, BERNARD:Actor; born at Warsaw in 1861. He sang in the chorus of the Polish opera of that city, and appeared there as Don Juan (1885) in the role of Grandfather Jacob in A. Goldfaden's comedy, "Die Zauberin." He played in several Jewish theaters in Russia, and when the Jewish theater was forbidden in that country (Sept. 14, 1885), he went to Galicia, in Austria, and then to Romania, where he played in various roles, usually comic. In 1890 he was engaged by Pool's Theater of New York, where he appeared first as Zluegling in Goldfaden's "Shoshannah," and later in many other plays. He was especially successful in the role of Shimon in "The Jewish King Lear," by J. Goldin. Bernstein now (1902) resides in New York. 

BERNSTEIN, EDUARD: Socialist leader, editor, and author; born in Berlin 1850. Beginning life as a clerk in a bank, Bernstein's mind became early imbued with socialist ideas. In 1872 he joined the Social-Democratic party, and in 1878 gave up business to assist in editing, in Switzerland, the party organ, "Die Zukunft," which became afterward "Das Jahrbuch der Sozialen Wissenschaft." When the anti-Socialist law of Bismarck endangered the party's existence, and it became necessary to establish abroad a socialist organ to sustain and direct the young movement, Bernstein was entrusted with the editorship of the new organ, "Der Sozialdemokrat," published at that time in Zurich. When he was expelled from Switzerland and removed to London, the publication of "Der Sozialdemokrat" was also transferred thither (1888), and continued till it became unnecessary, after the downfall of Bismarck and the revocation of the anti-Socialist law in 1890. Since then he has acted as London correspondent of the Berlin "Vorwärts," and has written for the "Neue Zeit," "Sozialistische Monatsschrifte," and other periodical publications. In England he contributed a number of essays to the "Progressive Review" and "The New Age." Bernstein's sketch of Lassalle—contributed to an edition of his speeches and writings—has been translated into English and edited by him (3 vols., Berlin, 1893) under the title, "Ferdinand Lassalle as a Social Reformer." London, 1893. Bernstein is the author also of "Communistische und Demokratische Sozialistische Stellungnahmen Während der Englischen Revolution des 17. Jahrhunderts," published in a collection of essays on the history of Socialism entitled "Vorläufer des Neueren Sozialismus." Stuttgart, 1885. The latest of Bernstein's productions, "Die Vor- aussetzungen des Sozialismus und die Aufgaben der Sozialdemokratie," Stuttgart, 1899, has aroused general controversy throughout Europe. Professor Diehl, though not himself a Socialist, characterizes Bernstein as "one of the most talented, most learned, and clearest adherents of scientific Socialism," which opinion is shared by even the extreme Socialist opponents of Bernstein—Kautsky and Mehring. Bourgeois regards this book as the most important that has appeared on Socialism since Marx's "Das Kapital." In this book, Bernstein, after having...
Bernstein, Hugo

When he was seven years of age his parents moved to Mohilev on the Dnieper, and Hermann was educated at the Jewish free school of that city. In 1888 the family emigrated to America and settled in Chicago. At first Bernstein struggled hard to make a living. In 1897 he engaged in literary work in New York, and was soon successful. He has made translations from the Russian, among them "Fonna Gordon," by Gorek, New York, 1901; and has written "The Flight of Time, and Other Poems," 1899. A series of ghettot stories by Bernstein appeared in the New York "Evening Post," in "Junior's Magazine," and in "The Scroll," and these were republished in book form under the title "In the Gates of Israel," New York, 1902.

Bernstein, Hirsch: Russian-American editor and publisher; born in Vladislav (Neustadt-Schirvint), government of Suvalki, near the Russian frontier, March 25, 1848. He emigrated to the United States in 1870, settling in New York, where he still (1902) resides. While following from the first commercial pursuits, he has continued his Hebrew studies in his leisure hours. In 1870 he started "The Post," the first Judeo-German or Yiddish periodical in America; but, like many subsequent publications of that nature, it had but a short existence. In the same year he founded the "Ha Zofeh be Erez ha-Hadas-

Bernstein, Elsa (pseudonym, Ernst Rosner): German dramatist; daughter of Heinrich Porges, the friend of Richard Wagner; born at Vienna; educated at Munich; and, for a short time, on the stage. An affection of the eyes forcing her to retire, she thereupon devoted herself to dramatic literature. Shortly after her marriage in 1892 to Max Bernstein, she wrote her first play, "Wir Drei," which created considerable discussion. It was really a dramatized version of the matrimonial and sexual views of Taine and Zola. Her next plays fell rather flat: "Dämmerung," 1893; "Die Mutter Maria," 1894; "Tod und Leben," 1896; "Gespenster," 1897; and "Die Schauspieler-König," 1898—a dramatic fairy-tale. Though its plot was simple, the beauty of the theme and its poetry were such as to class it with Pohl's "Der Talisman."

Bernstein, Aaron: Russian-American writer; born Sept. 20, 1876, at Shwirwindt, Russia. When he was seven years of age his parents moved to Mohilev on the Dnieper, and Hermann was educated at the Jewish free school of that city. In 1888 the family emigrated to America and settled in Chicago. At first Bernstein struggled hard to make a living. In 1897 he engaged in literary work in New York, and was soon successful. He has made translations from the Russian, among them "Fonna Gordon," by Gorek, New York, 1901; and has written "The Flight of Time, and Other Poems," 1899. A series of ghettot stories by Bernstein appeared in the New York "Evening Post," in "Junior's Magazine," and in "The Scroll," and these were republished in book form under the title "In the Gates of Israel," New York, 1902.

Bernstein, Hugo Karl (pseudonym, Karl Hugo): Hungarian dramatist; born in Budape-

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BERNSTEIN, IGNACY: Polish bibliophile and writer on proverbs; born at Vinitsa, government of Podolia, Jan. 30, 1838, where his father Benson had an important banking business. He was educated by the learned Moses Landau, son of Rabbi Samuel and grandson of H. Ezekiel Landau of Prague. In 1858 he married Eliza, the daughter of Morl Edler von Mises of Lemberg; and in 1858 he removed with his parents to Warsaw, where he still resides, ranking among the prominent members of the Jewish community. In 1881, at his instance, a library of Jewish books was founded in connection with the Great Synagogue of Warsaw. Bernstein from the beginning took an active part in the management of the library and is now its chairman.

He did much useful work in collecting proverbs of all nations. In 1888-89 he published a collection of Judéo-German proverbs—"Katalog Dziel Tresci," Warsaw—and in 1890 he published a remarkable illustrated catalogue of his library of about 4,800 works on proverbs, folklore, ethnography, etc., accompanying the list with valuable explanatory notes. This catalogue is unique in its way, being also a typographical art book. Many titles and ornaments of the more ancient works are reproduced from the originals. The full title of the catalogue is "Katalog Dziel Tresci Przykładowej Składających Biblioteczke Ignacego Bernsteinu," 2 vols., Warsaw. He is now (1902) preparing a new and enlarged edition of his Judéo-German proverbs.

BIBLIOGRAPHY: K. Oppenheim, Encyklopedia Powszechna, s., Warsaw, 1891; and private sources.

B. R.

BERNSTEIN, IGNATI ABRAMOVICH: Russian railroad engineer; born in Kremenets, government of Volhynia, 1846; killed July 5, 1900, on the railroad near Sheledzin, near Bohusnits. Bernstein was educated at the high school of his native town, and at the St. Petersburg Institute for Engineers, from which he graduated.

In the eighties, while yet a student, he was received by the czar as a delegate from many Jewish families who petitioned for a restoration of their right of settlement outside the pale, of which they had been unlawfully deprived. Bernstein pleaded their cause so earnestly that the czar granted their request.

After serving as assistant district engineer on various railroads, Bernstein was in 1896 appointed first engineer at Vladivostok, and in the following year was sent to Tumshu, where he was given the direction of the fifth district of the Eastern Chinese Railway. On July 2 he killed for Chabarovsk.

The vessel was three days out it was attacked by Chinese Boxers, who killed thirteen of the passengers, Bernstein being one of the victims. A memorial service was held Aug. 19 in the Great Synagogue at St. Petersburg.

BERNSTEIN, JOSEPH: Russian physiologist; born at Warsaw in 1797; died there in 1853. After graduating from the Warsaw Lyceum in 1815, he
BERNSTEIN, CARL ILYICH: Russian jurist, professor of Roman law; born at Odessa Jan. 13, 1849; died at Berlin in 1894. After his return to Russia with the intention of lecturing on Roman law, but found that he was barred by his religion from holding a professorship in Russia. He therefore applied himself to the study of Russian law, and subsequently practiced it at Odessa and St. Petersburg successively. Bernstein continued his theoretical studies, and in 1871 presented at the University of St. Petersburg a thesis on Russian civil law, obtaining the degree of master of law. In 1872 Bernstein married Felice Leonovna, a daughter of the Russian banker Leon Rosenthal, and after a prolonged tour through Europe permanently settled in Berlin. For eight years (1878-86) he lectured on Roman law at the University of Berlin as a privat docent; in 1886 he was appointed associate professor; and in 1887 professor. In the latter year he renounced his allegiance to Russia and became a German subject. About this time there was established in connection with the university an institute for the instruction in Roman law of Russian students sent abroad by their government to prepare themselves for professorships, and Bernstein was appointed one of its directors.

Bernstein always took great interest in Jewish affairs. When the exodus of Russian Jews to the United States began, in 1881, he was an active member of the Berlin colonization committee, and for many years corresponded with Michael Helfritz on colonization matters.


BERNSTEIN, JULIUS: German physiologist and medical writer; born at Berlin Dec. 8, 1839: son of Aaron Bernstein (1822-84). He studied at the University of Berlin, whence he was graduated as doctor of medicine in 1862. In 1866 he was admitted as privat docent to the medical faculty of Heidelberg, and became in 1869 assistant professor of physiology. Two years later he obtained the appointment of professor of physiology at the University of Halle, a position he still (1902) occupies. In 1868 he received the title of "Geheimer Medizinalrat." Bernstein is one of the leading physiologists of the day. Besides contributing numerous articles regularly, since 1865, to technical journals ("Archiv für die Gescnien Medizin"), he, since 1888, has edited the "Archiv für Physiologie," Stuttgart, 1894 and 1900. Bernstein's writings were published in various law periodicals; but some were issued in book form. His first published work was "De Delegationes Nature," Berlin, 1864. A Russian translation, under the title "O Sushchestvye Delegatsii po Rimskomu Pravu," was published in St. Petersburg in 1871. In this dissertation the author's views relating to delegation and novation anticipated those expressed in the famous treatise of Saladin. Bernstein's "Uchenie o Trustyelischnykh Obyazatelskikh Nakhodkah po Rimskomu Pravu," St. Petersburg, 1871, was the first attempt ever made to apply the principles of Roman and common law to Russian legislation. Its leading idea was further developed in "Zur Lehre von dem Alternativen Willen und den Alternativen Rechtsgeschäften, Abtheilung I.: der Alternative Wille und die Alternative Obligation." Bernstein was also the author of the following works: "Zur Lehre vom Legatums Optionis," in "Z. d. Savigny Stiftung," 1880, pp. 151 et seq.; "Ueber die Subjectiven Alternativen Rechtsgeschäfte von Todessituationen," ib. 1882, tr.; "Die Alternative Obligation im Römischen und im modernen Rechte," in "Z. d. Savigny Stiftung," 1884; an analysis of Posner's "Die Sogenannte Alternative Obligation," in "Z. d. Savigny Stiftung," 1885; "Zur Lehre von den Duits Erbsachen," ib. 1886; and an essay on Jewish colonization matters.

BERNSTEIN, NAPHTALI HERZ: Author, lived in Russia about the first half of the nineteenth century. Being engaged in business, he devoted his leisure hours to study: applying himself especially to Biblical subjects, and writing much thereon, without, however, publishing any of his work. His defense of the Talmud, under the title *Elder Haskamah* (Mantle of the Wise), Odessa, 1858, was published after his death by his son, and edited by S. I. Abranowitz. Bernstein wrote this little work in London (where he resided for several years), as a reply to McCaul's attack on the Talmud and rabbinical Judaism, and dedicated it to Solomon Herschel, the chief rabbi of England. In his defense he deals chiefly with the general principles underlying the Talmud, without touching upon the several points of McCaul's work, a fact which greatly lessens the value of his apology. 

BIBLIOGRAPHY: *Introduction to Eder Hakaimim.*

BERNSTEIN, NAPHTALI: Russian physiologist; born at Brody, Galicia, in 1836; died in Odessa Feb. 9, 1891. He received his first education from his grandfather, the eminent Solomon Eger, chief rabbi of the province of Posen; and, on the removal of his parents to Odessa in 1840, entered the gymnasmum of that place, from which he graduated in 1853. He studied medicine at the University of Moscow in 1853-58, where he was awarded a gold medal in 1857 for his treatise, "Anatomiya i Fiziologiya Legchash-Zheludoch-Navo Nerva." In 1861 he became consulting physician of the city hospital of Odessa, and associate editor of the Russian-Jewish periodical "Sim," until its suppression by the government in April, 1863. In 1865 he was appointed instructor of anatomy and physiology at the newly established New-Russia University at Odessa; and from 1871 lectured there on anatomy as assistant professor, but was not confirmed in this position by the government. He devoted much of his time to the Society of Physicians of Odessa, having been secretary of it for two years, vice-president for eight years, and president for fourteen years. He was an alderman of the Odessa city council, director of the Talmud Torah, director of the city hospital, and honorary justice of the peace. His works appeared in the following publications: the "Moskovskaia Meditsinskaia Gazeta," 1858; "Moskovskei Obzory," 1859; "Biblioteka Medit-

zinskikh Noek," 1859; "Klon," 1861-62; "Medit-

zinskii Vestnik," 1864; "Soviennaya Meditsina," 1865; "Arkhir Sudebnii Meditsiny," 1864; "Ga-

zette Medicale de Paris," 1865; and many other medical periodicals. Of his manual on physiology, entitled "Ruzkovodstvo Chastnu Fiziologii," two parts were published at Odessa in 1869.


BEROTHAI: A city of Hadassah, from which David obtained much brass subsequently used by Solomon in making the brazen sea, pillars and vessels of brass (II Sam. viii. 8). In the parallel account of I Chron. xviii. 8 it is called
BERR, GEORGE: French actor and dramatist; born at Lunéville, France, June 6, 1855. Having finished his classical studies at the Lyceum of Vanves and afterward at the Louis-le-Grand Lyceum in Paris, he engaged in a commercial career from 1873 to 1880 and attended to exchange transactions from 1880 to 1886. During the latter period he made his début in journalism, writing for “La France du Nord,” and contributing essays on economic questions to the “Nouvelle Revue,” the which was then just founded. In 1886 he gave up his business career altogether, and thenceforth devoted himself to journalism, working first on the “Petite République Française,” then on the “Petit Parisien,” on which latter he supplied himself especially to economic questions—and in July, 1888, on the “Figaro,” with which he has since been identified. He has contributed also to the following: “FIGARO Illustré,” “Illustration,” “XIXe Siècle,” “Littérature,” “Revue Blanche,” “Vie Parisienne.” In the last-mentioned weekly he published between the years 1892 and 1894 a series of comments on topics of the day under the title “Confidential Letters,” which latter attracted much attention. He also published in this journal his notes on Norway, which appeared in book form under the title “Au Pays des Nuits Blanches.”

Berr has done much work as foreign correspondent for his paper, interviewing personages of high political and social standing; and for this purpose undertook several trips to England, Switzerland, Belgium, Tunisia, Bulgaria, Russia, and Alsace-Lorraine. He represented the “Figaro” in Asia Minor at the opening of the railway from Mondhana to Brousse, and thence, in 1891, he had an interview with Stambuloff at Sofia, which was commented on by the European press. In 1894 he was appointed chief of the auxiliary service of the “Figaro,” and in 1896 a series of commentaries on topics of the day under the title “Confidential Letters,” which latter attracted much attention. He also published in this journal his notes on Norway, which appeared in book form under the title “Au Pays des Nuits Blanches.”

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As a dramatist Berr is known by the pseudonym “Collas,” which is an anagram of his mother’s name, “Ascoli.” It is therefore probable that the line

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Berr was the author of the following works: (1) “Pour Quand on est Deux” and “Pour Quand on est Trois.”
The great reputation that Berr enjoyed excited the hostility of the curious; and attacks in the press made by his adversaries affected him deeply. He was particularly disheartened by his unsuccessful candidate for membership of the Central Consistory, this position being one that he greatly coveted. In 1836 he went to Brussels, and devoted himself to politics. On his return he wrote on the works of Salvador, and contributed to the "Gazette des Cultes." In 1837 he left Paris and settled at Nancy, where he quietly worked until his death.

Besides the above-mentioned works, Berr contributed numerous articles to scientific journals. The most important for Judaism were: (1) "Notices Littéraires et Historiques sur le Livre de Job" (Paris, 1807); (2) "Notices sur Maimonides" (Paris, 1816); (3) "Du Rabbinisme et des Traditions Juives" (Paris, 1822); (4) "De la Littérature Hébraique et de la Religion Juive" (Paris, 1829); (5) "De l'Immortalité de l'Âme chez les Juifs Anciens et Modernes" (Paris, 1822); (6) "De la Fête du Nouvel An et du Jésus des Expiations, ou Grand Pardon chez les Juifs" (Paris, 1839); (7) "Nouveau Précis Élémentaire d'Instruction Religieuse et Morale, à l'Usage de la Jeunesse Française Juive" (Nancy, 1839); (8) "Rite et Règlement pour le Culte Israélite de Metz" (Nancy, 1843).

BIBLIOGRAPHY: Bens, Origines, ii. 42 et seq.; Gratz, Gesch. der Juden, xi. 224, 225, 274, 284, 285.

I. Br.

BERRUYER, JOSEPH ISAAC: French Jew; born at Rouen Nov. 7, 1814; died at Paris Feb. 17, 1873. He was the author of a work entitled "Histoire du Peuple de Dieu." Paris, 1726, a history of the Jews from the earliest times to the birth of Jesus, according to the Bible, and a critical study of the Gospels and the Epistles. This work, written in a non-religious spirit, and interspersed with hazardous observations, provoked the indignation of the Church leaders. The discussions it called forth made it popular, and numerous editions and translations of it appeared.

BIBLIOGRAPHY: La Grande Encyclopédie, s. t. 1. Br.

BERSHAD: Town in the district of Olgopol, province of Podolia, Russia, on the road between Olgopol and Balin, at the rivers Dakhna and Bershadka. In 1900 the Jewish population was 4,500, out of a total population of 7,000. The Jewish artisans numbered about 500. The community possessed one synagogue and six houses of prayer. In June, 1848, during the uprising of the Cossacks under Chmielnicky, the most bloodthirsty of his leaders—Maksim Krivonos—conquered Bershad and slew all the Jews and Catholics. S. A. Bershadski, the celebrated historian of the Russian Jews, descended from a Cossack family at Bershad, whose great-grandfather officiated as a Greek Orthodox priest.

Bershad was famous in the middle of the nineteenth century for its Jewish weavers of the "tallit" (scarfs used by the Jews during prayer in the day-time). But at the end of the century the demand decreased, and the industry declined, leading many of the weavers to emigrate to America.
BERSHADSKY, SERGEI ALEXANDROVIICH: Russian historian and jurist; born at Ber-

gyanik March 90, 1859; died in St. Petersburg 1896. He graduated from the Gymnasium of Kerch in 1886, and from the University of Odesa in 1872; lect-

ured at the University of St. Petersburg on the his-

tory of philosophy of jurisprudence, from 1878 to 1881; and was appointed in 1885 assistant pro-

fessor. At the Lyons he delivered lectures also on the history of Russian jurisprudence; and at the

Military Law School of St. Petersburg, on general jurisprudence. His famous work on the Lithuania Jews, "Litovskie Yevrei," published in 1883, is

the first attempt in this field of historical investigation. Bershadskii's father was a Greek Orthodox priest, while his great-grandfather on his mother's side, Kovalevski, was a kovalevski of the Cossacks. The

Cossack traditions of his family found expression in his violent prejudice against the Jews. He states, in his autobiographical notes, how in his childhood he learned of the horrors of the times of Chmiel-

ner sketch in connection with the "homeland Jews." From the old blind laudor-player (bandurist) at the fair, from the reaper in the field, and from the peasant girls at the spinning-wheel on long winter evenings, he heard the same tale of the Jew as "the defiler of the sanctuary." This incited him to make a study of the Jewish question. "I started," he declares, "as a confirmed Jew-hater." His Jew-

ish colleagues at the university remember how he used to threaten them, saying, "Wait, some day I will expose you!" He went to the Archives and there began to search for material for his threatened exposures. The result was his work, "Opyt Novoi Postanovki Nyekotorykh Voprosov po Istorii Yev-

rei v Polshyei Litvye," an attempt to put into a new lightsome questions concerning the Jewish history of the Jews in Poland and Lithuania. To the surprise of some of his friends this appeared in the "Yevreiskaya Biblioteka." And their surprise grew

when they read its important and on the whole favorable statements. The result of further re-

searches appeared soon after in the "Voskhod," and in the "Ruaski Yevrek," both of them Jewish publica-

tions, and the name of Bershadski became so closely connected with Jewish topics, that most of the readers of these periodicals were firmly con-

vinced that this so-called "Jew-hater" was a Jew himslef. Soon afterward appeared his principal work, "Dokumenty i Regesty," etc., containing about 700 original documents and records from the early period of Jewish settlement in Lithuania, 1388-1569. Russian historiography shows no other in-

stance of an equal collection devoted to one special subject. About the same time he published his work, "Litovskie Yevrei, Istoriya ikh Yuridicheskovo i Obshchestvennovo Polozheniya v Lityve," St. Petersburg, 1883, being a history of the legal and social conditions of the Jews at Lith-

uania in 1888-1569; (2) "Dokumenty i Regesty i

Istorii Litovskikh Yevreiv," St. Petersburg, 1892, bearing upon the history of the Jews in Lithuania; (3) A. E. Rebichkovich, Poskardi Yevloko Knaya-

zhvestva Litovskovo," Kiev, 1888; (4) "Yevreii Kored Polski," St. Petersburg, 1896, concerning a Jew king of Poland. Many articles on Jewish-Polish and Jewish-Lithuanian history in the periodicals were contributed by him in "Voskhod," "Yevreiskaya Biblioteka," "Voskhod," "Russki Yevrek," and other peri-

odicals.


H. R.

BERSHADSKY, ISAIAH (pseudonym for DOMOSEVITZKY) : Russian novelist; born in Salmooscha, near Slonim, government of Grodno, 1874; now a teacher in Yekaterinoslav. Bershadsky was

one of the youngest Neo-Hclean writers of fiction in Russia, and one of whom much was expected. His "Zikronot Tugah," (Sad Memories), a mental and physical wreck at fiftyfive, is the story of a Talmudist who went into business, imitated the vices and extravagances of the rich, and, after being ruined by living above his means (a fault common to old-style Russian

merchants), is a mental and physical wreck at fiftyfive, with a devoted wife who did not share his pleasures but comforts him in his despair. The author shows power and keen insight into human nature, and has the sympathy for his erring characters which denotes the true artist. In his "Zikronot Tugah," "Ma'am be-Kol Yom" (Every-Day Occurrences), which appeared in the "Abhart" calendar for 1901, he places before the reader a few masterly strokes and incidents which are not easily forgotten. The best of them is probably "Ha-Shemii'ah" (The Report). This describes the agony of a liberal Jew when he learns from his sons, whom he has established in business in a great city, that they are com-

pelled to embrace Christianity in order not to be ruined by expulsion. The anomalies of religious life are presented in their most cruel phases; for the au-

thor states that the old man was liberal and cared little about the religious conduct of his sons, sometimes even encouraging transgression in small things, but that he is crushed by their conversion, which is to some extent the outcome of their training under his supervision.

In his novel, "Be'en Mattarah" (Without Aim), Bershadsky ably described the life of progressive

Hebrew teachers in Russia, and the superiority of a Zionist Idealist over a brilliant cynic, Adonisov, who is the hero of the novel, and who has no aim in

life. These novels as well as two others, "Defusim u-Gelulim" (Types and Shades) and "Neged ha-

Zerem" (Against the Current), were published by the "Tuschia" of Warsaw. Bershadsky also con-

tributed several short sketches to "Ha-Don." He died March 11, 1908.

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P. W.
BERTENSOHN, MATHIAS: Russian agriculturist; born in Odessa Sept. 10, 1835. He received his early education at the gymnasium of Odessa, whence he was graduated in 1849, studied at the Richelieu Lyceum in Odessa, at the University of Kharkov, and then at the University of Dorpat, from the latter of which he graduated in 1857 with the degree of doctor of medicine. In 1858 he was appointed physician of the city hospital at Vitebsk. He went abroad in 1861 and attended the lectures of Virchow, Traube, Skoda, and Helmholz. In 1862 he became attached to the medical department of the Ministry of the Interior, and soon after was appointed a member of the St. Petersburg board of health. He assumed the editorship of the "Archiv Sudebnoi Medicin" (1875). The municipal government of St. Petersburg entrusted him, in the following year, with the management of the Cholera Asylum, which in 1867 was transformed into the First City Hospital. To his efforts were due the establishment of a field-hospital and a training-school for medical assistants. Bertensohn is still director of these institutions, the first of their kind in Russia. In 1873 he published "Pseudoleukemia Prinatae za Tic," 1879 (reprinted in German in "St. Petersburg Medicinische Wochenschrift," 1876, No. 12). Bertensohn also published in the "Meditsinski Vyestich." In 1883, an article on Turgenev, who, in his closing years, was treated by Bertensohn. With Ivanov Bertensohn translated Runz's "Lehrbuch der Praktischen Medizin," and with Dr. Popov he issued a work on the Caucasian mineral waters, "K Voprosu ob Ustoitvye Kavkazskikh Mineralnykh Vod," 1887.

BIBLIOGRAPHY: Flaschbow, 1898, iv. 194.

V. R.

BERTENSOHN, JOSEPH VASILIEVICH: Russian court physician; born at Nikolaev, government of Kherson, in 1835. He received his early education at the gymnasia of Odessa, where he was graduated in 1849, studied at the Richelieu Lyceum in Odessa, at the University of Kharkov, and then at the University of Dorpat, from the latter of which he graduated in 1857 with the degree of doctor of medicine. In 1858 he was appointed physician of the city hospital at Vitebsk. He went abroad in 1861 and attended the lectures of Virchow, Traube, Skoda, and Helmholz. In 1862 he became attached to the medical department of the Ministry of the Interior, and soon after was appointed a member of the St. Petersburg board of health. He assumed the editorship of the "Archiv Sudebnoi Medicin" (1875). The municipal government of St. Petersburg entrusted him, in the following year, with the management of the Cholera Asylum, which in 1867 was transformed into the First City Hospital. To his efforts were due the establishment of a field-hospital and a training-school for medical assistants. Bertensohn is still director of these institutions, the first of their kind in Russia. In 1873 he published "Pseudoleukemia Prinatae za Tic," 1879 (reprinted in German in "St. Petersburg Medicinische Wochenschrift," 1876, No. 12). Bertensohn also published in the "Meditsinski Vyestich." In 1883, an article on Turgenev, who, in his closing years, was treated by Bertensohn. With Ivanov Bertensohn translated Runz's "Lehrbuch der Praktischen Medizin," and with Dr. Popov he issued a work on the Caucasian mineral waters, "K Voprosu ob Ustoitvye Kavkazskikh Mineralnykh Vod," 1887.

BIBLIOGRAPHY: Flaschbow, 1898, iv. 194.

V. R.

BERTENSOHN, LEV BERNARDOVICH: Russian physician; born at Odessa Aug. 10, 1850; son of Bernard and nephew of Joseph Bertensohn. He graduated in 1867 from the Larin Gymnasium, St. Petersburg, and in 1872 from the St. Petersburg Medical Academy. He was assigned to duty in the clinical military hospital, under Eck and Elchwald. From 1872 to 1875 Bertensohn lectured at the Red- denstvenskaya Hospital on the diagnosis and treatment of diseases. In 1875 he was appointed, by the chief of crown domains, president of the commission for the improvement of the mineral springs system of the Caucasia. Bertensohn published his chief work on balneology in 1873, under the title "Mineralnye Vody. Gryazy, i Morskaya Kupanya v Rossii i Zagranitze," being assisted therein by Dr. Voronikhin. Among his other works may be mentioned: "Psuesholisienia Prinatae za Tif," 1879 (reprinted in German in "St. Petersburg Medicinische Wochenschrift," 1876, No. 12). Bertensohn also published in the "Meditsinski Vyestich." In 1883, an article on Turgenev, who, in his closing years, was treated by Bertensohn. With Ivanov Bertensohn translated Runz's "Lehrbuch der Praktischen Medizin," and with Dr. Popov he issued a work on the Caucasian mineral waters, "K Voprosu ob Ustoitvye Kavkazskikh Mineralnykh Vod," 1887.

BIBLIOGRAPHY: Vengerov, Kristo-Biograficheskii Slovar, St. Petersburg, 1892; Kozhukhovskii Slovar, St. Petersburg, 1892.

V. R.

BERTENSOHN, VASILI ALEKSEYEVICH: Abkhazian agriculturist; born in Odessa Sept. 19, 1860. He belongs to the hereditary nobility, his father, Dr. Aleksei Vasiliевич Bertensohn, having been a state councillor and knight of the Order of St. Vladimir. Vasili graduated from the technical high school of Odessa in 1879, studied for a year at the Imperial New Russian University at Odessa, and then at the Petrovsko-Razumovsky Agricultural Academy in Moscow, where he graduated in 1884. From 1885 to 1884 Bertensohn was attached to the Department of State Domains, and was stationed at Odessa as advisor to the superintendents of the governments of Kherson and Bessarabia. He was at the same time secretary to the Odessa committees on playfow and sericulture, and undertook several agricultural commissions for the department.

In 1889 Bertensohn was commissioned to western Europe for the purpose of studying the conditions of the medical associations of Vitebsk, Kiev, and St. Petersburg and the establishment of a field-hospital and a training-school for public hygiene and sanitary reform have been of great practical importance. Bertensohn was one of the most ardent propagators of Pirogov's advanced ideas and has done a great deal toward their realization. Besides numerous articles contributed to medical periodicals, he has published the following works: (1) "O Gnumadofizyologie, etc. v Slidobnoi Medicinii," (2) "Voronej Lazenetz v Veymane i Mimo Veyman," St. Petersburg, 1871; (3) "Barakl St. Petersburgskovo Dunskovo Lazanetskovo Komitea," St. Petersburg, 1872; (4) "L'Hôpital Baraque Etabli par le Comité des Dames de St. Petersbourg, d'Orde de S. M. l'Imperatrice," St. Petersburg, 1874.

BIBLIOGRAPHY: Vengerov, Kristo-Biograficheskii Slovar, St. Petersburg, 1892; Kozhukhovskii Slovar, St. Petersburg, 1892.

V. R.
of agriculture and viticulture. In 1863 he was appointed agricultural expert to the southern governments, and commissioned to investigate the needs of agriculture and other agricultural problems in those districts. The following year, Bertensohn was made an extra official in the Department of Agriculture and State Domains, in addition to his other appointments. In 1890 he became chief expert on agriculture to the governments of Podolia and Volhynia, and chief expert on agriculture in South Russia. He is the representative of the Department of Agriculture and State Domains in connection with the various agricultural institutions of Odessa; and was commissioned by his department to inspect the agricultural section of the Paris Exposition of 1900.

Bertensohn is a civic councillor and knight of the orders of St. Stanislav and St. Anne. He was also decorated by Emperor Alexander III. with his "commemoration" medal; and Bertensohn's department has awarded him a special medal for his services to agriculture. In connection with Jewish charitable institutions Bertensohn has been very active. The farm of the Odessa Hebrew Orphan Asylum was organized on lines proposed by him, and he superintended it for a considerable time. In 1890, at the invitation of Baron de Hirsch, he visited Paris and London for the purpose of joining in the deliberations on the proposal to establish Jewish colonies in the Argentine Republic. He was offered the position of superintendent of the agricultural sections of these colonies, but did not accept it.

Bertensohn has been a prolific contributor to the agricultural journals "Zemledyelcheskaya Gazeta," "Krehmelle," and the "Odeski Vystnik," as well as to several periodicals. On agricultural education, in connection with the Jewish question, he has published essays in the "Voskhod" and "Odeski Vystnik." Many of these have been issued in pamphlet form; among them "Vynogradarstvo na Polesianu Podol'ye," "Selo Kastovo v Keren sohol, Bessamiloski i Tavricheskogubernii," and "Pol'skaya Pshenitsa."

BERNHEIM, ERNEST: Biblical and Oriental scholar; born Nov. 23, 1812, in Hamburg; died May 17, 1889, in Götingen. In 1843 he was appointed ordinary professor in the University of Götingen, where he lectured on Oriental languages, Biblical exegesis, Hebrew archeology and history. Bernheim was the author of the following works: (1) "Die Sieben Gruppen Mosaischer Gesetze," Götingen, 1840; (2) "Zur Gesch. der Beneventi," Götingen, 1841; and (in the "Kurzgefasstes Exegetisches Hand buch zum Alten Testament") commentaries on Judges and Ruth, Leipzig, 1845; Proverbs, Leipzig, 1869; Chronicles, Leipzig, 1854; Ezra, Neheimah, and Esther, Leipzig, 1869. Noteworthy also is his edition of the smaller Syriac grammar of Bar Jehosen, Götingen, 1848.

BERTHOLD OF REGENSBURG: Monk and interment preacher; born about 1250; died in Regensburg (Breslau) Dec. 14, 1272. This most celebrated popular preacher of the Middle Ages, known to the people as "Rastatters," traveled through Bavaria, the Rhine Provinces, Alsace, Austria, Moravia, Hungary, Silesia, and Bohemia, and exercised an enormous influence upon the populace by his fiery speech and his lofty moral ideals. The last part of his life-work was spent in the interest of the Crusades. It is supposed that in his many journeys he came in contact with the Jews, though there are no direct data on this point. In his numerous sermons, however, occasional references to the Jews show that he belonged to those ecclesiastics who, though good churchmen and brought up in the traditions of their church respecting the Jews, were liberal-minded enough to treat them as human beings to whom the state owed a certain amount of protection. Some qualities, which Bernheim must have observed among the Jews who came under his notice, appealed strongly to him; and on one occasion he warned his hearers to be constant in their morning and evening prayers, adding, "In this the Jews put you to shame." On another occasion he used the same expression in regard to the holiness of family life. It is more surprising, however, to see how forcibly he speaks against what in his time was becoming the fashion of the day—the attempt to compel the Jews to become Christians. He declares it to be foolish to forcibly push the Jews into the water. He is also very decided in his distance for another method then growing common; namely, that of forcing the Jews to see the error of their ways. The many disquisitions, which from that time on were held, were regarded by Bernheim as quite useless; for he says: "You all desire to have a dispute with the Jews. You are ignorant; they are learned in Holy Writ. They know well how to out-talk you; and because of this you always emerge the weaker." In regard to the position of the Jews before the law he has this to say: "Kings ought to guard the Jews as they guard the Christians in respect of their persons and their chattels, if taken in during time of peace; and who kills a Jew must stand for it as must a Christian, when the emperor has received them in time of peace." He then quotes the usual reasons given by the Church for permitting Jews to live among Christians: "First, because they are witnesses that our Lord was by them crucified; secondly, because those of them who shall be living at the time of Anti-Christ will all have become Christians before the last days." There are, however, many indications that, despite these liberal expressions, Bernheim was still child of his day, and his ecclesiastical dislike of the Jews was increased by the gross horror which he had of usury in any form; but it must be remembered that, like Bernhard of Clairvaux (1140) and the minstrel singer Burselant (thirteenth century), he is as vigorous against Christian usury as against Jewish. This popular prejudice is seen in his speaking of "den stinkenden Juden falschen Geschwitz." and mentioning them in connection with thieves, robbers, heathens, heretics, and perjurers. On one occasion he did not scruple to say: "Mr. Jew, the devil had
long ago broken thy neck, had it not been for the angel that watches over thee."

Bertinoro is also of interest in the history of mysticism; for in him is seen the close connection between Christian and Jewish mysticism of the thirteenth century. He believed in a most elaborate angelology; and even the mystic value of the letters of the alphabet was not unknown to him.

BIBLIOGRAPHY: The younger dealing with the Jews are contained in Gudemann's "Handbuch der Orientaassagen und der Geschichte der Juden in den Ländern des Orients" (Breslau, 1892); the older is Bertinoro, Ya'akov, 1895. The literature on Bertinoro will be found in Isaac b. Nathan ibn Sul bik's "Keter Torah" (Jerusalem, 1822). See also "Pereirot" by Yom-Tob Lipmann Heller.

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In the decade during which Bertinoro thus controlled the best interests of the Jewish community at Jerusalem, a radical change for the better developed. Shortly after his arrival he had actually been compelled upon one occasion to dig a grave because the community had provided no one to perform that labor; a few years later there had come into existence such benevolent institutions as hospitals, charitable relief societies, and similar associations, all under excellent management. His fame and reputation spread to all parts of the Orient, and he came to be looked upon as a rabbinical authority of highest eminence; even the Mohammedan population frequently called upon him to decide judicial cases. His scrupulous conscientiousness and moral earnestness were especially recognized. For instance, he hardly received the rabbe for exacting fees for services at weddings and divorces, a custom then general in Germany, and did not hesitate to style them robbers (commentary on Bekorot, iv. 6). He believed it their duty to perform religious ceremonies without monetary remuneration. Bertinoro is usually known as the best commentator of the Mishnah: the importance of his commentary is illustrated by the fact that since its appearance (Venice, 1549) hardly an edition of the Mishnah has been printed without it; even Surenhuis in his Latin translation and commentary upon the Mishnah (Amsterdam, 1688-1708) translated Bertinoro.

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Beruriah

Beruriah (= probably Valeria): Daughter of the martyred Hananiah ben Teradion, and wife of R. Meir; born in the first quarter of the second century, she lived at Tiberias after the Hadrianic persecutions. Her traits of character, gleaned from Talmudic passages, show her to have been a helpmate worthy of her great husband, and to have possessed a personality corresponding to the emergencies of the troublous times following upon the failure of Bar Kokba's insurrection. They betray intellectual qualities and attainments as well as womanly tenderness and stanch virtues. It is said that she studied three hundred Talmudic subjects daily (Pes. 62b), and R. Judah endowed a decision of hers, on a question about clean and unclean, in which she went counter to the view of "the wise" ("hakhamim") (Tosef., Kelim, B. M. i. 6).

Her womanly tenderness is shown by a Biblical interpretation (Ber. 16a): Her husband, grievously vexed by wicked neighbors, prayed for their extermination. Beruriah exclaimed: "What! do you dare pray thus because the Psalmist says: 'Let hisiquires be consumed out of the earth' (Ps. civ. 35)? Observe that he does not say hote'fm ['sinners'], but heqitam ['sins']. And then look to the end of the verse: 'And the wicked will be no more.' Once sins are rooted out, there will be no more evil-doers." Of her ready wit the following is a specimen (ib.): In a dispute between Beruriah and a sectary, the latter quoted Isa. lv. 1: "Sing, O barren, thou that didst not bear," and mockingly asked whether barrenness is cause for singing. Beruriah directed him to look to the end of the verse: "More are the children of the desolate than the children of the married wife." The principle upon which both interpretations rest, "Look to the end of the verse," became an exegetical rule current among the later Talmudic sages.

In an essay on the question of her knowledge of Jewish Scriptures and her almost most equivocal possession, coexistence in her with a capacity for right Knowledge conception, displayed when it was proposed, for her father's sake, to pay funeral honors to her scapegrace brother. Father, mother, and sister alike denounced his conduct, the last applying to him Prov. xx. 17 (R. V.), "A breadth of falsehood is sweet to a man; but afterward his mouth shall be filled with gravel." (Gen. xlix. 9; "De Policia Judaeas et Civill quam Ecclesiastica," Geneva, 1590, a work on Hebrew institutions and history, which enjoyed great popularity, and passed through many editions; (3) "Grammatica Hebraica et Arabica," Geneva, n. d. (4) "Lectures Franciscanenses, seu Specimen Expositionum in Difficultatibus Testamenti Loca," Frankenthal, 1593). Bertram also published a translation of the Bible very much appreciated at that time, Geneva, 1588. In this translation he followed Sebastian Munster and Friesius; and very often he made use of rabbinic commentaries.


I. L.

BERTOLIO, ABBÉ: French clergyman; member of the Commune of Paris in 1790. The National Assembly conferred citizenship upon the Jews of Bordeaux, Bayonne, and Avignon Jan. 30, 1790; but deferred granting it to those of Alençon and Lorraine. Hence, when the Jews of Paris petitioned the Assembly, Dec. 31, 1790, delegates from Paris appeared before the General Assembly of the Commune with the request that it pledge itself to support the petition of the Jews. On Jan. 30, 1790, the latter Assembly listened to the report of Abbe Bertolio, who, while favoring the Jews' request, proposed that the Assembly should take no steps in their behalf before consulting the districts and having obtained their approbation of the pledge requested. His proposition was adopted, and on Feb. 28 a deputation from the Commune, with the Abbé Mulist as spokesman and Bertolio as a member, appeared before the National Assembly, requesting it to extend to the Jews of Paris the decree giving citizenship to those Jews known as Portuguese, Spanish, and Avignonese. As is well known, this intervention of the Commune was not immediately effective.

In I. L.

BERTRAM, CORNILLIE DONAVENBURG: Protestant clergyman and Hebraist; born at Thouars, France, in 1531; died at Lausanne, Switzerland, 1584. He studied at Paris, Toulouse, and Cambridge. Learning, in the last-mentioned city, that the authorities had received an order to massacre all the Protestants, he fled to Geneva, where, in 1567, he became professor of Oriental languages in the university. Among many valuable works he wrote the following on Hebrew matters: (1) "Gal-Ed" (Heap of Testimony), "Comparatio Grammaticae Hebraicae Arabicae," Geneva, 1574; (2) "De Policia Judaeas et Civill quam Ecclesiastica," Geneva, 1590, a work on Hebrew institutions and history, which enjoyed great popularity, and passed through many editions; (3) "Grammatica Hebraica et Arabica," Geneva, n. d. (4) "Lectures Franciscanenses, seu Specimen Expositionum in Difficultatibus Testamenti Loca," Frankenthal, 1593. Bertram also published a translation of the Bible very much appreciated at that time, Geneva, 1588. In this translation he followed Sebastian Munster and Friesius; and very often he made use of rabbinic commentaries.


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I. L.
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Beruriah’s life fell in calamitous times. Not only did she lose her father through the Hadrianic persecutions, but her mother at the same time suffered a violent death, and her sister was carried off to Rome, or perhaps Antioch, to lead a life of shame under coercion. At Beruriah’s instance, R. Meir set out to save her sister’s honor, and succeeded (“Ab. Zarah 18a; Sifre, Deut. 307; Eccl. R. vii. 11). In consequence he had to flee to Babylonia, and Beruriah accompanied him.

Beruriah is best known in connection with the touching story of the sudden death of her two sons on the Sabbath, while their father was at the house of study. On his return, at the conclusion of the Sabbath, he once asked for them. Their mother replied that they had gone to the house of study, and, feigning to disregard her husband’s rejoinder, that he had looked for them there in vain, she handed him the cup of wine for the Havdalah service. His second inquiry for them was evaded by a similar subterfuge. After R. Meir had eaten his evening meal, Beruriah asked formally for permission to put a question to him. “Rabbi,” she then said, “some time ago a deposit was left with me for safe-keeping, and now the owner has come to claim it. Must I return it?” “Can there be any question about the return of property to its owner?” said R. Meir, half astonished and half indignant that his wife should entertain a doubt. “I did not care to let it go out of my possession without your knowledge,” replied Beruriah, seemingly in exasperation and, taking him by the hand, led him into the room in which the bodies of their two sons were lying on the bed. When she withdrew the cover, R. Meir broke out in tears and plaints. Gently Beruriah reminded him of his answer to her question about the return of a treasure entrusted to one for safe-keeping, adding the verse from Job (1. 21): “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.” This story, which has found a home in all modern literature, can be traced to no earlier source than the Yalkut (Prov. 964, quotation from a Midrash).

With Beruriah’s death is connected a legend mentioned by Rashbi (“Ab. Zarah 18b). To explain R. Meir’s flight to Babylonia, the commentator relates the following:

“Once Beruriah scolded at the rabbinical saying, ‘Women are light-minded!’ (Kil. 88a), and her husband warned her that her own and might yet sturdy in the truth of the words. To put her to the test, he charged one of his disciples to endeavor to seduce her. After repeated efforts she yielded, and then shame drove her to commit suicide. R. Meir, tortured by remorse, fled from his home.”

The historical kernel of this story can not be disengaged. As told, the narrative is wholly at variance with what is known of Beruriah’s character and that of R. Meir. Beruriah probably died at an early age.


Berytus, Bisitium, Berytus: See Beirut.

Besalu (Latin, Biscia: City in Catalonia, Spain. Its small Jewish community had the same privileges as that of the neighboring Gerona, and was taxed together with it. A number of documents dealing with taxes of the Jews of this place are preserved in the archives of Aragon at Barcelona. Besalu is the birthplace of the family Caslar (called in Jewish documents Dassalns, מַלִּי), of Abraham b. David Caslar, Joseph ben Zalman, and others.

Bibliography: Jacobs, Sources of the History of the Jews in Spain, p. 286. M. K.

Besançon: City and county of France, in the department of Doubs. Although no mention is made of this city in Jewish sources, it is known that it had a prominent part in the history of the Jews and was also of some importance even from a literary point of view. By his marriage with Jeanne de Bourgundy, Phillip the Tall, king of France, became ruler of this province in 1318. In a letter of Dec. 14, 1321, he gave to the queen the spoils from the Jews, who he had driven from his territory. Some years afterward they were recalled, but when in 1348 the Black Plague broke out, the inhabitants accused the Jews of being the cause; persecuted them, and finally (1650) the wretched survivors who had escaped the massacres were exiled from the province by a decree of Princess Marguerite.

There is no mention of Jews in the city of Besançon (which is the capital of the county) before 1230, when, in the depth of winter, they were driven from the environs and, shocked at the gates of this free city, which was under the patronage of the emperor of Germany. Five of them, on account of previous commercial relations, having succeeded in entering the city, asked permission to remain at least until the end of the winter. The leading men of the city, in order to please the harses D’Arlay, who were favorably inclined toward the Jews, gave their consent that the fugitives should reside among them. The new inhabitants of Besançon, however, paid for their right to remain by many and burdensome obligations. They were required to pay a heavy poll-tax every mouth to the city treasury, were forbidden to appear in the city without a white and red cloth attached to the breast, and were ordered to dwell in a specified street, the gates of which were closed every evening. The street which they inhabited is now called “Rue Richerbourg”; and it is said the Jews’ a sojourn there gave rise to this name. A piece of land, chosen by the leading men of the city, was assigned to them as a burial-place. The Jews acquired free access from the city and province only after the French Revolution.

As a matter of interest to the student of Jewish...
Besserabia


BESANT, SIR WALTER: English writer; novelist; born at Portsmouth Aug. 14, 1820; educated at King's College, London, and at Christ's Col-lege, Cambridge; died in London June 11, 1901. Bes- sant was among those persons who helped the Russian and Polish Jews who flocked to the East End of Lon-don. He lived to see at least one of his many novel views on social subjects and aspirations realized: the Palace of Delight, which figured in his *All Sorts and Conditions of Men* (1892), having given rise to the People's Palace in the East of London. While this was not meant exclusively, or even partly, to benefit Jews, yet it did so, owing to its sit-uation, which was in the center of a large Jewish population.

From 1868 to 1885 Besant acted as secretary of the Palestine Exploration Fund. During this period he wrote in collaboration with E. H. Palmer, the Orient-alist, a *History of Jerusalem* (1871), and acted as editor of *The Survey of Palestine.* In 1898 he published his novel, *The Rebel Queen,* in which the heroine and many of the minor characters were Jewish.


BESCHEMANN, BERNHARZ: See Warburg.

BESCHEU: A wadi or river-bed where two hun-dred of the followers of David stopped while the rest of the force pursued the Amalekites (I Sam. xxx. 8, 10, 21). *Guerin* (*Judee,* ii. 218) identifies Besheu with the modern Wadi el-Ghazza, which has an outlet into the Mediterranean sea, southwest of Gaza.

G. B. L.

BESSARABIA: Government in southwest Rus-sia; separated by the Pruth from Podolia and the Dniester on the north and east, and bordering on the Black Sea from the Sulina mouth of the Danube to the estuary of Odriopol. The population in 1899 was 1,628,876, the Jews numbering 180,918. In 1885 the population was 1,298,392, of whom 155,627, or 11.95 per cent, were Jews. According to statis-tics of the Jewish Colonization Association, the Jewish population in the cities in 1898 was 173,641. Official documents show that Jews first emigrated to Bessarabia from Poland and Germany in the sixteenth century. They settled there in great num-bers, not being permitted to live in the neighboring principality of Moldavia. At the present time a considerable part of Bessarabia is forbidden ground for the Jews, the May Laws of 1882 being adminis-tered in a hostile spirit by the local authorities, who have officially declared their towns to be "villages" in which no Jews may reside. Moreover, many places in Bessarabia are situated within a distance
Bessarabia

The unsatisfactory condition of Jewish agricultural colonies established before that time was due, they said, to the social and religious conditions of the Jews, to the habits forced upon them by many centuries of artificial life, and to the deep-rooted prejudices against them. The petitioners did not ask for material aid, but for the moral support of the government, and for the privilege of buying from the government 5,000 deciabes of land in Bessarabia suitable for the founding of a model Jewish agricultural colony, purposing to awaken among other Jews the inclination to agricultural occupations; to pay due attention to the industries relating to agriculture, such as cattle-breeding, gardening, and truck-farming, as well as sheep-raising, bee-keeping, the breeding of horses, the development of the silkworm industry, and of wine-making.

The number of the first settlers was to be limited to 50 families; each family was to possess at least 450 rubles for traveling expenses and establishment, and was to promise to pay off in twenty years the price of the land assigned. Vorontsov enthusiastically seconded the efforts of the organizers, and called for expression on the subject from the military governor of Bessarabia.

In the year 1840 David Zelesky of Kremenchug, Joseph Rabinovitch of Pavlograd, and Jacob Gold, counselor of Uman presented a petition to Count M. S. Vorontsov asking for his cooperation in the realization of their plan for the founding and organization of a Jewish agricultural colony in Bessarabia.

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The more liberal spirit of the reign of Alexander II. brought with it the extension of the rights of his Jewish subjects, and the privilege of Jewish purchasing landed property within the pale of settlement. Seventeen Jewish agricultural colonies, which had been founded between the years 1836 and 1854, covered an area of 9,805 deciabes. These colonies (Dombrovsky, Markulevsky, Vertinzhany-Rogojeni, Merezhnoy, Shibko, and Roraeenka) were, under Alexander II., in a comparatively prosperous condition. Moreover, Bessarabia was at that time the only region complying with the requirements of the law prohibiting the Jews from acquiring other than unoccupied land, and many Jews were accordingly attracted to the Bessarabian lands.

The first Jewish landowner in Bessarabia was "Honorary Citizen" Joseph [Jevzel] Ghanburg, the progenitor of the present Baron Ginsburg. He purchased in the districts of Jassy, Soroki, Abaun, and Benders 14,001 deciabes and 76,000 fathoms of land for a sum of 237,600 rubles. This led to the presentation of two different and opposing petitions to the government within the same year. On the
one hand, a group of Jewish capitalists in St. Petersburg petitioned for permission to purchase land occupied by freemen, and for all the privileges conferred upon non-Jews through the territory within the pale of settlement, with the provision that neither the Jewish owners nor any of their schoolmasters should sell spirituous liquors. On the other hand, the nobles of Bessarabia petitioned the government to enforce the old laws prohibiting Jews from purchasing or owning any land in Bessarabia. A. G. Strusov at first decided the case against the Jewish petitioners, and the military governor, General Bydels, also reported unfavourably. Notwithstanding this, however, the case (March, 1859) decided in favor of the Jews, who showed that the land had decreased in value.

The timber trade, which, at the beginning of the nineteenth century, was not an unimportant factor in the life of New Russia, owed its growth and prosperity to foreign Jews. Notwithstanding the decision of the government (1834) forbidding the settlement of foreign Jews in Russia and even ordering the expulsion of those that had already become Russian subjects, the government gave unaided support to the pioneers in this new branch of commerce, in the hope that the example of the foreign Jews would inspire their Russian coreligionists to give up their petty commercial transactions for those of a broader character and greater usefulness to the community.

At the beginning of 1840 the petition of eight Austrian Jews, for the privilege of retail trade in timber along the entire course of the Dniester river, was transmitted to the minister of finances, who, called for a report on the matter by the governor-general of New Russia, M. S. Vorontsov. Vorontsov answered that “since there was great need for timber all along the lower Dniester, and the supply from Austria insufficient, he thought it advisable to permit the petitioners, as well as all foreign dealers in timber, to float their merchandise from Austria down the Dniester, to sell it unhindered all along the course of the river.” This expression led to the decision of the committee of ministers, indorsed by the emperor, to grant for three years (1840-43) the privileges solicited. The favorable result of this petition encouraged another group of Austrian Jews to ask for similar privileges along the river Pripyat. These were granted as an experiment for two years, and in 1842 were extended for an additional four years. When the additional four years had come to an end (1847), the merchants petitioned for at least one year for the liquidation of their business. The matter was referred to Vorontsov, governor-general of New Russia, and received his favorable comment; whereupon the government granted the petition of the Austrian Jews, and was so favorably impressed with the results of their enterprise that six years were granted them instead of the one year requested. See, also, RIMES.

H. K.

BET: The second letter of the Hebrew alphabet. Its numerical value is two, therefore the bet in the word prucz (Gen. xxvi. 13) is interpreted as an allusion to the two worlds Isaac is destined to inherit—this world and the world to come (Yer. Ned. iii. 3a), or in the existence of which Isaac and his descendants believe (Gen. ii. 11). According to Bar Kappara, the Torah begins with the letter bet in allusion to the present and the future worlds (Gen. i. 14); according to R. Levi, in order to suggest by its shape (2) that men should not pry into the secrets of what is above or beneath or behind, but simply inquire into the work of creation that lies...
Jephthah, Samuel (Tosef., R. H. ii., 13), orthose existed from the time of Moses to that of the Rabbis (R. H. ii. 9), mentioning even the bet din of Gideon, and music sources speak very freely of a bet din that after 70 was considered the ideal by the Rabbis, and the destruction of the Temple (compare Sanhedrin). The bet din under him was the extreme point of Palestine to which messengers came from Jerusalem to announce the new moon. This they did by kindling fires on the summit of the hill.

Bibliography: Schwartz, Das Heilige Land, p. 81; Ritter, Kriegswarte, s.v.; Benjamin, T., T. P., pp. 205, 284.

I. Bet Din (בְּטֵי-דִּין): Rabbinical term for court-house or court. In view of the theoretic conception of the law, which pervades Biblical legislation and is strictly carried out by rabbinical Judaism, including both civil and religious law, the bet din is not only a civil, but also a religious authority.

The "Bet Din ha-Gadol," or Great Sanhedrin at Jerusalem existing during the time of the Temple, was called also "Sanhedrin Gedolah" or, briefly, "Sanhedrin" (Soj. 1, 4, ix. 11; Sanh. 1, 6; Shabb. ii. 8). According to the Talmud, this bet din represented the supreme court of the country mentioned in Scripture (Deut. xvii. 8-13), and acted chiefly as court of last instance in legal or ritual disputes, in which case its decisions had to be obeyed on pain of death (compare rebellious Elders). It also had a certain voice in the affairs of the state—no war of offense could be undertaken without its permission—and it was in charge of civil affairs to the extent of appointing the judges of the country. The principal passages regarding this bet din are: Eth. Deut. 152-153; Soj. 1, 3-6; Hor. i. 1-5. The president, who bore the title "Nasi," was in a way the supervisor, but not a member of the court, which consisted of seventy members, corresponding to the seventy "Elders" appointed by Moses (Num. xi. 23). The most learned and important of these seventy members was called "Ab Bet Din," a title similar to that of vice-president (see Zuckerberg). It is highly improbable that there was a bet din of this class in Jerusalem before the destruction of the Temple (compare Samuel). The detailed description of The Great such an authority found in the Talmud. Music is probably theoretical even in its chief points, and may have had its origin in the fact that the bet din instituted after 70 was considered the ideal by the Rabbis, and that they were reluctant to omit it from the earlier periods of Jewish communal life. Hence the Talmudic sources speak very freely of a bet din that existed from the time of Moses to that of the Rabbis (R. H. ii. 9), mentioning even the bet din of Gideon, Jephthah, Samuel (Tosaf., R. H. ii. [1] 3), or those of Shem, of Samuel, and of Solomon (Mak. 33b), which they imagined similar to a later rabbinical court. And, furthermore, since the conditions in heaven were supposed to be analogous to those on earth, they likewise spoke of the heavenly bet din as הַבֵּטְהַר (Shab. 174b, etc.), calling it the "Great Bet Din" (Soj. 23b).

The bet din as the highest religious as well as civil authority of the Jews can only be proved to have existed for the period between 70 and the end of the third century. It was Rabbi Johanan b. Zakkai, who made his bet din the intellectual center of the Jews when the destruction of Jerusalem deprived them of their bond of unity. He could not, of course, give his bet din the political importance of the old Sanhedrin; but, considering the new conditions under which the Jews were living, he succeeded in investing it with greater powers than any authority had before possessed. It had entire charge of the calendar system, and hence became the religious and national center not only of Palestine, but also of the Diaspora. Its power and influence increased under Rabbi Johanan's successor, Rabban Gamaliel II., culminating under Judah ha-Nasi, whose grandson, Judah at Jabneh. Nasi, may be regarded as the last person under whom the bet din was the real center of the Jews. Hence the Talmudic sources speak of Rabban Gamaliel and his bet din (Tosaf., R. H. ii. 6), and of R. Judah ha-Nasi and his bet din ("Ab. Zarah. ii. 6), meaning thereby the central body representing the highest civil as well as religious authority of the Jews.

On the death of Judah ha-Nasi the bet din of the Jews lost its importance in consequence of the rise of Jewish scholarship in Babylonia toward the middle of the third century, as well as the increasing oppression of the Palestinian Jews under the Roman rule. Although the dignity and, also, to some extent, the power of the Nasi continued until the end of the fifth century (compare Origen, "Epist. ad Africanum," xiv.), the bet din was no longer an intellectual center. According to Talmudic sources, decrees (Takkanot) binding for all Judaism were issued by the patriarchs before and during the time of Judah Nasi; but his successors had not such authority. In Babylonia no bet din was ever considered a central authority, even for Babylonia alone, although, of course, the higher the reputation of a scholar, the greater was the authority of the bet din under him. Similar conditions obtained there even in the time of the Geonim, for no central bet din could exist on account of the rivalry of the two academies. From about 500 there was not even any formal and authoritative ordination, and members of an actual bet din must be ordained at least.

Alfasi made an attempt to reestablish the former central bet din, considering his bet din the highest ecclesiastical authority, and claiming for it prerogatives which belonged to the Bet Din ha-Gadol (R. H. iii., beginning; compare Nahmanides, "Milhemot," on the passage). If Jacob Ben b. Jochanan ben Zakai; but he encountered too much opposition.
Aside from the Bet Din ha-Gadol and the similar bet din of the Nasi, the term was applied to every court, consisting either of 23 members, who sat only in capital cases—Classes of Rabbi, or of three (according to Bette Din, some talmudists, who decided in monetary affairs). Yet even in Talmudic times it was usual to have at least 11 scholars present at court (Sanh. 7b), a custom observed in later times also, at least in difficult cases. A scholar of standing (רב), required no assistant for holding court (Sanh. 6a), so that, during the Middle Ages as well as in modern times, the local rabbi alone frequently represented the bet din. In larger communities, however, there is a bet din consisting of at least three members, which sits daily except on Sabbath and holidays, and decides ritual as well as legal questions. The local rabbi generally presides, but in large communities the direction of the bet din is an office in itself, the incumbent of which bears the title "rabbi of the bet din." The associate rabbi of a place has the same title, while among the Ashkenazim, and especially among the Polish-Russian Jews, the rabbi proper is designated as "rabbi of the court." Compare A Rabbinic Court, Judges, Judges of a Court.

The prevailing characteristics of the disputes are the restrictive tendency of the Shammaites and the moderation of the Hillelites. Three hundred and fifteen controversies between these two schools are preserved in the pages of the Talmud, affecting 221 halakic interpretations, and sixty guard-laws ("Gendrnu"), and out of the whole number only fifty-five disputes are mentioned in the Talmudid (Shab. 11a; Hag. 2:7; Ed. 2:5; Naz. 2:1), but with the increase of their disciples the disputes increased to such an extent as to give rise to the saying, "The one law has become two laws" (Tosef., Ed. 9:2; Sanh. 85b; Sotah 47b).

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Marcabees (I Macc. ii. 30). "Be ye zealous for the law, and give your hands for the coventry of your fathers," these patriots called themselves "Ken-
na'im," "Zealots" (Josephus, "B. J." i. 321 § 8 and 9; Raph. "Post-Biblical History," ii. 364); and
the Shammaites, whose principles were akin to those of the Zealots, found support among them. Their
religious austerity, combined with their hatred of the leavened Romanos, naturally aroused the sympathies
of the fanatical league, and as the Hillelites became powerless to stem the public indignation, the Shamm-
aites gained the upper hand in all disputes affecting their country's oppressors. Bitter feelings were
consequently engendered between the schools; and it appears that even in public worship they would
no longer unite under one roof (Jos., "Gesch. des Judenreichs und Seiner Sekten," i. 261, Tosef., R.
H., end). These feelings grew apace, until toward the last days of Jerusalem's struggle they broke out
with great fury.

As all the nations around Judea made common cause with the Romans, the Zealots were naturally
influenced against every one of them; and therefore the Shammaites proposed to prevent all communica-
tion between Jews and Gentile, by prohibiting the Jews from buying any article of food

Relation or drink from their heathen neighbors. to External The Hillelites, still moderate in their
World. religious and political views, would not agree to such sharply defined ex-
clusiveness; but when the Sanhedrin was called to-
together to consider the propriety of such measures, the Shammaites, with the aid of the Zealots, gained
the day. Eleazar ben Annaeus invited the disciples of
both schools to meet at his house. Armed men were
stationed at the door, and instructed to permit no
to enter, but no one to leave. During the discussions that were carried on under these circum-
stances, many Hillelites were slain; and there and then the sequel adopted the re-
citative propositions of the Shammaites, known in the Talmud as "The Eighteen Articles." On ac-
count of the violence which attended those en-
counters, and because of the radicalism of the en-
counters themselves, the day on which the Shammaites thus triumphed over the Hillelites was thereafter regarded as a day of misfortune (Tosef., Shab. 159 i. 16 aq.; Shab. 13a, 17a; Yer.
Shab. 1. 3c).

Bet Shammay and Bet Hillel continued their dis-
putes—probably interrupting during the war times—after the destruction of the Temple, or until after the
reorganization of the Sanhedrin under the presi-
dency of Gamaliel II. (80 c.e.). By that time all
the great high schools (Tannade be Eliyahu R. ix. [x.];
the number of Bet Shammay's disciples was as eight, while the Palestinian Talmud (Yer. Ned.
v. 39b) makes of them as many pairs. Both sources
mention two of them by name, Jonathan ben Uziel
and Jonathan ben Zakka; and it is added that
Jonathan was the greatest and Jonathan the least
among the whole number. No such traditions are
recorded of the Shammaites. Of their school three
are mentioned by name; viz. Rabab ben Beta (Benar
29a), Donath of Kefar Yetsa (Oral. ii. 9), and Zadok
(Tosef., E. D., ii. 2); but they are mentioned simply
because, though Shammaites, they sometimes up-
held the views of the Hillelites. See Hillel and
Shamm.

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BET HA-MIDRASH: High school; literally, "house of study," or place where the students of the
Law gather to listen to the Midrash, the discourse or exposition of the Law. It is used in contradis-
tinction to the Bet ha-sefer, the primary school where children under thirteen attended to learn the
Scriptures. Thus it is said in Gen. iv. xliii. 10: "Lucas and Jacob went together to the bet ha-sefer until
they had finished their thirteenth year, when they parted; the former entering the houses of idols, and
the latter the bet ha-midrash." Elsewhere it is stated, "There were 400 synagogues (bet ha-
sefer) in Jerusalem, each containing a bet ha-sefer, (primary school for the Scriptures), and a bet Talmud
(same as bet ha-midrash), for the study of the Law and the tradition; and Yospeah destroyed them all" (Yer. Meg. iii. 35a; Lam. R., Introduction 12,
ii. 2; Pesik. xiv. 121a; Yer. Ket. xiii. 32c, where "460" is a clerical error). The same tradi-
tion is given somewhat differently in Bab. Ket. 109a: Three hundred and ninety-four courts of justice were in Jerusalem and as many synagogues, "bet ha-
midrashot" (high schools), and "bet ha-sofrim" (primary schools). According to Yer. Ta'anit iv. 7, p. 89a; Lam. R. ii. 3, iii. 3, there were 500 primary schools in Betar, the smallest of which had no less than 300 pupils (compare Sanah 460, Git. 38a, which speaks of 460 schools, each with 400 pupils). The number of those (460) in Jerusalem besides the one in the
Temple is derived by gematria from the word מָה הַמַּדְרֶשׁ = 481 (Lam. R. l.c.).

The bet ha-midrash in the Temple hall (Luke ii. 46, xx. 1, xxxi. 27; Matt. xvi. 28, xxvi. 50; John
xviii. 20) is called the "bet ha-midrash ha-gadol." the great high school (Pana de Eliyahu R. ix. [x.]
and elsewhere. It formed the center of learn-
Betha-midrash discourses were delivered at the synagogue. These discourses were later used for the study of the Law, and the popular term for them was the Great Synagogue (Abot i. 1). "Rula" or "raula," which was a political measure of the time, it seemingly stands in connection with a principle pronounced by the Shamaites (Ab. R. N., A. iii., ed. Schechter, p. 14), that "only those who are wise, humble, and of goodly, well-to-do parentage should be taught the Law." On the other hand, the Hillelites insisted that "all, without exception, should partake of the privilege, inseparable as many transgressors in Israel, when brought right to the Law, brought forth righteous, pious, and perfect men." Against the Hillelite principle, Rabbi Gamaliel wanted to include all those who had not stood the test of inner fitness. He was outvoted, with the result that 400 (or, according to some authorities, 700) chairs were necessarily added in order to seat the newcomers (Ber. 29a). The customary seating of the pupils on chairs marks an improvement, and this new feature gave to the synagogue the name "yeshibah" (A. ii. 5) or "metibta" (Y. B., 53a, b).

The bet ha-midrash of Jobab was called "vineyard," either because it stood in a vineyard (Schürer, "Gesch." 3d ed., ii. 235, note 49) or, as rabbinical tradition asserts, because it was built in semicircular shape, thus resembling a vineyard (Ket. iv. 6). "Eduyah ii. 4; Yer. iv. 75). At all events the name "vineyard" became the usual appellation for the bet ha-midrash; hence Song of Songs vii. 13 (A. V. 12), "Let us get up early to the vineyards," was applied to the bet ha-midrash (Ez. 11b).

It is frequently recommended as highly meritorious to be one of the first to come to the bet ha-midrash and the last to leave (Shab. 127a; Git. 1a). It was believed to bring misfortune to sit at meals during the time that the discourse was being held in the bet ha-midrash (Git. 38b). It was forbidden to sleep in the bet ha-midrash.

Rules of the bet ha-midrash. In Babylonia, where scholars spent their whole time in the school, exception was made to this rule (Ber. 29a). Mothers won special merit by training their children to go to the bet ha-midrash, and wives by waiting for the return of their husbands from the bet ha-midrash (Ber. 11a). Every session at the bet ha-midrash was expected to offer some new idea to the student; hence the frequent question: "What new thing was offered at the bet ha-midrash to-day?" (Tosef., B. 26b, 27a)."He who goeth from the synagogue (batauth ha-midrash) doth not appear from among them (Tanna de Eliyahu R. v.; compare Meïr, Tifer, "A. K., 2)."

In Mishnaic times (Sh. xvi. 1) it appears that public discourses were held in the bet ha-midrash; but Targ. Yer. on Judges x. 26 indicates that it was used later for the study of the Law, and the popular discourses were delivered at the synagogue. The first bet ha-midrash of which there is authentic record is the one in which Shemahiah (Simeon) and Adiniah (Pulon) taught, and which Ezekiel Hillel, when a youth, could attend only in the manner of a spectator. After having paid admission-fee to the janitor (Yoma 38b). Whether or not this charge of a fee, so contradictory to the maxim of the men of the Great Synagogue (Abot i. 1), "Rulse many disciples," was a political measure of the time, it seems to stand in connection with a principle pronounced by the Shamaites (Ab. R. N., A. iii., ed. Schechter, p. 14), that "only those who are wise, humble, and of goodly, well-to-do parentage should be taught the Law." On the other hand, the Hillelites insisted that "all, without exception, should partake of the privilege, inseparable as many transgressors in Israel, when brought right to the Law, brought forth righteous, pious, and perfect men." Against the Hillelite principle, Rabbi Gamaliel wanted to include all those who had not stood the test of inner fitness. He was outvoted, with the result that 400 (or, according to some authorities, 700) chairs were necessarily added in order to seat the newcomers (Ber. 29a). The customary seating of the pupils on chairs marks an improvement, and this new feature gave to the synagogue the name "yeshibah" (A. ii. 5) or "metibta" (Y. B., 53a, b).

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In Mishnaic times (Sh. xvi. 1) it appears that public discourses were held in the bet ha-midrash; but Targ. Yer. on Judges x. 26 indicates that it was used later for the study of the Law, and the popular discourses were delivered at the synagogue. The first bet ha-midrash of which there is authentic record is the one in which Shemahiah (Simeon) and Adiniah (Pulon) taught, and which Ezekiel Hillel, when a youth, could attend only in the manner of a spectator. After having paid admission-fee to the janitor (Yoma 38b). Whether or not this charge of a fee, so contradictory to the maxim of the men of the Great Synagogue (Abot i. 1), "Rulse
shall come" (Mic. 2:8). The Haggadah finds allusion to the bet ha-midrash in Ps. xc. 1: "Thou hast been our dwelling-place in all generations." And Ps. lxxxii. 1, Heb., "God standeth in the midst of the congregation of those who seek Me." (Ps. Gen. R. xlvii.); also in Balaam's words (Num. xxiv. 15): "How lovely are thy tents, O Jacob, thy tabernacles, O Israel" (Targ. Yer. to Num. l.c.; Sanh. 105b); likewise in Cant. viii. 10: "I am a wall and my breasts like towers." (Pss. 87a, b; Cant. ii. 9), refer to the synagogue and the schoolhouse: "The voice of my beloved! behold he cometh leaping, ... my beloved is like a roe," meaning that God proceeds from one synagogue to the other, and from one bet ha-midrash to the other, to bless Israel (Pss. viii. 48b).

And even in the medieval period the bet ha-midrash was open day and night for both teachers, should live during the week, separated from their parents and removed from all contact with the outside world. During the Middle Ages the bet ha-midrash was open day and night for both public discourses and private studies. It contained usually a large library for the use of the students, and became an attractive center and meeting-place for the students, a rule engaged by the community to take charge of the studies in the bet ha-midrash, often even in the same house; thus in Germany where the bet ha-midrash received the Latin name "Claustra" or "Claustor." The name of the bet ha-midrash was also used for learned disputations, and not to any disorder in connection with the divine service.

The number of hearers or disciples at the bet ha-midrash was not limited as was the case in the Hellenic, or primary school (Abrahams, "Jewish Life in the Middle Ages," p. 349). The rabbis or ordained teachers, as a rule engaged by the community to take charge of the studies in the bet ha-midrash, often dwelt in the same house; thus in Germany where the bet ha-midrash received the Latin name "Claustra," or "Claustor." The bet ha-midrash was often in the same building or adjoining each other. For the course of studies and other regulations concerning the bet ha-midrash, see the articles EDUCATION; also ACADEMIES, BAHUR, HEDER, and YESHIBAH.


c. 6. BET-TALMUD: Hebrew monthly review, devoted to Talmudical and rabbinical studies and literature; founded in 1881 by Isaac Hirsch Weiss and Max Friedmann, at Vienna, and published by the former until its discontinuance in 1886. Besides the editors, among the contributors to this monthly were such scholars as Beuer, Brill, A. Epstein, Gudemann, Rofmann, Scherzer, and many others prominent in the domain of Jewish learning. Some of the articles published in "Bet-Talmud" were also printed separately.

I. Ed.

BETZER, BETZER, see BETZIRA.

BETH-ANATH: A Canaanite city in the territory of Naphtali, the name of which contains, as one of its elements, the name of a god, ANATH. Though the Israelites did not succeed in conquering this city, the Canaanites inhabitants became tributary to them (Josh. xix. 35; Judges iv. 13). The city is described several times in the Biblical inscriptions (W. Max Muller, "Asien und Europa," p. 193). The exact location cannot be definitely ascertained. It was generally supposed to be on the site of the present village "Alinata, in a fertile valley southeast of Tiberias in Galilee; but it is doubtful whether an impregnable fortress could have stood there. Since Rameses II. speaks of a mountain Beth-athath, W. Max Muller holds that the city itself lay in the valley.

BETH-ANOTH: City in the hills of Judah (Josh. xv. 39). It has been identified by both Conder and Buhl ("Geographie," p. 158) with the modern Bet-Anin.

BETH-ARABAH: A town situated, according to Josh. xv. 61, in the wilderness of Judah. It was a border-town between Judah and Benjamin, and hence is credited to the former (Josh. xvi. 9), while in Josh. xviii. 23 it is credited...
menced among the towns of Benjamin. Lying to the south of Beth-laglah in the Jericho plain, indications point to its identification with the modern 'Ain al-Peshika, as proposed by the late Robertson Smith. In Josh. xvii. 15 the name is given as "Arubah."

J. JN.

BETH-ARAM (Josh. xiii. 37) or BETH-HARAN (Num. xxxii. 30): A city east of the Jordan. The Talmud speaks of it as "Betharam" (רְמָא). Eusebius as "Betharamphtha," and Jose- phus as "Bethamath:" Herod the Great built a palace there which was destroyed after his death. The city was rebuilt by Herod Antipater and called "Julias," in honor of the wife of Augustus. As the original name of the empress was Livia, Eusebius and others called the town "Livia." The site is indicated by the ruins on the hill Tell er Rameh, in a fertile part of the Jordan.

J. JR.

BETH-ABEL: Mentioned only once (Hos. x. 14) as a city destroyed by Shalman. Opinions vary both as to the location of the place and as to the identification of Shalman. The most probable location is that of the modern Zefid on the east side of the Jordan (G. A. Smith, "Historical Geography of the Holy Land"). As for Shalman, Schrader ("K. A. T.," ii. 440-442) says he is a Moabite king, Shal- man, Conder favors Shalmanus III.; Wellhausen ("Kleine Propheten") and Nowack ("Commentary") Shalunnen IV. A solution may be found in the Septuagint reading, "Beth Jerobeam" for "Beth- arbel." and "Shallum" for "Shalman." The pass would then refer to the destruction of the house of Jerobeam by Shallum (II Kings xvi. 16).

J. JR.

BETH-EL: A city famous for its shrine, on the boundary between Ephraim and Judah—the site of the present little village of Bet tin, on the southern slope of the Ephraimite mountains. (See Illustration on page 130.) Originally the town was called Lot (Gen. xxviii. 19), but this name was displaced by that of the shrine, Beth-el ("house of God"). According to Gen. xii. 8, Abram erected an altar east of Beth-el; but the erection of the shrine—that is, of the holy stone—is ascribed to Jacob (Gen. xxviii. 18; compare Gen. xxxv. 9, 14). Since in these narratives (Gen. xxviii. 19, xxxv. 7) Beth-el, "the holy place," is distinguished from the city Luz, the shrine must have been outside the city. A suitable place would be the hill to the east of Beth-tin, where are now the ruins of a small fort. But Schlatter ("Das Topographie Palastina," pp. 195 et seq.), who thinks that the name Beth-aven in the Old Testament (Hos. iv. 15 et seq.) is merely a sarcastic disguise of "Beth- el" (so also the Talmud; Neubauer, "G. T." p. 135), concludes from Josh. vii. 2 (compare Gen. xii. 8) that the shrine must be sought somewhat more to the east at Deir Dibwan. The statement in the text of Josh. vii. 2, and Josh. xvi. 3, also, which places Beth-el together with Luz, on the boundary-line of Ephraim, can not, for textual reasons (compare the Septuagint reading), be taken as a conclusive proof that the shrine was at a great distance from the city. According to Judges xx. 18, 26 et seq., the shrine was of great importance in the days of the Judges; still more so after the divi- sion of the kingdom, when Jeroboam made it the chief Ephraimite shrine (I Kings xii. 29 et seq.; compare II Kings x. 29), "the king's chapel," as it is called in Amos vii. 12. At the time of Elisha there was a community of prophets at Beth-el (II Kings ii. 3). The oldest prophets name Beth-el as one of the centers of degenerate Israelite cult (Amos iii. 14, iv. 4, v. 2; compare Hosea iv. 15, v. 8, x. 5). Amos came into the city at a great feast, and raised a storm of indignation among the priesthood and the people by his merciless condemnation of Israel (Amos vii. 10 et seq.).

Even after the conquest of Ephraim the shrine of Beth-el retained its importance (II Kings xvii. 28). When Josiah took possession of this old part of the Ephraimitic dominions he uprooted the illegitimate cult (II Kings xxiii. 13). After the Exile, Beth-el belonged to Judah (Ezra ii. 28). At the time of the Maccabees it is sometimes named as the seat of Syrian garrisons (I Macc. ii. 50). Otherwise, the place is only mentioned by the first Christian topog- rapher, the Pilgrim of Bordeaux, and by Eusebius, as a small country town. In Lam. ii. 8 it is stated that Hadrian placed a guard at Beth-el to capture Jewish fugitives.

BETH-EMEK: A town on the border between Asher and Zebulun, belonging to the latter (Josh. xix. 27). It lay to the east of Acco; but its exact location has not been determined.

BETH-GBIBIN: Name of a city mentioned in the Talmud and in the Mishna (Neubauer, “G. T.” pp. 122 et seq.), called “Betogaboa” by Ptolemy and others. It does not occur in the Old Testament; but Reland shows that it was one of the Idumean forts captured by Vespasian (Josephus, “B. J.” iv. 8, § 1). It was also called “Eleutheropolis,” under which name it is often mentioned by Eusebius. In his time it was the capital of the province within which it lay. The site of the ancient city is determined by the present village Beit Gibrin in south-western Judea, that contains some ruins. In the vicinity are many natural caves, artificially enlarged; hence it is thought that the name “Eleutheropolis” that is, “free city,” arose through a confusion between “hor” (cave) and “hor” (free). The original name, which was not supplanted by the Greek form, is found in even the oldest Mohammedan writers.

BETH-HALLÉL: A town in Samaria, described in Jer. vi. 1 as a high place visible at a great distance. Jeremias (on the passage) speaks of Beth-hallél as a village still existing on the road between Jerusalem and Tekoa. This

BETH-HILLEL, DAVID DE: Beni-Israel; author of a book of “Travels,” Madras, 1832, the first work by a Jew published in India. He describes his travels through India, but is otherwise of little importance.

BETH-HORON: Name of two villages at the western end of the Ephraimite mountains, called respectively “upper Beth-horon” (Josh. xvi. 5) and “nether Beth-horon” (Josh. xvi. 5, xvii. 10; 1 Kings iv. 17). They are nowadays spoken of as the two villages “Bet ‘dr el-Tahya” (the lower) and “Bet ‘dr el-Feka” (the upper). They were situated on an old road leading from Gibea to the plain on the coast; this is mentioned in the Old Testament as a difficult and steep road between the villages of
Beth-horon (Josh. x. 10; see Beth-horon), I. Mac. II. 16, or Norah Beth-horon (Josh. x. 11; see Beth-horon), I. Mac. III. 21. In ancient times the road was the principal highway between the mountains and the plain. Here the Canaanites fled from Joshua (Josh. x. 10 et seq.); and by this road the Egyptian king Shishak probably invaded the country, since Beth-horon is mentioned in the inscription relating his victory (W. Max Müller, "Asien und Europa," p. 196). It was for strategic reasons that Solomon fortified the lower Beth-horon. In Grecian times the Syrian general Sennacherib attempted to force an entrance by Beth-horon into the country, but was repulsed by Judah Maccabees (I. Mac. III. 23 et seq.). Nicander afterwards met with the same fate (I. Mac. VII. 29 et seq.). When Baccidas became master of the Jewish country he strongly fortified this important point. It is again mentioned when the Romans under Castus sustained heavy losses there (Josephus, "B. J." II. 19, § 8). It may also be gathered from the Old Testament that these two villages were built by the daughter of Ephrath (I. Chron. vii. 24), and that Sanballat, the adversary of Nehemiah, came from there (Neh. ii. 10, 19, xiii. 28). For the form "Horon" compare "Horson," i.e., "Horonaim" in Septuagint of Josh. ix. 10 and 11; Sam. xiii. 24. Several of the Talmudic scholars came from Beth-horon (Neubauer, "G. T." p. 154). J. J. F. Bu.

Beth-jaazek: According to the Mishnah (R. II. 4), a large court in which the Sanhedrin awaited the announcement of the new moon. The Palestinian Talmud ascribes its name to the fact that the calculation of the calendar was settled (in) there. J. J. F. Bu.

Beth-jeshimoth: Town in the district east of the Jordan, allotted to the tribe of Reuben according to Num. xxxiii. 49 and Josh. XII. 3, XII. 29; but in Zech. ix. 9 it is mentioned as a Moabitish city. Josephus calls the city "Bethimoth" ("B. J." IV. 7, § 6). Eusebius speaks of it as "Bethimoth," and states that it was situated on the Dead Sea, 19 Roman miles southeast of Jericho. Its exact site is said to have been on a sandy hill southwest of Beth-haran. From this it appears that the Talmudic assertion that Beth-jeshimoth is 13 miles distant from Abel-shittim is not correct (Neubauer, "G. T." p. 251). J. J. F. Bu.

Beth Ha-keneset: See Synagogue.

Beth-lehem-judah (I Sam. xvii. 12; Judges xvii. 7, xix. 1): The modern Bute Lehem, situated about 5 miles south of Jerusalem, some 15 minutes' walk east of the road to Hebron, on a range of hills surrounded by fertile and beautiful valleys. The city was also called "Ephrathah" (Josh. xv. 40, LXX.; Micah v. 1 [A. V. 5]; Ruth i. 8; iv. 11; but hardly Gen. xxxv. 16, 19; xxiil. 7). It is mentioned in Gen. li. 58 et seq., iv. 4, Ephrathah is the wife of Caleb from whom Beth-lehem descended. Beth-lehem is mentioned among the cities of Judah in Josh. xv. 60, in a passage which is missing in the Hebrew text, but which has been preserved in the Septuagint. In the epic stories of the Book of Judges neither Beth-lehem nor any other city of Judah is mentioned. In the additions to this book it is named as the home of the Levite who migrated to Ephraim (Judges xvii. 7). Beth-lehem is also the scene of the idol of Ruth. It was through David, whose family lived at Beth-lehem, that the little country town achieved an unexpected fame. The characteristic story told in II Sam. xxiii. 18 et seq. shows how much David was attached to his native city. But he did not remain there. He chose a larger capital, and thus Beth-lehem could continue undisturbed in its quiet ways. According to II Chron. xi. 6, the town was fortified by Rehoboam. Micah (v. 1) predicted that Beth-lehem, Ephraim, or (omitting "lehem") Beth Ephratha would be the birthplace of a new Mesianic David.

Nothing further is found in the Old Testament concerning this country town, that was probably more than an insignificant village, except that a number of its citizens returned to Judah after the Exile (Ezra ii. 21). It is not mentioned in the Book of Maccabees, nor in post-Biblical times by Josephus. But it became of world-historic importance as the traditional birthplace of Jesus, and as such is still the goal of pious pilgrimages. Hadrian built here a shrine to Arimus, in order to irritate the Christians; this was a how important the town had become to the Christian world. As early as the second century a stable in one of the grottos close by the town was pointed out as the birthplace of Jesus (Justin Martyr, "Dial. cum Tryph." pp. 70, 78). Constantine built a splendid basilica in Beth-lehem, substantially the same church which is still admired by modern travelers. Below the church is the grotto regarded as the birthplace of Jesus. Jerome occupied a grotto near by when translating the Bible. During the Crusades Beth-lehem suffered greatly from Mohammedan violence. To-day it is a flourishing town, inhabited only by Christians.


Beth-peor: A place in the valley of the Jordan which, in Josh. XIII. 20, is ascribed to the Reubenites. In Deuteronomy (iii. 16, iv. 66, xxiv. 6) it is stated that the people were in the valley of the Jordan, opposite Beth-peor, when the Deuteronomic law was promulgated. Hoses (ix. 16) probably means the same place when he speaks of Beth-peor. According to Eusebius ("Onomastica," ed. Lagarde, ccclxii. 78, ccxv. 2), the city was situated 6 Roman miles from Livias (or Beth-haran) near Mount Peor (compare Num. xiii. 28). According to another statement of Eusebius ("Onomastica," ccclvi. 47), this mountain lay on the road from Livias to Hosh-bon; and according to Jerome (6. cxx. 1), it was 7 miles distant from the latter. But no place corresponding to these descriptions has as yet been found. The references to Beth-peor in the Talmud, collected by Neubauer, "G. T." pp. 253, 254, prove that the place survived the destruction of the Second Temple. J. J. F. Bu.

Beth-rehoob or Rehoob: An Aramean city which sent reinforcements to the Ammonites during the war with David (II Sam. x. 6, 6; compare...
BETH-SHE'ARIM: According to rabbinic accounts, the Sanhedrin was destined to pass through ten cities during the period 30-170, and to be compelled to wander from place to place. One of its stations was the city of Beth-she'arim, in which R. Judah I resided for a long time (R. H. 31b; Sanh. 32b; Ket. 103b). The next place of sojourn was Sepphoris. Beth-she'arim is identified with El-Shajarah (Al-Shajarah), south of Sepphoris (Neubauer, "G. T." T. 7, p. 380). From the etymology of the name, "shan," Schwarz ("Das Heilige Land," p. 188) identifies it with the modern village Turam at the head of the northeast of Sepphoris larger number. According to Tosefat Yer. Ter. vii. 14, Johanan b. Nuri also resided in Beth-she'arim; and, as the same place is called "shean," in Yer. Ter. vii. 46a, the two names must be identical. The latter name of the place is used also in Yer. Kil. 1a; and Yer. Ket. xii. 25a: "the Ark of the Law. The Talmud affirms that the inhabitants of Beth-she'arim were irreverent, greeting the appearance of the Ark with the cry, "Who angered thee that thou wert wroth, and who then hath appeased thee that thou art kindly disposed toward us?" Another account is that these people perished because they were so020th as not to pause in their work in the fields at the appearance of the Ark.

THE JEWISH ENCYCLOPEDIA

BETH-SHEMESH (IR-SHEMESH in Josh. xii. 41).—Biblical Data: A city of the half-country between Judah and the coast on the southern side of Wadi Sarar, called to-day 'Ain Shemas. According to Josh. xii. 41, it was one of the cities of Dan, and according to Josh. xv. 19, it was on the boundary-line of Judah. In Josh. xvi. 10 it is named as a Levitical city. The Ark of the Covenant of Y'hwh remained here for a time after it had been released by the Philistines (1 Sam. vi. 9 et seq.). At the time of Solomon, Beth-sheemesh was the seat of one of the royal officers (1 Kings iv. 9). Later on Amaziah, king of Judah, incurred a serious defect there. Under Ahas, Beth-shemesh was conquered by the Philistines (II Chron. xxviii. 18). Nothing further is heard of the town, although it still existed at the time of Eusebius. Another Beth-shemesh was situated in the territory of the children of Naphtali (Josh. xix. 38; Judges i. 35). There seems to have been still another Beth-shemesh, mentioned in Josh. xvi. 22. Neither of these latter two has been identified. The Beth-shemesh of Jer. xxxiii. 9, is generally supposed to be the Egyptian Heliopolis, which is called On in the Old Testament. On account of this discrepancy Winckler ("Alttest. Untersuchungen," p. 190) would strike out Beth, and translate sheemesh, "pillars of the sun."
prominence their loss was equal to the loss of fifty thousand of the plain people (Sotah 35a, b; Yer. Sanh. ii. 39b; compare also the Targum and pseudo-Jerome, "Questiones," upon 1 Sam. vi. 19).

G. L.

BETH-SHITTAH ("place of acacia-trees"): A place near Abel-meholah. To it the Midianites fled when pursued by Gideon (Judges vii. 22). The name occurs only here; the place has not been identified.

BETH-SUR: A city in southern Judea (Josh. xv. 50; 1 Chron. ii. 43; Neh. iii. 18) which was fortified by Rahoboseb (II Chron. xi. 7). It was a strongly walled place, situated on the eastern boundary line of Judea. The town was repeatedly besieged during the time of the Maccabees (I Macc. iv. 28 et seq., v. 30, ix. 32, x. 14, xi. 65). Its situation is indicated by the ruins near a hill of Bêt-sur, or Būr-sur.

F. Bn.

BETHABARA: An unidentified place mentioned in John i. 28. According to Origen's reading, the name is brought into connection with the Hebrew "aba'rah" (crossing), and is supposed to refer to one of the many fords of the Jordan. Another reading is "Bethparah" (Bethpurah), but no place of this name east of the Jordan is known. Grove, Wilson, and Cheyne combine both readings into "Rebabatha," that is, "Beth-nı'ım" in the Jordan valley, northeast of the Dead Sea.

F. Bn.

BETHANY (Bethosia): A place referred to in the Gospels, and probably also in the Talmud, under the forms Bejw. "te'ennah," and "te'ennah," but not mentioned in the Old Testament (Psa. 53a; Tosefta., Shabbat, ed. Zuckermandel, 30, 71). According to John (xii. 9), it was "nigh unto Jerusalem, about fifteen furlongs off"; according to Jerome ("Onomasticon," coccil.), "in secundo abi Eliamilliario" (at the second mile-post from Jerusalem). This is the site of the village El-Azariyeh on the northeastern slopes of the Mount of Olives. The identification is established by the name "El-Azariyeh," which is the Arabic form for "Lazarium." As Bethany was sometimes called by the Christians, the village, with its olive, fig, almond, and carob trees, is a little oasis in that barren region. The figs (Hebr. "t'evah"), which are also mentioned in the Talmud, probably gave the place its name.

F. Bn.

BETHAR: City in Palestine, scene of the war of Bar Kokba (132-135), and mentioned as such in Midrash Ta'asitu iv. 5; T. Bav. Ta'anit 68a; Shabbat Ta'anit 80b, 29a; Lam. R. to chap. ii. 3 and iv. 8; Yer. Ber. 3d; Tosefta., Yeb. xiv. 8; Bab. Yeb. 12b; Sanh. 17b; R. H. 18b, as well as in many other passages in Talmud and Midrash. The name is written in various ways: usually בֵּית אָרָי, but in the Chomdei and Hamborg MSS. (Ta'asit iv. 6), בֵּית אָרָי, so also in "Haalkot Gedoleto," ed. Hildesheimer, p. 19b, and Sherira's "Letter," ed. Neubauer ("Medi- cal Jewish Chronicles," i. 4, MSS.); but cf. ib. 109, בֵּית אָרָי, the reading in Kohut, "Light of Shade," p. 41, בֵּית אָרָי in Cant. R. to chap. ii. 17, but בֵּית אָרָי.

F. Bn.

Neubauer, ß. i. 171. These sources indicate that Bethar was a town of importance as early as the time of the destruction of Jerusalem, and was, moreover, the seat of a Synagog; its inhabitants, who frequently suffered at the hands of the Jerusalem pilgrims, are said to have refused everlastingly to cross over the fall of that city. Bar Kokba made Bethar the chief base of the uprising against the Romans; and upon its suppression, Bethar—within the walls of which large masses of Jews had sought refuge—was closely surrounded by the Romans under Julius Severus, and was besieged for two and a half years (132-135); see concluding part of Seder 'Olam R. compared with Yer. Ta'anit 68a, and Lam. R. ii. 2, according to which this period of time does not refer to the duration of the war, but to that of the siege of Bethar; the war itself, according to Jerome (on Dan. i. 9, end), lasting three years and six months.

During the war Bethar afforded shelter to an enormous population, which fact gave rise to exaggerated rabbinical accounts that Bethar had several hundred schools for children, and that the school youth boastingly declared that they could overthrow the enemy with their pen-nuts. When the stream, Yored et ha-Zalman, ran dry in summer, the city began to suffer from want of water. The Samaritan Book of Josua (ed. Juranick, xlviii.) relates that the provisions, which were secretly conveyed to the town, suddenly, as if by miracle, ceased to be supplied. It is said that there were two subterranean passages leading from the city to Jericho and Lydda; that the Jews made use of them for the transportation of provisions; and that the Samaritans betrayed this secret to the Romans and thus brought about the fall of Bethar. Rabbinic sources (Yer. Ta'anit 69a, Lam. R. ii. 2) also speak of a Samaritan's treachery that, furthermore, caused the death of the pious R. Eleazar of Modin.

Hence it may be concluded that Bethar was situated close to the Samaritan territory, and that the story of the underground passages to Jericho and Lydda cannot be credited, for they are plainly features of the siege of Jerusalem, transferred to Bethar. Neubauer is therefore incorrect in locating Bethar in the vicinity of Beth-shemesh, basing his opinion on the name El-Azariy. This place is not found in the Masoretic text, and thus no light is conveyed from that source as to its locality. Eusebius ("Hist. Eccl." iv. 6) calls the city Bethosia (variant Bethosia) — which agrees with the above-spelled spelling, בֵּית אָרָי — and he states that Bethar lay in the vicinity of Bethshemesh, basing his opinion on the name El-Azariy of the Septuagint on 1 Sam. xv. 4; for this place is not found in the Masoretic text, and thus no light is conveyed from that source as to its locality. Eusebius ("Hist. Eccl." iv. 6) calls the city Bethosia (variant Bethosia, Bethosia) — which agrees with the above-spelled spelling, בֵּית אָרָי — and he states that Bethar lay in the vicinity of Bethshemesh, basing his opinion on the name El-Azariy of the Septuagint on 1 Sam. xv. 4; for this place is not found in the Masoretic text, and thus no light is conveyed from that source as to its locality.

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Eusebius ("Hist. Eccl." iv. 6) calls the city Bethosia (variant Bethosia, Bethosia) — which agrees with the above-spelled spelling, בֵּית אָרָי — and he states that Bethar lay in the vicinity of Bethshemesh, basing his opinion on the name El-Azariy of the Septuagint on 1 Sam. xv. 4; for this place is not found in the Masoretic text, and thus no light is conveyed from that source as to its locality.
Bethel Satirical

Lebrecht (in "Magazin für die Wissenschaft des Judentums," iii. 1879) also places Bethar in this region—that is to say, at a great distance northward from Jerusalem—and endeavors to prove that Bethar is identical with the Roman Castra Vetara of Stephano-rius, 鲵鲤 was said to be the equivalent of "Vetara" (compare Hoffmann, "Magazin," 1879, p. 188). This view is followed by Kolot, Frut, and Kruss in their Talmudic dictionaries. Nevertheless, the site of Bethar must still be considered doubtful. From the Talmud it can be determined only that the town was situated near the sea (G. 114; compare Yer. Tamid 69a), for the blood of those killed is said to have flowed into the sea. Bethar was destroyed on the same day as Jerusalem, on the Ninth of Ab (Taanit iv. 6; compare Jerome on Zech. viii., where instead of "Bethar" read "Bethar"); the killed 鲵鲤 写ん were left to decay in the open field; and only after the hatred of war had abated was it made possible to give them burial.

Bibliography: Herford, in Monatsschrift, 1896, p. 105; Lebrecht, Die Stadt Bethar, ein 1100-jähriger Mauerbau, in Magazin, ii. 11 et seq.; ibid. in a separate pamphlet (Lebrecht, Bethar, 1896).—S. K.

[In favor of the identification with Bittir, however, it might be mentioned that in 1874 Clement-Gaukama discovered there a Latin inscription mentioning detachments of the fifth (Macedonian) and the tenth (Claudian) legions, the very ones which had been called from the Danube to put down the revolt of Bar Kokba. A Roman garrison was left at Bit- ter just because of its strategic importance. See Clement-Gaukama, in "Académie des Inscriptions, Comptes Rendus," 1894, pp. 149 et seq.; Hanauer, in "Pal. Explor. Fund, Quart. Statements," 1894, p. 149; Buhl, "Geogr. des Alten Palastins," p. 105; Chavel, in "Encyc. Bibl." i. 555—6.1]

Bethel, or De Synagoga (_detach, a. "of the house of God"): An Italian-Jewish family, several members of which are known as liturgical poets and copyists. According to a family tradition, it was one of the four prominent Jewish families deported by Titus to Rome after the destruction of the Temple. The name "Bethel," however, seems to be derived from Casadio (= house of God, "bethel"?), probably their place of origin. Traces of this family are found as early as the twelfth century. By the middle of the fifteenth century the name had almost disappeared, and the family had assumed the name of Anaw, of which family the Bethelides had always been a branch.

The following members are best known to fame:

Ismael ben Moses Bethel: Physician; lived in the middle of the sixteenth century.

Jehiel ben Matithiah Bethel: Physician; lived at Fies in the fourteenth century (compare "Hebr. Bibl.").

Jekuthiel Bethel: Son of the preceding; copyist; lived at Rome at the beginning of the fifteenth century. The library of Parme possesses a "Mahzer" written by him for Netanel ben Abraham (see Steinmeider, "Hebr. Bibl."); iii. 115.]

Bethesda: A town in northern Palestine not mentioned in the Old Testament, but referred to in the Gospels, and by Josephus, Philo, and others. According to Josephus ("Ant."); viii. 2, § 1; 3, § 6; "B. J." ii. 9, § 1; iii. 9, § 7; Philip transformed the village Bethesda—situated on the Jordan where it is divided by the Sea of Galilee—into a large, flourishing city, which he called Julias. The Gospels mention the village Bethesda; Jesus sometimes stayed there; and Philip, Andrew, and Peter came from there (Matt. x. 21; Mark vi. 48; vii. 28, 32; Luke x. 19; John i. 44, xii. 21). It has been falsely
assumed from some of these passages that there was a Bethsaida west of the Jordan. The statement of John (xii. 31) that Bethsaida lay in Galilee is not convincing, as Josephus and others sometimes consider portions of the eastern coast of the lake as belonging to Galilee (compare Buhl, "Geographie des Alten Palastina," p. 262). But one must probably make a distinction between Bethsaida-Julias and the fishing village Bethsaida mentioned in the Gospels. The latter was probably close by the lake, while the city of Philip lay higher up, near the little plain of Betha.

BETHUEL.—Biblical Data: 1. According to Gen. xxvii, 22, a descendant of Arphaxad (compare Gen. xi. 23-26). He was the son of Nahor and Milcah, and father of Laban and Rebekah. Since in Gen. xxv. 20 and xxviii, 5, Bethuel is called "the Syrian [Aramean] of Padan-aram," he must have been, according to this source, a descendant of Abram, the brother of Arphaxad (Gen. x. 22; compare Budde, "Ungeschichte," pp. 421-426). In the story of Rebekah's marriage (Gen. xxiv.) he is only mentioned once, as taking an active part in events (verse 50), "then Laban and Bethuel answered"). Some critics omit his name here, and assume that Bethuel was already dead at that time (Ball, "S. B. O. T." ad loc.; Holzinger, Commentary to Gen. p. 179). Other critics (e.g., Dillmann, to be supposed that throughout Gen. xxiv., the name "Bethuel" is a later addition. Gunkel (Commentary to Gen. pp. 326, 329) finds here two traditions, and supposes the Bethuel of verse 50 to be a younger brother of Laban. Some critics think that Bethuel may have been the name of an Aramean tribe in Mesopotamia. 2. Name of a town in the tribe of Simeon (Josh. xix. 4; 1 Chron. iv. 26), the site of which has not yet been identified.

In Rabbinical Literature: Bethuel, being king of Nahor, exercised the Jos prince suetas in his dominions. The people complained, only on condition that he should use this privilege toward the members of his own family. God, therefore, let him die suddenly when Eliezer wooed Rebekah for Isaac, in order to spare her the dreadful ordeal. This explains why, in the Biblical account of Eliezer's wooing (Gen. xxiv. 50), Bethuel is first mentioned, but afterward only Rebekah's mother and brother are referred to, Bethuel having died during the night (Yalk. i. 169, probably from the lost Midrash Abkir). Another legendary tale that Bethuel intended to kill Eliezer when he saw the treasures which the latter brought with him, and, not being able to carry out his purpose, on account of Eliezer's great strength (see Eliezer, in Rabbinical Literature), he mixed poison with his food. The angel who accompanied Eliezer changed the plates, however, so that Bethuel ate the poisoned portion which he had intended for Eliezer, and died therefrom (Yalk. i. 211; Midrash Aggadah, ed. Buber, Vienna, 1884, i. 58, 59). According to the old Midrash, Bethuel refused to give his daughter in marriage, and for that reason God caused him to die suddenly, while Eliezer was staying in his house (Gen. R. ix. 12).

BETROTHAL (po'TTS in Talmudic Hebrew): The term "betrothal" in Jewish law must not be understood in its modern sense; that is, the agreement of a man and a woman to marry, by which the parties are not, however, definitely bound, but which may be broken or dissolved without formal divorce. Betrothal or engagement such as this is not known either to the Bible or to the Talmud, and only crept among the medieval and modern Jews through the influence of the example of the Occidental nations among whom it is called, without securing a definite status in rabbinical law. Several Biblical passages refer to the negotiations requisite for the arranging of a marriage (Gen. xxiv.; Song of Songs viii. 8; Judges xiv. 2-7); in which were conducted by members of the Bible, of the two families involved, or their deputies, and required usually the consent of the prospective bride (if of age), but when the agreement had been entered into, it was definite and binding upon both groom and bride, who were considered as man and wife in all legal and religious aspects, except that of actual cohabitation. The root בֵּיתֶרמַח ("betrothal"), from which the Talmudic abstract בֶּיתרמַחֶה ("betrothal") is derived, must be taken in this sense; i.e., to contract an actual though incomplete marriage. In two of the
passages in which it occurs the betrothed woman is directly designated as "wife" (II Sam. iii. 14, "my wife whom I have betrothed" ("erasti"), and Deut. xxii. 24, where the betrothed is designated as "the wife of his neighbor"). In strict accordance with this was allowed to pass before the marriage was completed by the formal home-taking ("nissu'im," "birkat"). In case the bride was a widow or the groom a widower, this interval was reduced to thirty days (Ket. v. 3; Shulhan 'Aruk, Eben ha'-Ezer, 56).

Scene at a Betrothal of German Jews, Eighteenth Century. (From Bodenschatz, "Kirchliche Verfassung.")
Betrothal

Customary to perform the entire marriage ceremony, betrothal and home-taking ("eurusin" and "nissuin"), at one time; and an affiancing or betrothal engagement similar to that prevalent among non-Jews was introduced.

Taking. This was not an entire innovation, as its roots already existed in the custom of "shiddukin" or consent to marry, which existed in the days of the Talmud and probably also in the Biblical age. It was considered indispensable by the rabbis that a man should gain the good-will and consent of his prospective bride before entering upon a contract of marriage. Rabb, the Babylonian amora, was accustomed to punish severely any one who married without first having persuaded and gained the consent of his wife (Kid. 11a; Yeb. 25a et al.).

What was in the Talmudic age a mere personal matter became in later times a formal custom, which was celebrated with much pomp. At these occasions it was customary to make out a formal contract to marry and stipulate that a penalty should be imposed upon either party who should fail to fulfill his or her part of it. Such agreements were known as "shiddukin" (consent to marry), and also as "tenua" (conditions), or among German-speaking Jews "kenas-mahl" (penalty-feast), because of these stipulations and penalties. They are still customary in many countries in modified form.

There is now no legal duration of time between betrothal and marriage, the length of the engagement being left entirely to the option of the parties concerned, except that the marriage may not take place in less than seven days after the agreement to marry has been reached (Nid. 66a; Shulhan 'Arukh, Yoreh De'ah, 190).

In Talmudic days, as in modern times, gifts formed an important feature of betrothal and marriage customs. These were of several kinds. The gifts which the groom sent to his bride were called "siblonot" or "sablonot," a term which Benjamin Musafia and Kohut explain as derived from the Greek εὐκολον ("a gift or payment made as a sign or a mark by which to infer something; a token") ("Arukha-Shalem," vol. vi., s.v. "JUOlfoD"). This derivation is corroborated by the fact that the Talmud (Kid. 50b) debates the question whether the sending of siblonot can be considered a proof of marriage or not. Jastrow, however ("Diet." s.v. "ņoņido"), derives the term from "ņoņido" ("to carry"), corresponding to the Biblical "massa" and "masset." It was also customary for the male friends of the groom to send gifts, which sometimes took the form of money donations and were useful in assisting the groom to defray the expenses of the wedding. These presents were termed "shabbisin" (friendship-gifts) from the Aramaic "shabshina" (friend or neighbor),
Betrothal

Bettelheim

supposed by Musafia and Kohut to be derived from the Greek ευνήμοω ("one living in one's tent; messenger; but see Payne-Smith, "Thesaurus," s. v.). Sachs ("Beiträge zur Sprach- und Altertums-Forschung," 1952, pp. 82 et seq.) derives the word from παρακάς, the myrtle-bearing companions of the bridegroom.

Betrothal in its legal sense ("erusin") is performed in the following manner: After the ordinary benediction over wine, the person performing the ceremony continues as follows: "Blessed art Thou, O Lord, our God, King of the universe, who hast sanctified Thy people Israel through Thy commandments and given us commandments concerning forbidden connections, and hast forbidden unto us those who are merely betrothed, and permitted unto us those lawfully married to us through 'canopy' ["huppah"] and 'betrothal' ["kusdonik"]; Blessed art Thou, O Lord, The Legel who sanctifies Thy people Israel through huppah and kidushin," after which the groom hands to the bride a ring or some object of value (not less than a perutah, the smallest current coin), saying, "Be thou betrothed unto me with this ring [or object] in accordance with the laws of Moses and Israel" ("kadosh Mosheh ve-Yisrael").

As stated above, this act of betrothal is at present combined with the rite of home-taking; and after the placing of the ring upon the finger of the bride, the marriage contract (Ketubah) is read, to form an interval between the two acts. The recitation of another benediction over wine and of the customary seven wedding benedictions forms the completion of the wedding ceremony. See WEDDING.

Bibliography: Boppe, Die Jüdische Hochzeit in Sanh., 1906; Calmeyer, Bemerkungen zur Judenbraut, 1855; Schapira, Israel's Laws and Customs, 1908; Horace, "Eichhorn's Geschichte der Juden," 1905, 1867; Mose, Die Judische Hochzeit, 1914; Israel Abrahams, Jewish Life in the Middle Ages, London, 1906; J.D. B., Betrothal Ring with Box Containing Perfumes and opening with a Key. (From the British Museum.)

BETTELHEIM: Name of a Hungarian family. The first bearer of it is said to have lived toward the second half of the eighteenth century, in Pressburg. To account for its origin the following episode is related in the family records:

There was a Jewish merchant in Pressburg, whose modest demeanor gained for him the esteem of his fellow-townsmen. He was popularly called "Emirschsteid" ["bemished"]. He was a woman of surpassing beauty, and many magnates of the country, hearing of her charms, traveled to Pressburg to see her. Count Bethlen was particularly persistent, and, failing to attract her attention, he decided to abduct her. Mounted on a charger, he appeared one day in the open market, where the virtuous Jewess was making purchases, and, in the sight of hundreds of spectators, lifted her on his horse, and, heading of her cries of outrage, was about to ride off with her, when her husband appeared on the scene and, after a fierce personal combat, succeeded in rescuing her.

That a Jew should engage in a hand-to-hand encounter with a nobleman of the rank of Count Bethlen was so unprecedented, and the deed itself was
so daring in view of the social status of the Jews of those times (which remained unchanged until the liberal laws of Emperor Joseph II. were promulgated), that the popularly thereafter styled the hero of the story "Bethlen Jude." This name clung to him until the royal edict, bidding Jews to assume family names, went into force, and then the name was changed to "Bettelheim." Among the family relics preserved by a scion of the house in Freystadl, on the Waga, is an oil painting which depicts the daring rescue of the Jewess from the hands of her abductor. Of the descendants bearing the name of Bettelheim the following are the most prominent:

1. Albert (Aaron) Siegfried Bettelheim: Rabbi and Hebraist; born in Hungary April 4, 1830; died at sea Aug. 21, 1890. At the age of eleven he entered the yeshibah of Pressburg, and afterward studied in the Talmudical schools at Leipzig, Moritz, and Prague; enjoying the tutelage of S. L. Rapoport, from whom, at the age of eighteen, he obtained his rabbinical diploma. Bettelheim officiated for a short time as rabbi and religious teacher at Münchengrätz, and then returned to Prague to enter the university, whence he graduated with the degree of Ph.D.

In 1850, and for several years thereafter, Bettelheim was the Austrian correspondent of a number of London journals, and acted as private tutor ("Hofmeister") to Count Forgacs, then governor of Bohemia, and afterward Hungarian court-chancellor. In the early fifties Bettelheim removed to Temesvár, Hungary, where he was director of the Jewish schools and editor of a political weekly called "Elene" (Forward). In 1856 he became the "official translator of Oriental languages and censor of Hebrew books" at Czernowitz, where, in 1858, he married Henrietta Wein-Censor of Hebrat, the first female Jewish public-Herbrew school teacher in Hungary. In 1860 he became rabbi at Komorn, Hungary, where he was appointed superintendent of all the schools—the first Jew to gain such a distinction. Thence he went to Kaschau, where he officiated as rabbi until 1862. While at Kaschau he edited a Jewish weekly, "Der Jude" (Journal), to combat the views of the Jewish Congress, then holding animated conventions at Budapest. There, too, he edited a political weekly, whose progressive ideas were disapproved by his congregation and held to be prejudicial to Judaism. The fanaticism of his people became so pronounced that, being threatened with excommunication by one of the colleagues of his former domicile in Komorn, he decided to emigrate to America with his family.
In 1867 Bettelheim was elected rabbi of the Crown street congregation (now Beth Israel) of Philadelphia, and became a professor at the Maimonides College. In 1869 he became rabbi of congregation Beth Ahabah, of Richmond, Va., where he established and edited a German weekly, "Der Patriot," afterward changed into a Emigraes daily, with the title "The State Gazette". While in Richmond he entered the Medical College, and was graduated with the degree of M.D. He intended to write a work on Jewish medicine, and has left behind a number of monographs and other documentary material not yet published.

Though assured of a remunerative practice as a physician, Bettelheim, at the solicitation of his congregation and of clergymen of other denominations, whose honored associate he was, did not forsake the pulpit. In 1875 he was elected rabbi of the Oheb Shalom congregation of San Francisco, Cal., where he became chairman of the Society for the Study of Hebrew, composed entirely of Christian clergymen, and director of the Society for the Suppression of Vice. He held other public offices, and delivered the baccalaureate sermon at various high schools and colleges. He occupied the pulpits of the Catholic and Baptist churches in San Francisco, and afterward in Baltimore, where, in 1887, he became rabbi of the First Baltimore Hebrew Congregation, an office he held till his death. In Baltimore he became identified with a number of public institutions and charitable organizations, and instructed some non-Jews in the elements of the Hebrew language.

While on the homeward voyage from a visit to Europe, he died on board ship, and was buried Aug. 21, 1900. Two Catholic priests, whose acquaintance Bettelheim had made on the voyage, read the Jewish burial service and recited the "Kaddish" as the body was lowered into the sea.

Bettelheim's literary activity was of the most varied kind. Besides the items enumerated above, it may be noted that he was the art critic of a prominent San Francisco journal; editor of the "Jewish Times" (now the "Jewish Times and Observer") of San Francisco, from 1880 to 1886; a regular contributor to the "Argonaut" of that city; a frequent contributor to the "Jewish Exponent" of Philadelphia, and the "Menorah Monthly" in New York. His Literary charming ghetto tales and stories of Activity - "Jewish life, two of which - "Yentil the Milk-Carrier" and "The Real-Milha- mah-Rabbi" - were translated into German, Hungarian, and Hebrew. He was at work for over twenty years on a Revised English Bible, about three-fourths of which he had completed in manuscript at the time of his death. Many of his suggestions and scholarly notes are incorporated in the last two volumes of Kohut's "Arach Completeman."

Belotehrn the "Jewish Encyclopedia", 130

2. Anton Bettelheim: Austrian critic and Journalist; born at Vienna Nov. 18, 1831. He studied law, and for some time was engaged in active practice, but abandoned the profession for a literary career. Although he had received his degree of "doctor of law," he attended the lectures of G. von Bremzen and M. Bernays at Munich on literary subjects. Fired by the eloquence and enthusiasm of the latter, he undertook the study of Jewish life and writings, and, to this end, resolved to make original investigations in the libraries of London, Paris, The Hague, Carlsruhe, and Spain. After an extended tour through Germany, France, England, and Spain, Bettelheim became, in 1880, the feuilleton editor of the Vienna "Presse." He retained this position until 1884, when he became editor of the "Deutsche Wochenschrift." In 1886 he joined the editorial staff of the "Deutsche Zeitung," which position he resigned shortly after to publish the "Biographischen Blätter," subsequently issued as "Biographisches Jahrbuch und Deutscher Nokolog.

Bettelheim's works are: "Beaumarchais," a biography, 1886; a translation of Littre's "Wie Ich Mein Wörterbuch der Französischen Sprache zu Stande Brachte Habe," 1887; "Volksleiter und Lokalbühne," 1887; "Ludwig Anzengruber, der Mann; Sein Werk, Seine Weltanschauung," 1901 (2d ed. 1908); "Die Zukunft Unseres Volkstheaters," 1892; "Deutsche und Franzosen," 1893; and "Acta Dramatica Aufsätze," 1899.

Bettelheim edited "Führende Geister." 1900-97, and was also one of the editors of Anzengruber's complete works, published by Cotta, 1900.

Bibliography: Kühn, Deutscher Literatur-Kalender, 1896, pp. 46, 49; Das Große Wien, 1885, p. 16.

E. MS.

3. Caroline von Gomperz-Bettelheim: Court singer and member of the Royal Opera, Vienna; born June 1, 1845, at Pesth. She studied pianoforte with Karl Goldmark, and singing with Laufer. At the age of fourteen she made her début as a pianist, and two years later appeared for the first time at opera at Vienna. She eventually obtained a permanent engagement at the Royal Opera in that city. She has occasionally starred in her favorite roles in other cities of Germany as well as London. She is the wife of Julius Ritter von Gomperz, president of the Austrian chamber of commerce and member of the Upper House.

J. So.

4. Felix Albert Bettelheim: Physician and surgeon of Panama; born in Freystadtel, on the Waag, Hungary, Sept. 2, 1861; died in Baltimore, Md., April 4, 1890. He was the son of the rabbi Aaron Siegfried BETTELHEIM, and emigrated to the United States in the sixties. In his seventeenth year he graduated from the University of California with high honors, and three years later from the Medical College in San Francisco. From 1890 to 1891 he was resident physician of the San Quentin state prison; from 1891 to 1893, ship's surgeon of the Pacific Mail steamship "Colima"; 1893-96, surgeon-general of the Panama Railroad and Canal Commission; 1896-99, president of the Panama Canal Company; 1899, president of the Pan American Sanitary Congress. He published a number of medical and physiological treatises.
Company. Through his efforts the first hospital in Panama was built; and he became one of its staff of physicians. He held several high offices and received a number of medals and testimonials from the government in recognition of his services.

Bettelheim was the discoverer of a new germ peculiar to tropical countries, an account of which is given in medical records. In 1899 he studied clinical methods in the great European cities. On his return to America he died from a tropical fever. Following a complaint which was held by American authorities to be unique and was described by Professor Oser, of Johns Hopkins University, in a London medical journal. He was a frequent contributor to the "Lancet," and other periodicals, and left a posthumous work, "On the Contagious Diseases of Tropical Countries," still unpublished. A text-book by Dr. Thorington of Philadelphia, on the diseases of the eye, is dedicated to Bettelheim's memory.

Bibliography: The periodical Jewish press of April and May, 1890; Baltimore American, April 5 and 7, 1890; San Francisco Examiner, April 8, 1890.

6. Karl Bettelheim: Austrian physician; born at Presburg, Hungary, Sept. 28, 1840; died July 27, 1895. He received his medical education at the University of Vienna, where he studied under Hyrtl, Brücker, Rokitansky, and Skoda. In 1885, two years after obtaining his degree, he was appointed assistant to Oppolzer, and served in that capacity until 1878. Three years later he became docent of medicine (Janus Medicus) at the University of Vienna. From 1879 to 1878 he was editor of the "Mittlerrische Chirurgische Rundschau," and for several years chief of the department of internal diseases at the Polyclinics, and physician-in-chief of the Rudolfsteinas at Unterdobling, near Vienna.

The scientific investigations of Bettelheim are chiefly on the pathology of the heart and blood-vessels. His experimental researches on mitral insufficiency and on the mechanism of the heart following compression of the coronary arteries are considered of great value.


Bibliography: L. Eiselberg, Das geistige Wien, 1898; Hirsch, Biographisches Lexikon, t. 460; Rena, Biographisches Lexikon, p. 192.

7. Leopold (Meyer Lev) Bettelheim: Hungarian physician; born Feb. 20, 1777; died April 9, 1838. He not only eminently in his profession, but was considered a Hebraist of some importance. He lived in Prystátedl, on the Waag, and there held the responsible of physician-in-ordinary to Count Joseph Erdőy, the imperial court chancellor of Hungary, in whose private residence are still preserved the surgical instruments used by Bettelheim in saving the lives of the count and his family, together with documents recording some remarkable cases affected by him.

In 1830 Bettelheim was the recipient of a gold medal of honor from the emperor Francis I, for distinguished services to the royal family and to the nobility.

8. Samuel (Shemuel Zebi) Bettelheim: Son of Leopold (No. 7): physician, merchant, and political leader during the troublous years preceding the Revolution of 1848. He was also an eminent Hebraist. His wife, Sivas, was a woman of unusual scholarly attainments, and an earnest student of the Bible and its commentaries. She was an excellent Talmudist and wrote a number of dissertations on learned rabbinical questions. The famous reformer Hozna, an evangelical pastor and organizer of the violent Slavonic movement in northern Hungary in 1848, was her instructor in classical and modern literature.

Bibliography: Graff Erdey, Josef Erdey-Hozna (written for private circulation only), pp. 48-56; Posner, Erdey-Hozna, 1868, p. 51; a transcript from old family records supplied for this biography by Dr. Joseph Bettelheim in Budapest.
BETTING: The mutual agreement of two parties to gain and lose upon a certain contingency. It seems to have been unknown in Biblical times. There is no mention of it in the Scriptures, unless an allusion to this kind of easy gain is intended in such proverbs as the following:

"He that trusts his land shall have plenty of bread, but he that follows after vain things (A.V. "gain persons") is void of understanding" (Prov. xii. 11). "Wealth gotten by vanity shall be diminished, but he that gathers by labor shall increase" (Prov. x. 5; A.V. "hoardeth treasure to his own hurt shall not be enriched"").

Both agree that betting disqualifies a person from contributing by his work his share to the welfare of mankind "["eno'osek bi-kubia""] or playing at dice. Hama declares a betting man guilty of robbery, because "playing at dice." (see Asmakha). Rab Sheshet denies that the rule of asmakha applies to the case of mezahebekubia, or playing at dice. The Tosafot, in discussing this subject, come to the conclusion that when a certain sum of money is laid on the table with the understanding that the winner shall take it, the transaction is legally valid; but that games which are played on credit are asmakha, and the stake is not recoverable by law.

Maimonides, in his commentary on the Mishnah, speaks of the immorality of the above-named games as follows: "He who indulges in this game spends his time in things which do not contribute to the well-being of his fellow man; and it is one of the principles of our religion that man ought to occupy himself in this world either with the study of the Torah, in order to perfect his soul in the wisdom of the Torah, or in some useful work or handicraft or trade; but so that he finds some time for the study of the Law." In the same sense he speaks, in his Yad ha-Ha'nakah, Gerim we-Abudah, vi. 11: "Our sages declare many things as forbidden because they involve robbery; viz., playing at dice, and the like, and even where the term 'robbery' does not apply, it is forbidden as a success occupation" ("onek bi-diburdin be'edim"). There are some authorities who consider a game at dice less serious, and allow it as harmless (compare Shulhan 'Aruk, Hoshen Mishpat, 207, 13, note).

BIBLIOGRAPHY: Besides the authorities quoted in the article, Maimonides, Yad ha-Ha'nakah, Ehit ha-Abudah, vi. 4; Shulhan 'Arukh, Hoshen Mishpat, ii. 31. Plojde A. Yisger, s.v. "Makada, "M. F.

BETURIA, PAULINA: A Roman proselyte to Judaism about the year 50, known under the name "Sarah," who, according to her Latin epitaph, was eighty-six years and six months old at the time of her death. For sixteen years she was a Jewess, a native of the Beturium, that became a proselyte and induced her slaves to become proselytes. (Mek., Bo, 15; R. H. 17b; Yeb. 40a; Gerim ii. 4), is perhaps identical with Bereishah.

BIBLIOGRAPHY: Gesch. der Juden, 30 ed., i. 100; Voigt, Geschichte der Juden in Rom, i. 179. N. K.

BEUGNOT, AUGUSTE ARTHUR, COUNT: French statesman and scholar; born at Bar-sur- Doubs, March 1797; died at Paris March 15, 1865. Originally he adopted the profession of advocate, but soon abandoned it in order to devote himself entirely to the study of history, and especially the history of the Crusades. He was scarcely thirty-five.
years old when he was elected member of the Académie des Inscriptions et Belles-Lettres.

Among many valuable works he wrote, "Les Juifs d'Occident, ou Recherches sur l'État Civil, le Commerce, et la Littérature des Juifs en France, en Espagne, et en Italie Pendant la Durée du Moyen-Age," Paris, 1844. This essay is not free from errors such as are common to those that obtain their information from secondary sources. In the preface, in which he passes in review the period of the struggles of the Jews with the Roman emperors, Beugnot brings scant knowledge of ancient Jewish history. Thus he asserts, contrary to the most authentic documents, that Julian the Apostate never granted to the Jews permission for the rebuilding of the Temple. Nevertheless, the work contains much information on the history of the Jews of France, Spain, and Italy, which has proved valuable to later historians. The author, who was a Catholic, does not attempt to extenuate the horrors of the persecution of the Jews in the Middle Ages.

**Bibliography:** H. Wallon, *Eloges Académiques*, Paris, 1882, i. 1-58; *Correspondant*, April, 1865; *La Grande Encyclopédie*, s. v. I. Br.

**BEUTHEN:** City of Prussian Silesia. No precise information is forthcoming as to when Jews first settled in the city. The mention of Beuthen in the *Mainzer Memorbuch* (year 1231) is uncertain; but it is known that Jews lived there as early as 1421. The first documentary evidence relating to the Jews of Beuthen dates from the year 1612. In 1617 there was one Jew there, Mauth Arendtor by name; and in 1620 two more Jews were admitted to residence. In 1640 a Jew named Kretscham received from Count Gabriel Hentzel the privilege of establishing an inn, and in 1653 another received the right to sell liquors. In 1656 a court Jew resided here; and in the following year an investigation as to the number of Jews was made for the purpose of increasing the taxes. The response of Menahem Krochmal in 1657 mentions the rabbinate of Beuthen. The Jews were often ill-treated and sought protection from the count, who, in 1638, wrote in their behalf to the city authorities.

In 1671 there were only four families in Beuthen; in 1715 there were only four families in Beuthen; in 1728 the Jews received a plot for a cemetery, the oldest tombstone still in existence dating from the year 1748. The number of families had in 1728 increased to twenty-three; and in the same year the first prayer-meetings were held in the house of the Boehn family. These were followed by the first synagogue in 1809; the second being inaugurated in 1899, when also the first reader and shohet were appointed.

In 1808 a Jew had been elected member of the common council. The community, which in 1811 consisted of 255 persons, had increased in 1835 to 1,110, in 1855 to 2,200, and in 1901 to 3,026 persons. The first rabbi, Moses Israel Freund, officiated from 1793 to 1813; the second, Mendel Cohen, until 1829; the third, Israel Deutsch, author of several writings, until 1853; the fourth, Jacob Ezekiel Levy, until 1864; while the fifth, Ferdinand Rosenthal, served from 1867 to 1887, being succeeded in 1889 by M. Kopfstein.

**Bibliography:** Kopfstein, *Gesetz der Synagogengemeinde in Beuthen*, Beuthen, 1891; *Martyrologium des Nürnberg Memorbuches*, p. 262; *Essai, Gesch. der Juden in Deutschland*, i. 27.

**BEVIS MARKS GAZETTE.** See Periodicals.

**BEVIS MARKS SYNAGOGUE (known officially as the Synagogue Saar ha-Samayim):** The oldest Jewish house of worship in London; established by the Sephardic Jews in 1698, when Rabbi David Nieto took spiritual charge of the congregation. At that time the worshipers met in a small synagogue in Cree Church Lane, but the considerable influx of Jews made it necessary to obtain other and commodious quarters. Accordingly a committee was appointed, consisting of Antonio Gomes Sores, Monseiah Mendes, Alfonso Rodrigues, Manuel Nunez Miruela, Andrea Lopez, and Fontanes Rodriguez. It investigated matters for nearly a year, and on Feb. 12, 1699, signed a contract with Joseph Avis, a Quaker, for the construction of a building to cost £2,750 (818,385). On June 24 of the same year, the committee leased from Lady Ann Pointz (alias Littleton) and Sir Thomas Pointz (alias Littleton) a tract of land at Plough Yard, in Bevis Marks, for sixty-one years, with the option of renewal for another thirty-eight years, at £120 a year.

Avis began building at once, incorporating in the roof a beam from a royal ship presented by Queen...
BEZAH ("Egg"): Name of a Talmudic treatise of Seder Mo'ed, the second of the six "sedarim" or orders of the Talmud. Its place in the Seder is not fixed. In the Babylonian Talmud it occupies the fourth place and follows immediately after Pesahim. This arrangement coincides with that of the Pentateuch, where the law concerning the holy days is directly connected with the description of Passover (Ex. xii. 16).

In the Mishna and Talmud Yerushalmi another method is followed, and the treatise occupies the seventh and the eighth place respectively. The name "Bezah" has its origin in the fact that the treatise begins with this word; a solitary instance name "Bezah" has its origin in the fact that the word "bezah" is directly connected with the description of Passover (Ex. xii. 16).

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The Mishnah and Talmud Yerushalmi both agree in the fact that the treatise begins with this word; a solitary instance name "Bezah" has its origin in the fact that the word "bezah" is directly connected with the description of Passover (Ex. xii. 16).
into one. The treatise occupies the place between Sukkah and Rosh ha Shannah, as in the Mishnah. The Gemara, both Palestinian and Babylonian, discusses the laws contained in the Mishnah with a few short digressions, such as in Bab. 48c. Remarks on Yom-Tov Sheni, or the second days of festivals; (3b) Rabbah Eleazar’s discourse to those who left before his lecture was concluded; (3a) how Shammuel and Hillel, each in his own way, showed their gratitude to God for the enjoyment of good food; (23b) on good manners in taking food; and others.

Of special commentaries on the treatise of Bezah the following two are noteworthy: “Shitphah Me-kibbezet” by Rabbi Bezalel Ashkenazi, and the commentary of Rabbi Menahem Meiri.

In Rabbinical Literature: The rabbinical scholars show their wisdom in understanding the statements of Bezah and its connection with the original traditions. The statement, “I have filled the place for God, who is so exalted in time and space” (Ex. xxxi.3), is explained by Rabbi Bezalel by saying that, true to his name, he must have dwelt “in the very shadow of God” (Hebr. "bezel El").

Bezalel was a family, 394 of whose members returned with Zerubbabel (Ezra ii.17, and the parallel account, Neh. vii.28). The name also occurs in the list of those who signed the covenant with Nehemiah, and may there be identified with the leader of the clan (Neh. x.19); who in I Esdr. v.16 is called Bassai. It is interesting to note that the name “Bezi”, occurs on a clay tablet found at Nippur in Babylonia, Letter of Ashurbanipal, King of Assyria, 681 A. D., “Mishkor in Bab, Mesopotamia, on Bezah, Bas, et, 1881: Assurkubba, Bassai, Mesopotamia, World war on Bezah, Bas, et, 1911: Mahennes, Bassai, Torah, II: Zemaniti, Basset, Yom Tub, Ish: Zimmi, Akin, Orth Bogum, Shefrin, J. 98. M. P.

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BEZALEL (A.V., Bezaleel).—Biblical Data:

In Ex. xxxi.1-6, the chief architect of the Tabernacle, the holy Ark, and the sacred utensils. It is to be noted, however, that Moses mentioned these in somewhat inverted order, putting the Tabernacle last (compare Ex. xxv.10, xxvi.1 of seq., with Ex. xxxi.1-6). Bezalel sagely suggested to him that men usually build the house first and afterward provide the furnishings; but that, inasmuch as Moses had ordered the Tabernacle to be built last, there was probably some mistake and God’s command must have run differently. Moses was so pleased with this acuteness that he complimented Bezalel by saying that, true to his name, he must have dwelt “in the very shadow of God” (Hebr., “bezel El”). Compare also Palin, “Leg. Alleg.” iii. 31.

Bezalel possessed such great wisdom that he could combine those letters of the alphabet with which heaven and earth were created; this being the meaning of the statement (Ex. xxxi.3): “I have filled the place for God, who is so exalted in time and space” (Ex. xxxi.3), whereupon Moses expressed his admiration for the quick wisdom of Bezalel, saying again that he must have been “in the shadow of God” (Hebr., “bezel El”) when the heavenly models were shown him (Num. R. xv.10; compare Ex. R. i.2; Ber. iv. c.). Bezalel is said to have been only thirteen years of age when he accomplished his great work (Sanh. 69b); he owed his wisdom to the merits of pious parents; his grand-father being Hur and his grandmother Miriam, he was thus a great-nephew of Moses (Ex. R. xviii.3, 4). Compare Ark in Rabbinical Literature, Ez. i.

BEZALEL: Palestinian amon of the fourth century, who is known in Midrashic literature only as the author of haggadistic sentences. Two of these have been handed down by Berekiah, the well-known haggadist and transmitter of haggadistic traditions.

In Pesik. xxi.146a (where the name is corrupted, but easily recognizable) Bezael interprets the peculiar form “sheloshotenu” (Peh. xx.3) by saying, “The windows of the Temple were ‘kohot’ (klali) they were opaque, narrow within, and widening toward the exterior, in order to send light forth to the world.” The second saying reported by Berekiah in the name of Bezael is a similar referring to Ex. xxv. 40 (Oseh. R. ii.11; in Pesik. i, 4b, and in other parallel passages the name is miswritten or has dropped out). A third sentence contains an allegorical explanation of Hosen i. 7 (A. V. 5).

“Her ‘mother’ is the Torah, which, like a harlot, becomes an object of contempt among the ignominate, when those who are engaged in its study make the Law contemptible by their conduct.” Bezael gave this explanation in answer to a question which the above-mentioned Berekiah asked him (Ruth R. i [paragraph 1], where the name of Berekiah has been omitted by mistake).

Bibliography: Bacher, Ag. Pal. Amer. iii. 493.
**REZALEL B. JOSEPH (YOSIEL):** Russian Talmudist and rabbi at Orto, government of Grodno, at the beginning of the nineteenth century. He is the author of a collection of responsa, which he published in 1807 at Byelorostok.

**Bibliography:** Benjacob, Ogar ha-Sefarim, p. 38; Zedner, Cat. Hebr. Books Britiséns Museum, p. 58.

1. J. Ben.

**REZALEL B. JUDAH HA-LEVY OF ZOLCIEV:** Polish Talmudist of the second half of the eighteenth century. He wrote a commentary to the Talmud (Frankfort-on-the-Oder, 1781), entitled “Rezalel.”

**Bibliography:** Zedner, Cat. Hebr. Books British Museum, p. 66; Nejach, Ogar ha-Sefarim, p. 86.

1. I. Ben.

**REZALEL B. MOSES HA-KOHEN:** Talmudist; born at Wilna, Russia, Jan. 14, 1839, where he died April 13, 1878. He was a competent Talmudist at the age of eighteen, and felt himself qualified to criticize the “Mishkenot Ya’akov” of Jacob b. Aaron of Karlin, one of the chief Talmudists of the time, in a letter addressed to him. In 1849 Bezalel became ecclesiastical assistant in Wilna, and held the position until his death. Although the title was a subordinate one, Bezalel was in reality—at least from 1860 to 1878—the spiritual head of the large community at Wilna. Moreover, he not only cared for this community, but answered religious questions directed to him from far and near. Consequently many of Bezalel’s answers to the questions, which were theoretical as well as practical in their bearing, are to be found in the responsive literature of the time. Equally numerous were Bezalel’s contributions to the works of others, especially those printed in Wilna. His independent work, longer than the others, is “Rezalel Biskurim” (Firstlings), Wilna, 1869, responsa and treatises on Talmudic topics. The Roman edition of the Talmud contains marginal glosses on many of Bezalel’s treatises.

Bezalel differed from his more narrow-minded colleagues in showing an inclination for secular sciences. He had, also, a fine historical and critical feeling for rabbinical literature, and some of his historical and critical notes possess considerable value. His wide reading in modern Talmudic literature is remarkable, even if conditions in Russia be taken into account, religious study there being limited almost entirely to the Talmud. Bezalel’s extraordinary modesty and active goodness are still frequently praised.

**Bibliography:** Frank, Kneset Yisrael, p. 396.

1. L. G.

**REZALEL BEN SOLOMON OF KOBYN:** Preacher at Stutsk, government of Minsk, Russia; later at Boskowitz, Moravia; died before 1650. He was the author of the following works: (1) “Amen-Deal Shabbat” (Her Columns Are Seven), containing homilies on the Bible; divided into seven parts, each of which bears the title of a Biblical expression connected with the name of Abraham, Isaac, Jacob, Moses, Aaron, David, or Solomon (Lublin, 1666). This work was published, by the order of the Council of the Four Lands and of the Lithuanian Rabbinical Assembly, held at Lublin in 1666. (2) “Korban Shabbat” (Sacrifice of Sabbath), on some ritual laws and religious customs concerning Sab-

bath; divided into thirty-nine chapters (Dyrcenfort, 1691). (3) “Polch ha-Rimmon” (The Piece of the Pomegranate), containing twenty explanations of the forty-nine which had been written by Bezalel on a difficult Midrashic passage (Amsterdam, 1659). (4) “Halakelet ha-Sharon” (Rose of Sharon), commentary on Psalms cxix., mentioned in the introduction to the preceding work. (5) “Zayit ha-Ramaa” (Green Olive-Tree), homilies on the Psalter. (6) “Emek ha-Baka” (Yale of Tears), commentary on Lamentations. The last two works are still extant in manuscript.


1. L. Ben.

**BEZER:** 1. The scene of battle between the tribes of Judah and Simon, and the Canaanites and Perizzites (Judg. i. 4-6). 2. Place where Saul collected his forces for the fight against the Ammonites (1 Sam. xi. 8). Identified with the modern Khirbet Itzig, 14 miles southwest of Belsan (Moore, commentary to Judges i. 5).

1. J. Ben.

**BEZER:** A city of refuge in the territory of Reuben (Deut. iv. 45, Josh. xx. 8). It was also one of the cities allotted the Levites by the tribe of Reuben (Josh. xxiii. 36, Septuagint; 1 Chron. vi. 63 [A. V., 76]). In the Mosha inscription it is a Moabite city, probably the same as the Bezer of Moab mentioned in Jer. xlvi. 24. Bezer has not yet been identified with any of the cities whose ruins are found in the plateau of Moab. It must be distinguished from Bezon or Bezebek.

1. F. Br.

**BEZERCHA:** According to Josephus, the name of a hill south of the Temple-mound, and separated from the latter by a valley. After the erection of the third wall it became part of the city of Jerusalem. Josephus (“B. J.” ii. 15, § 5; ii. 19, § 4; v. 4, § 2; v. 5, § 8) gives the meaning of the name as “New City,” according to which “Bethzatha” is a strange transcription of מַעַן הַבָּצָרִים. A more correct rendering is “house of olives” ( Kbז תָּרָם). It is not certain whether this place is identical with “Betzetha” in 1 Mace. vii. 19, where Bacchides pitched his tent after leaving Jerusalem. In “Ant.” ii. 10, § 2 it is called Bezech (variant Bezech), and is referred to as a village.

1. F. Br.

**BÉZIERS (formerly Bediers, Beders, Besers, and Bessares):** Hebr., בֶּזְיֵרְס, בֵּזְוַרְס, בֵּזְעַרְס, Heb., בֵּזְעַרְס: Town of Fraine in the department of Hérault. The date of the settlement of the Jews in Béziers is lost in antiquity. Two letters of Sidonius Apollinaris and the canons of the council held at Agde in 506 establish the existence at that time of numerous and prosperous Jewish communities in the province of Langue- doc (Valmée, i. 248; Sidonius Apollinaris, ii. epistle 4; iv. epistle 5). The Mention. Jews of Béziers did not escape the fate of the other Jewish communities in this province, which had to endure the most violent persecutions during the reign of the Visigoths. After
the defeat of the Saracens by Charles Martel in 722, the condition of the Jews of Beziers, as that of those of other towns, became more favorable; and this state lasted during the reign of the Capetians.

In the eleventh century the Jews of Beziers were affected by the persecutions that broke out in western France.

But the Jews of Beziers were fortunate in comparison with those of other towns. The viscounts clered the most kindly feelings for them, and the greater part of the Christian inhabitants, being Albigenses, lived on friendly terms with the Jews, their Jewish fellow-citizens. Even the restrictions gradually disappeared and were transformed into taxes imposed for the benefit of the princes or of the bishops, which they had to pay in addition to the poll-tax common to all the inhabitants. Thus, through the intervention of the viscount Raymond Trencavel, the bishop Guillaume abolished, in 1140, the custom of throwing stones at the Jews during Holy Week, and substituted a yearly payment of two hundred melgories and a yearly tax of four livres of the same coinage. The good will of the viscounts of Beziers displayed itself far beyond mere toleration; they even entrusted the Jews with important public offices.

The Jews, on their side, were attached by bonds of gratitude to the viscounts and did not participate in the plot which, in 1167, brought about the assassination of Raymond Trencavel. They were therefore excluded from the massacre of the inhabitants that Roger II., with the help of his Aragonian allies, perpetrated in order to avenge this crime.

Roger II. gave the Jews numerous tokens of his confidence and favor. He took the notables of the town, and translated from Arabic many philosophical works. The Talmudist Meshullam ben Moses, the author of "Sefer ha-Shelamah" (Book of Complement), lived in Beziers in the first half of the thirteenth century. In a responsa drawn up at Beziers, Solomon ben Hayyim and Isaac ben Judah, to the latter of whom he gives the title "Prince," Benjamin of Tudela, who visited Beziers in 1165, praises the scholars Solomon Halevi and Joseph Nathan. The Talmudist Meshullam ben Moses, the author of "Sefer ha-Shelamah," (Book of Complement), lived in Beziers in the first half of the thirteenth century. In a responsa drawn up at Beziers, Solomon ben Hayyim and Joseph ben Judah, to the latter of whom he gives the title "Prince," Benjamin of Tudela, who visited Beziers in 1165, praises the scholars Solomon Halevi and Joseph Nathan.

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In the thirteenth century, the Jews of Beziers darkened in the thirteenth century. In the bloody crusade that the popes undertook against the Albigenses, the Jews had their share of Thirteenth suffering. The ambitious Count Simon de Montfort marched against Raymond Roger, who was doubly hated by the pope for his secret friendship with the Albigenses and his protection of the Jews. On July 22, 1209, Beziers was stormed and the inhabitants massacred. Two hundred Jews lost their lives in this massacre, and a large number were driven into captivity. In consequence of the victory over Raymond Roger, the Church acquired a supremacy which it often used to molest the Jews. The council of Avignon (1299) and the Lateran council (1215) had prescribed various restrictions upon the Jews; and the council held at Beziers in 1256 prohibited them from practising medicine. But these restrictive measures were not always carried out, and the Jews of Beziers could evade them more easily than those of other towns, since the Christian inhabitants of Beziers were more accustomed to tolerance; but as that evasion required heavy pecuniary sacrifices, this formerly flourishing community became gradually impoverished, and Philip le Bel in banishing them, Sept., 1366, in order to get hold of their property, must have been disappointed.

Beziers was a focus of Jewish learning. Abraham Ibn Ezra visited it, and about 1155 wrote there on his work, "Sefer ha-Shem" (Book of the Name), in which he mentions the Jewish scholars. Names of the scholars Abraham ben Hayyim and Isaac ben Judah, to the latter of whom he gives the title "Prince." Benjamin of Tudela, who visited Beziers in 1165, praises the scholars Solomon Halevi and Joseph Nathan. The Talmudist Meshullam ben Moses, the author of "Sefer ha-Shelamah," (Book of Complement), lived in Beziers in the first half of the thirteenth century. In a responsa drawn up at Beziers, Solomon ben Hayyim and Joseph ben Judah, to the latter of whom he gives the title "Prince," Benjamin of Tudela, who visited Beziers in 1165, praises the scholars Solomon Halevi and Joseph Nathan.

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Biala, Aloys : Austrian physician and medical writer; born in Lettowitz, Moravia, Austria, May 1, 1859. He was educated at the gymnasium at Brünn and at the University of Vienna. After graduating as M.D. in 1878, he established himself in Vienna, where he was appointed a member of the board of health. In 1883 he became privat-docent of medicine (Lehre Medizin) at the university in that city. Biala has occupied the position of secretary to the society of physicians of Lower Austria.


F. T. H.

Biala, Rudolf : Violinist, conductor, composer, and manager; born at Habelschwerdt, Silesia, Aug. 30, 1854; died at New York Nov. 13, 1881. He began his career as a violinist in an orchestra at Breisach, and then made a tour of Australia and Africa with his brother Karl, a pianist of distinction. On his return to Germany, Biala settled in Berlin, where he successively became orchestral director at Kroll's Theater, the Wallner Theater (1884), where many of his operettas, etc., were given; of Kroll's Opera House, where, for several years, the most distinguished artists of Europe sang under his management. Later, Biala was a concert agent in New York. Biala was a prolific composer of operettas, farces, orchestral pieces, and dances; and several of his compositions enjoyed considerable popularity.

Bibliography: Baker, Biographical Dict. of Musicians, etc., Adams, Berlin, Berthold's Medizinal- und Physikalisches Lexicon, etc., 1836.

J. So.

Biala. See Rusca.

Biala, Zeev Hirsch Ben Naphtali Herz (called Haritz, "the koren"); Rabbi and Talmudist; born about 1670 at Lemberg, Galicia; died Sept. 25, 1748, at Halberstadt, Prussia. He conducted a Talmudic high school in his native city until 1718, when he received a call as chief rabbi to the rich community at Halberstadt. His humanity, gentleness, and unselfishness won him the love and admiration of the people as well as of his colleagues; and he became known as a Talmudic authority throughout Germany. Biala was particularly fond of teaching; and when he left Lemberg to go to Halberstadt eighteen of his pupils went with him. His attitude toward them was that of a brother; and he possessed a certain tolerance for the secular sciences, the study of which was then beginning to make headway among the young Jews of Germany. Among his numerous pupils were Elhana Ashkenazi, Lazar Brichta, and Meir Borbi. Biala was restrained by modesty from publishing any works; but he left several manuscripts, which are in the possession of some private owners in Halberstadt; and some of his approbations appeared in the works of his pupils and colleagues. Both in his writings and orally he denounced the prevalent exaggeration of the pilpulistic method; as, for instance, in his approbation to Jehiel Michael's "Nozzer ha-Kodesh." In general he seems to have followed the logical method, and to have preferred the simple interpretation of the Talmud (see his responsa in Samuel ben Elkanah's "Mekor Shemuel," No. 5).

His sons were: Solomon Dob Beresh, rabbi at Glogau; Nachman Hertz, rabbi at Dubno; Abraham, rabbi at Rostov; Samuel, assistant rabbi at Halberstadt; and Simpah, rabbi at Dessau.

Bibliography: Jewish Tribes, Gesch. der jüdischen Gemeinde Halberstadt, pp. 54, 56; Halberstadt, 1896; Walden, Jüdische Biographien, i. 31; Breslau der Versammlung der Juden, 3, no. 271.

J. So.


J. So.

Bialystok, Lithuania. See Briveza.

Bibago, Abraham ben Shem-Tob (Bibas and Bibas-Vivas are corruptions of the name): Spanish religious philosopher and preacher; born at Saragossa; resided in 1446 at Husan, and was still living in 1459. At the court of John II of Aragon, he was, as he himself relates, engaged in controversy when only a young man with "a renowned Christian name" on the dogma of the Trinity. Like Joseph ben Shem-Tob, his elder countryman, he was familiar not merely with the entire Arabo-Jewish philosophy, but also with Christian theology as presented in Latin. He studied the latter so as to be able to defend the Jewish faith in a scholarly manner. Bibago was not a mere preacher who wrote philosophical homilies, as Gritz says ("Gesch. der Juden," viii. 227), nor an opponent of philosophy, as Reman represents him...
to be in his "Avernes et l'Averroisins" (3d ed., p. 193), but a rational believer consenting in unchanging language those dogs that "cling only to the shell but reject the kernel, and pose as pious while viliifying a thinker such as Maimonides.

The writings of Bibago include: (1) "Derek Emunah" (The Path of Faith), his chief work, written toward the close of his life, and printed at Constantinople in 1321. Like all his writings, it has, according to Steinschneider, not received the full recognition it deserves. It is, as the title suggests, a presentation and, at the same time, a defense of the Jewish religion as leading man to the highest knowledge of Judaism. God and to eternal happiness. It is divided into three treatises, which are subdivided into divisions or parts (called "gates") and chapters. The first treatise deals with: (gate 1) the doings of God; (gate 2) His knowledge; and (gate 3) His providence. The second treatise deals with: (gate 1) the intellect; (gate 2) its nature and object; (gate 3) man's highest object; (gate 4) the blending of faith and knowledge—which topic is but slightly touched; (gate 5) the problem of matter and sin; (gate 6) the question whether Moses shined; and (gate 7) the true faith. The third treatise deals with: (gate 1) the fundamentals of faith; (gate 2) miracles; (gate 3) creation of the world; (gate 4) ethics; and (gate 5) the special articles of faith. In the fifth part he warmly defends the creed of Maimonides against his antagonists; and his arguments were subsequently literally reproduced by Abravanel in his "Rosh Amanah." In this work, in which many Biblical and rabbinical passages are explained, he takes cognizance of Christian and Hellenic philosophy. He quotes Greek philosophers like Plato, Aristotle, and Pythagoras; also Erasistratus and Ptolemy, Galen and Theophrastus, as well as Arabic thinkers like Averroes, Avicenna, Alfarabi, and Gazzali, and even the fable book "Khitir wa Dimna." Of Christian writers he quotes Eusebius; and of Jewish writers often not only Maimonides, Nahmanides, and other philosophers, but also cabalistic works like the "Bahir," the "Zohar," "Sefer Yetzirah," and the "Hoklat." He induces a saying of a sage that "Reason and Religion are the world's two luminaries"; and he strongly opposes prayers "addressed to angels or to the departed, a practice customary among the Christians." Isaac Aruna, Bibago's contemporary, used the book freely. Joseph Solomon del Medigo, the well-known physician and writer, speaks with warm praise of the work, though he complains that the Cabala had crept into it. But the fact must be taken into consideration that, as Steinachender says, "the cabalists at the close of the thirteenth century had made philosophy the handmaid of the Cabala, and this caused the philosophers on their part to take into consideration the writings and the ideas of the Cabala that had grown to prominence." It is true that Jacob ben Haki, in his "En Ya'akov" at the close of Berakot, enunciates Bibago for putting constructions upon the Biblical texts that they could not bear; nevertheless he praises "the beauty of these interpretations, which instigate themselves into our hearts."

(3) "En Hayyim" (Tree of Life) deals with creation, and has for its object the refutation of the arguments advanced by Aristotle, Averroes, and others in favor of the eternity of the world. The author quotes this treatise three times in the "Derek Emunah" and gives a fair insight into it. (4) A homily on Gen. x. 28, "Zeh Yemashenam," published at Salamin in 1322, treats also of creation and the Sabbath; but is not, as is stated by Michael (Or ha-Hayyim), part of "En Hayyim." (5) From quotations in the "Derek Emunah" it appears that Bibago wrote a work under the title of "Mahaazeh Shadiha," treating of the belief in resurrection. (5) A work on miracles as means of communion with God. (6) A refutation of the objections raised by Nahmanides against Maimonides. (7) "Ma'am al Ribbu ha-Zeraa," a treatise on "The Plurality of Forms. Particularly in Man," Paris manuscript 1004, though without his name. (8) Two philosophical letters to Moses Aroudi. (9) A compendium of the treatises after Galen; besides a number of philosophical works in the form of commentaries to Averroes. (10) A commentary on Averroes' work on logic, "Demonstration," written at Huesca in 1448, exists in manuscript, Vatican and Paris. In this work Bibago defends Averroes against Levi ben Gerson, (11) A commentary on Averroes' "Physics," referred to in (12) a commentary on Averroes' "Metaphysics"—still extant in manuscript at Munich. In the introduction he deplores the lack of philosophical research among his coreligionists, who are unable to defend their faith against Christian scholars that study philosophy and science in their schools; and in view of this deficiency he undertook the explanation of Aristotelian metaphysics, however much opposed it was to the pure and sacred ancestral faith. This work shows familiarity not only with all Arab philosophers, but also with Boethius, with the works of Ismael Scotus and Oresme, known to him probably through the translation of Elia en Heilo, and with Nicholas Bonetus, a Spanish monk who lived in 1498. Without originality of thought, Bibagoevertheless represents, says Steinachender, "that class of learned and productive writers which Spanish Judaism produced at the close of a brilliant epoch."

Enlightened by the spirit of the sacred books in all their purity and cleanness, but without any learned verbosity, and to determine the rank of these utterances from olden times as well-defined expressions of the human soul, aside from...
their strongly marked peculiarities and their value as important historical documents.

"Der Bibel'sche Orient," whose style is dark, mystical, and confused to a degree, carries mythology into the Scriptures: it betrays the influence of Schelling's quasia philosophy. While regarding the Bible and the development of the Jews from a world-historical point of view, its editor comes to the conclusion that all religions can manifest themselves only by exerting reformatory influences. Though looking with contempt upon Mendelssohn and his disciples, the author was even more in favor of the Reform movement than were the latter.

"Der Bibel'sche Orient" attracted considerable attention upon its first appearance, but it was soon forgotten.

BIBLIOGRAPHY: Jena, Zeitung für die Wissenschaft des Judenthums, pp. 177-196; Gratz, Gesch. der Juden, ii. 485.

BIBIKOV, DMITRI GAVRILOVICH: Russian soldier, administrator, and statesman; born 1792; died 1870. In 1837 Bibikov was appointed military governor of Kiev, and governor-general of Volhynia and Podolia. During the fifteen years of his administration in the southwestern provinces, he was more than once seized to harsh measures with regard to the Jews who were directly or indirectly involved in the Polish agitation, for the suppression of which he was responsible. Hence his marked animosity, especially toward the Jews of Berdychiv, which city was at that time one of the centers of Polish revolutionary intrigues, and in which a secret branch of the Polish national bank was established. While attacking abuses, Bibikov nevertheless manifested on many occasions a spirit of consideration for the educated Jews. It was due to his remonstrations with the government of Nicholas I, that several severe restrictive laws were relaxed in behalf of the Jews. Such were the measures allowing Jewish residents of the government of Kiev to visit the city for business purposes; that annulling the order of the Jitomir authorities which prohibited the Jewish blacksmiths in Jitomir from employing first by the mediaval exegetes; for instance, Ibn Ezra, introduction to "Yesod Morah" and "Mozne Lashon ha-Kodesh"; see also Neubauer, "Book of Tobit," 406, Oxford, 1879.

THE JEWISH ENCYCLOPEDIA 140


BIBLICAL CANON: § 1. The Greek word σαββατικός, meaning primarily a sabbatical year, and derivatively a norm or law, was first applied by the church fathers (not earlier than 360) to the collection of Holy Scriptures, and primarily to those of the so-called Old Testament (Credner, "Zur Gesch. des Canons," pp. 36-68). But although the older Jewish literature had no such designation for the Biblical books, and it is doubtful whether the word was ever included in the rabbinical vocabulary.

Meaning: Finally, it is quite certain that the idea and scope, expressed by the designation "canon-legal writings" (σαββάτικα σοφονια), both as including and as excluding certain books, is of Jewish origin.

The idea of canonicity can only have been suggested at a period when the national literature had progressed far enough to possess a large number of works from which a selection might be made. And the need for such selection was all the more urgent, since the Jewish mind occupied itself in producing exclusively writings of religious import, in which category, however, were also included various historical and didactic works which writings were included in the recognized collection, and in what manner such collection was made, are questions belonging to the history of the canon, and are discussed in this article: the origin and composition of the separate books come under the history of Biblical literature.

§ 2. The oldest and most frequent designation for the whole collection of Biblical writings is Διαθήκη. "Books." This word, which in Jena, 10th ed. x. 3 means all the sacred writings, in the LXX. It is employed first by the medieval exegetes; for instance, lb. Ezra, introduction to "Yesod Morah," and "Mozne Lashon ha-Kodesh"; see also Neubauer, "Book of Tobit," 406, Oxford, 1879, Gratz, "Gesch. der Juden," 3d ed., vii. 384; Mangolthoff, "Ost. Hebr. and Samaritan MSS. Brit. Mus.," Nos. 201, 192; and elsewhere infrequently, but never in Talmud or Midrash. This fact goes to show that the ancients regarded the whole mass of the national religious writings as equally holy. The Greek translation of the term is τὰ βιβλία, which (as may
be seen from the expressions eλ έ εαν της ὁμώτως και εν της οικογενεία πατρὸν ὁμότως (from which the term κατάκεισθαι is used) in the Christian Church has been derived. Even Testament, in Ecclus. (Sirach) xxiv. 20 the Pentateuch is called Βιβλίον Deuteronomy, and the term κατάκεισθαι ("Book of the Covenant," Ex. xxiv. 7; II Kings xxiii. 2. 21) is similarly translated in the Septuagint. Though "diatheke," like "Torah," came to be applied to Holy Writ (first by Paul, II Cor. iii. 14; compare Matt. xxvi. 28), the expression τοῦ τῆς ὕπαιθρου ("Book of the Covenant") is never found with this significance in Jewish tradition, except in an apparently polemical utterance of Simon ben Yohai (about 150), where a reference to the name "diatheke" for the Torah occurs (Yer. Sanh. 20c; Lev. R. xix.). In all probability this designation, which, like the term "Old Testament," involves a Christian point of view, was used very rarely. In post-Talmudic times other designations were employed; e.g., γραφή γενουμένη ("The Twenty-four Books") (see G. Margoliouth, "Cat. Heb. and Samaritan MSS. Brit. Mus." i. 22b, 22a, 21b, 85a); γένος ("the cycle," in the Mishnah; in a codex of the year 1016; and in Ginsburg, "Introduction," p. 566); γυναῖκα (Ginsburg, l.c. p. 748). Medieval authors called the Holy Writ also ἰδιοτική, which originally meant "verse."

Other Expressions. (276) Another very common designation is ναός, the initials of ναός, ναός, ναός ("Law, Prophets, and Holy Writings"), an expression frequently occurring in Tanahd and Midrash. A similar acrostic name is ναός ναός ναός ναός, an abbreviation of the words ναός ναός ναός ναός ναός ("Temple, Temple, Temple, Temple, Temple"). In the Middle Ages these mnemonic terms were conveniently regarded as real words, and received translations; namely, "naos" and "plumb-line" respectively.

In the Mishnah (compare Yad. iii. 5) the canonicity of the Holy Books is expressed indirectly by the doctrine that those writings which are canonical "render the hands unclean." The term connoting this quality, διατηρεῖν τὰς ἱδρύσεις, thus comes very near to the technical equivalent for the word "canonical." The nature of the underlying concept is not altogether clear. It is most likely that it was meant to ensure greater caution against the profanation of holy scrolls by careless handling or irreverent uses (Yad. iv. 6; Zeb. v. 12; Shab. 13a, 14a). It is an open question whether this capacity to render "the hands unclean" inhered in the scroll kept in the Temple. It appears that originally the scroll in the Temple rendered food unclean; while only outside the Temple were hands made unclean (Kelim xxv. 6; R. Akiba, Pes. 13a). At all events, the term διατηρεῖν τὰς ἱδρύσεις was extended to all the writings included in the canon, and designated ultimately their canonical character or its effects as distinguished from non-canonical books (Yad. iii. 2-5; iv. 5, 6; Tosaf., Yad. ii. 19; Blau, l.c. pp. 20, 60 et seq.; Friedmann, "Ha-Gemara," l.c. 120, but incorrect).

§ 3. The Jewish canon comprises twenty-four books, the five of the Pentateuch, eight books of the Prophets (Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel), the Minor Prophets, and eleven Hagiographa (Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther,
Daniel, Ezra, and Chronicles. Samuel and Kings form but a single book each, as is seen in Aquila’s Greek translation. The “twelve” prophets were known to Eclesius (Sirach) as one book (xlv. 10), and the division of Ezra from Nehemiah is not indicated in either the Talmud or the Masorah.

In Sirach (xlv. 10), and the "twelve" prophets were known to Ecclus. The "twelve" prophets were known to Ecclus. (Sirach). In contrast to the last three, Samuel, David, and Solomon are sometimes called the old Prophets (Siph. 486, top). The entire Holy Writ is also designated by the term "Torah and Prophets" (R. H. iv. 6; compare Meg. iv. 5; Tosf., B. B. xiv. 14; Sifre, Deut. 185), and the same usage is found in the New Testament (Matt. v. 17, vii. 12, xxii. 40; Luke xvi. 16, 29, 31). The abstract terms "Law and Prophecy" are found once in Pesik. (ed. Buber), 111a. Another division is that into "Torah and Kabbalah" found in Tan. ii. 1; Tosf., Niddah, iv. 10; Sifre, Num. 112, 139; "Kabbalah" signifying tradition, which is regarded as having been carried on by the Prophets. The Araamic equivalent for אָלַל is אָלַל, the Masoretic name for the Prophetical Books, and Hebrewized into אָלַל by Ben Asher ("Dikduke ha-Te'amim," p. 2). Still another division is "Torah" and "Mikra." In Sifre, Deut. 817; מִקְרָא is used as a general term for the Prophets and the Hagiorapha—a usage which may also underlie Gen. R. xvi. 240, and Cant. R. xvi. 6, below (see, however, Bacher, "Achzait Terminologike," p. 118, note 7). The Midrash on "pilos et defecta" opposes "Torah" to מִקְרָא (Berliner, "Pelest Soferim," p. 30), or does Ben Asher (Buber, "Masor. Unter- suchungen," p. 50). The Masorah and Spanish authors use the word in the same sense (Bacher, L. c. p. 118, note 7); also in "Hokko ha-Torah," in Gildemeister, "Gesch. der Cultur der Juden in Deutschland," p. 398, and it probably came to have this meaning because it is abbreviated from the expression מַקְרָא פָּדָה, "the remaining Mikra." The division, "the Holy Writings," may have received its name in a similar way. Originally, the whole Bible was called "Holy Writings," but subsequently they were spoken of as the "Law and the Prophets," and the "other holy writings," and finally briefly of the "Holy Writings." Similarly, the current name "Ketubim" (Writings) is probably also an abbreviation of the fuller expression, "the other writings," or of the "Holy Writings." This etymology is supported by the usage of Strack’s grandson, who calls the Hagiorapha יִצְרוֹת וּרְאוּפָאָה, and of Ben Asher a thousand years later, who speaks of "the Law, the Prophets, and the other books" (xlv. 44; compare text in Buber, "Zur Einleitung," p. 29, note 8). This is not the only instance of Asher’s fidelity to older traditions. Characteristic evidence of the threefold division may be noted in the following citations:

- In the New Testament passages on the passages of the Bible from the Torah, Prophets, and Hagiorapha must be introduced at least three times (Deut. R. ii. 6). "Ben Asher connected the words of the Torah with those of the Prophets, and the latter with those of the Hagiorapha" (Tosef., B. B. xiv. 1). "This is the progressive method of stating: or, a primer (passages of the Prophets) is read; then the Book of the Torah, then the Prophets, and finally the Hagiorapha. After completing the study of the entire Bible, one took up the Talmud, Haikin, and Hagiorapha" (Deut. R. viii. 8). "To be considered conversant with the Bible one had to be able to read accurately the Torah, Prophets, and Hagiorapha" (xlv. 46). "Just as the Torah is threefold, so is the Torah in threefold, consisting of ploets, Levites, and scribes." (Pesip., ed. Buber, infra.) "Issued be God, who gave the threefold writings to the threefold nation, by persons on the third day of the third month" (Tosf., Tan.). In answer to the question of the Midrash, concerning the biblical name for the book that God chose the dead to rise, the patterns of which should be praised in it in the Torah, Prophets, and Hagiorapha, the Sifre answers: "the Prophets, the Torah, and the Hagiorapha; Prophets, Torah, and Hagiorapha; and Hagiorapha appears to be the name of the book that God chose the dead to rise." (Tosef., B. B. xxv. 14.) "Manasseh sat on the throne that "sawed off" (derives simply a "axial" in the sense of "Torah"). He left a "torah" in the Prophets, and a "hagiorapha" in the Holy Writings (Tan., Tosef., B. B. xxv. 14; see also M. E. 11a; Tan.; 15a, note 11).

For passages of similar import from the Jerusalem Talmud and from the Midrash, see Buber, p. 22, note 5; p. 33, note 1. § 4. Tannaitic literature makes no mention anywhere of the number of the Biblical books, and it does not seem to have been usual to pay attention to their number. This of Books. was felt to be of importance only when the Holy Writings were to be distinguished from others, or when their entire range was to be explained to non-Jews. The earliest two estimates (about 100 c.e.) differ. I. Bubra xliv. 44-46 gives the number as 34; all variant readings of the passage (94, 304, 94, 94) agree in the unit figure, 4. Raphmah’s division of the number 84 into 73-11-2 ("De Ponderibus et Mensura Libri," in Lazzaro, "Symmicta," ii. 165) is artificial. Josephus expressly puts the number at 22, as does Origen (Enochius, "Hist. Eriol," n. 23); while Jerome (Preface to Samuel and Kings) mentions 22, but nevertheless counts 34. Since both of these church fathers studied under Jewish teachers, it is probable that some authorities within the synagogue favored counting 22 books; and the hesitation between 22 and 34 can be explained by a Baraita (R. B. liii.). According to which each book of the latter two divisions (Prophets and Hagiorapha) had to be written separately as one roll. Since Ruth with Judges or with Psalms (Jerome, and Baraita B. B. 14b) might form one roll, and Lamentations with Jeremiah another, the rolls would be counted as 22, while the books were actually 34. That there were 34 books will be apparent from the classical Baraita on the
question (see § 5 of this article). But in more than ten passages of the Midrash 24 books are expressly mentioned; and the authorities adduced are exclusively amoraic. Since ben Lakish (about 230) compares the books with the 24 ornaments of a bride (Isa. iii. 18-24); saying that just as the bride must be decorated with 24 ornaments, so the scholar must be adorned with the knowledge of all the 24 books (Ex. R. xii. 5; Tan. Ki Tissa, xi., ed. Buber, p. 111; Cant. R. iv. 11). R. Berechiah compares them with the 24 divisions of the priests and Levites and with the 24 nails driven into sandals (Num. R. xiv. 4, xv. 22; Eccl. R. xii. 11; Pesik. R. x. a, ed. Friedmann); while, according to Phineas ben Jair (beginning of third century), the 24 books (Num. R. xiv. 18) correspond to the 24 sacrificial animals (Num. vii.). The fact that the 24 books of the written Law and the 80 of the oral tradition make up 104 (Num. R. xiii. 16) recalls the number of the books mentioned in II Esdras. Counting the Minor Prophets as 13, the number 25 is obtained (23 + 2), as in Num. R. xvii. 21 and Tan., Korah, ed. Jostein, 523.

For the understanding of the concept of a canon, the following passages, literally rendered, are especially important:

Eccl. xii. 12 teaches: "...and further, my son, be admonished by these..." (understood as reading "...against more than these, my..."

The chief difference between these two passages is that in the first only the "weariness of the flesh," that is, the deep study (but not the reading) of other than the Holy Writings, which were learned by heart, is forbidden; while in the second passage the mere reading is also forbidden. The older point of view is undoubtedly the milder, as the history of the book of Esclus (Strack) teaches. The Babylonian teachers represented the more liberal view (compare Sush, 100a and Yer. Sush. xxviii. a, 18).

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The most striking sequence in this passage is that of the Prophets, given as Jeremiah, Ezekiel, and Isaiah, a sequence commented on Prophets, in the Talmud. There it is explained that this is because the Book of Kings ends with destruction, Jeremiah begins and closes with destruction, Ezekiel begins with destruction and ends with consolation, while all of Isaiah consists of consolation. Thus destruction appropriately follows upon destruction, and consolation upon consolation. The artificiality of this interpretation needs no explanation; but it must be remarked that such a sequence is not chronological. The clearest explanation is that of Strack, who claims that the Baraita evidently arranged the prophetic books according to their size: a principle followed also in the arrangement of the Mishnah treatises. According to their length, Jeremiah, Ezekiel, Isaiah, and the two Prophets stand to one another in the ratio of 41, 36, 32, and 30. The same principle is apparent in the sequence of the older Hagiographa, where the insertion of Job between the Psalms and Proverbs (the works of Father, David, and son Solomon) is particularly noticeable. Since the Baraita regarded Moses as the author of Job, this book might quite appropriately have been placed at the head of the Hagiographa, as was indeed recommended by the Talmud. Now, according to their lengths, the Psalms (with Ruth) and Proverbs stand to one another in the ratio of 36, 15, and 12; and Job, therefore, follows Psalms. The sequence of the three Solomonic books, wherein the placing of...
Ecclesiastes before the Song of Solomon is especially remarkable, illustrates the same principle of arrangement, the largest being placed first.

The compiler of Ecclesiastes (Sirach) has the chronology of the modern Bible: Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets (see

*Catholic Encyclopedia* 144

THE JEWISH ENCYCLOPEDIA

Bible Canon

Varying Sequences of the Hagiographa.

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A closer examination of the table reveals that actually three arrangements only are given. The most striking point of difference is the position assigned to the Five Rolls, and the Talmudic arrangement; the five early editions also follow this sequence. But have the Five Rolls in the order followed in the liturgy, and put after the Psalms, instead of Job.

**Hagiographa.**

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**The Five Rolls.** This is seen from II. Macc. ii. 13, where, in mentioning the books "concerning the kings and prophets," the prophetic order is divided into two parts. In post-Talmudic times, also, there is no variation in relation to the sequence of Joshua, Judges, Samuel, and Kings; while the order of the Greater Prophets is irregular, the only uniformly preserved being in placing the Minor Prophets invariably at the end. Most of the manuscripts (including the St. Petersburg codices, which, dating from the years 916 and 1009, are the oldest known), and the oldest five editions, have the generally adopted chronological order, Isaiah, Jeremiah, and Ezekiel; three manuscripts agree with the Talmud, while two have the following peculiar order, Jeremiah, Isaiah, and Ezekiel (Ginsburg, *l.c.* p. 6).

Ginsburg (I.e. p. 7) has collected, in the following table, eight varying sequences of the Hagiographa:
earlier canonization of these latter, their sequence was so firmly established as never to give rise to question.

§ 6. The most radical critics agree that the Torah is the first and oldest part of the canon. The narrative of Neh. viii.-x., which describes an actual canonization, is of prime importance for the history of the collection of the Holy Writings. Its authenticity is thus generally agreed in that the middle of the fifth century B.C. the first part of the canon was extant. There is no foundation for the belief that, according to Neh. viii.-x., the Pentateuch was not fully completed until that date. The opinions of the synagogues will be discussed later; here only external testimony concerning the canonization will be considered.

Perhaps the last three verses of the Book of Malachi, the last prophet, are to be considered as a kind of canonization. The warning concerning the teachings of Moses, and the unusually solemn words of comfort, make it seem probable that herein is intimated a peroration not only to the speeches of the last prophets, but also to the whole twofold canon, the Law and the Prophets. These verses could not have come from Malachi; but they may very probably have been added by another anonymous prophet, or by some appropriate authority, in order to give the words of the Holy Scriptures a Divine reminder of the Torah, and with a promise of great comfort. Another example of what may be called "canonical ending" for the entire Holy Writ may be seen (2 K. iv. 6), where the sons of Jedidiah are to be considered as a kind of canonization. The warning concerning the teachings of Moses, and the unusually solemn words of comfort, make it seem probable that herein is intimated a peroration not only to the speeches of the last prophets, but also to the whole twofold canon, the Law and the Prophets. These verses could not have come from Malachi; but they may very probably have been added by another anonymous prophet, or by some appropriate authority, in order to give the words of the Holy Scriptures a Divine reminder of the Torah, and with a promise of great comfort. Another example of what may be called "canonical ending" for the entire Holy Writ may be seen (N. K. Krochmal, "Moreh Nebuke ha-Zeman," viii., No. 11) in the last three verses of the Book of Ecclesiastes. This declamation against the madness of books sounds like a canonical closing; and it was really considered such by the oldest Jewish exegetes (see above, § 4). The instruction to keep the Commandments, and the threat of divine punishment, may be compared to the reminder of the Torah and the idea of punishment in Malachi.

While there are no other evidences in Holy Writ itself of a collection of the Holy Writings, there are some outside of it, which, in part, may be considered as such evidences now be mentioned in chronological order. The author of the apocryphal book Ecclesiasticus (Sirach) was a contemporary of the high priest Simon (or "books concerning the kings," the Canon, either the first or the second of that name—who lived at the beginning of the middle of the third century B.C.) He knew the Law and the Prophets in their present form and sequence; for he glorifies (ch. xiv., xlv.-xlix.), the great men of antiquity in the order in which they successively follow in Holy Writ. He not only knew the name of the Twelve Prophets ("The Twelve Prophets"), but cites Malachi iii. 20, and is acquainted with by far the greatest part of the Hagadographia, as is certain from the Hebrew original of his writings recently discovered. He knew the Psalms, which covered. He knew the Psalms, which of Sirach. Ascribes to David (Eccles. [Sirach] xlvii. 8, 9), and the Proverbs. "There were those who found out musical harmonies, and set forth proverbs [A. V., "poetical compositions"] in writing" (xiv. 9). An allusion to Proverbs and probably to the Song of Solomon is contained in his words on King Solomon: "The countries marveled at thee for thy songs, and proverbs, and parables [or "dark sayings"], and interpretations" (xlvii. 17); the last three words being taken from Prov. i. 6, while the Song of Solomon is alluded to in "songs." He would have had no authority to speak of "songs" at all from I Kings v. 13; he must have known them. While he had no knowledge of Ecclesiastes, his didactic style proves that he used Job, as is also indicated by the words הָעֲנָיִם וְהִנְיִשֶׁנְכִי תִּבְרָדַד (xiv. 4, and afterward; סֵפֶר נַהֲרָיִם) Ecclesiastes, Esther, and Daniel are not included in his canon (see Halevy, "Étude sur la Partie du Texte Hébreux de l'Ecclesiastique," pp. 67 et seq., Paris, 1890); he considers Chronicles and Ezra-Nehemiah as Holy Scripture (xlviii. 12 = Ezra iii. 5; xlvii. 13 = Neh. iii. and vi.; compare Neh. vi. 12); he mentions distinctly the "laws and prophets" (xxxiv. 1); in the following sentences there are allusions to other writings; and verse 6 of the same chapter leads to the supposition that in his time only wisdom-writings and prayers were being written.

The grandson of Sirach (120 B.C.), who translated his ancestor's wisdom from Hebrew into Greek, tells in his preface no more about the canon than is apparent from the book itself; but he tells it more clearly. He mentions three times the Torah, Prophets, and "other writings;" he knew no "terminus technicus" for the canon's third part, as one was not coined until two hundred years later. In the original these passages are respectively as follows: δια τον νόμον και τον προφήτην και των άλλων των κωφόσεστερων λόγων των δεοντων και των ευωδίων και των άλλων παραδονών ἔρωμα... εν δήμο και διων και των προφήτην και των άλλων παραδονών ἔρωμα. In the Second Book of Maccabees (124 B.C.; Niese, "Kritik der beiden Makkaberbücher") written only a few years later than the Greek Sirach, the following is stated: "The same things also were reported in the records, namely, the memoirs of Nekoh: and how he, founding a library, gathered together the books concerning the kings, and the prophets, and those of David, and the epistles of the kings concerning holy gifts. In like manner also Judas gathered together all those books that had been scattered by reason of the war we had, and they are with us. If now possibly ye have need thereof, send such as will bring them unto you" (II Macc. ii. 13-15). The Torah is not mentioned; its general circulation rendered its "collection" unnecessary. The second part of the canon is unmistakably intended by "books concerning the kings" (Joshua, Judges, Samuel, and Kings) and by "prophets" (Isaiah, Jeremiah, Ezekiel, and the Minor Prophets). Since the Hagadographia had not yet received a definite name, they are mentioned as "those of David" (the Psalms), as the first and most important book—a custom followed in the New Testament even at a time when there was no doubt concerning the existence of collected Hagadographia. The expression, "the books of the kings concerning holy gifts," seems to refer to the royal letters mentioned in Ezra and Nehemiah, and if this be so, then the Hagadographia do find mention; viz., Psalms and Chronicles, their first and last books.
It should also be noted that Nehemiah and not Ezra is named; a circumstance which indicates the age of these statements; since the son of Sinach lived wise glorified Nehemiah and made no mention of Ezra, whereas even the oldest rabbinical authorities consider Ezra as a writer far superior to Nehemiah, the aristoetn.

Philothetion divides as follows: 5 books of Moses; 13 his other books; and 4 remaining books consisting of hymns and Psalms; and 4 remaining books consisting of hymns and Psalms. Usually, however, even Sinach mentions Ezekiel, Philo's silence about him is undoubtedly accidental; consequently, his failure to name the other books can not be taken as a proof that they were not in his canon. Moreover, the Law, Prophets, Psalms, and other books are referred to by title in his "De Vita Contemplativa," § 3. It is true, Lucius ("Die Therapeuten," Strassburg, 1899) doubts the genuineness of this work; but Leopold Colin, an authority on Philo ("Einleitung und Chronologie der Schriften Philo's," p. 27, Leipzig, 1899; "Philologus," viii, suppl. volume, p. 421), maintains that there is no reason to do so. Consequently, Siegfried's opinion ("Philo," p. 61, Jena, 1878) that Philo's canon was essentially the same as that of to-day, is probably correct (H. E. Ryle, "Philo and Holy Scripture," London, 1886).

The New Testament shows that its canon was none other than that which exists to-day. None of the Apocrypha or Pseudepigrapha is ever quoted by name, while Daniel is New Testament, expressly cited in Matt. xxiv. 15, Matt. xiii. 38 ( = Luke xvi. 31) proves that Chronicles was the last canonical book. The statement, "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias," contains a reference to II Chron. xxiv. 20. The three chief divisions are enumerated in Luke xxiv. 44—"Law," "Prophets," and "Psalms"—as they are in Philo. Usually, however, only the Law and the Prophets are mentioned (Matt. v. 17; Luke xvi. 16); but by them the three divisions are intended just as the Talmudic teachers include the Hagigah under Prophets (see § 8). This usage is to be attributed, on the one hand, to the lack of a current technical term for the Hagigah, and on the other to the opinion that the collected books of the Holy Writings were written by the Prophets. In view of these facts, the silence of the writers of the New Testament concerning Canticles, Ecclesiastes, Esther, and Ezra has no bearing on the question whether these writings were or were not included in the canon (see Strack, i.e. p. 736).

Josephus (c. 38-95) enumerates 32 books, which he divides as follows: 5 books of Moses; 13 histories containing the history of Israel from Moses' death down to Artaxerxes I., written by the Prophets; and 4 remaining books consisting of Psalms and Psalms and Apocryphal Psalms. It is true our history has been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one hath been so bold as either to add anything to them, to take anything from them, or to make any change in them ("Contra Ap." i. 8). It is evident that Josephus, instead of counting Ruth and Lamentations as separate books, combined them with Judges and Jeremiah, respectively. As historical books he considered all that narrated anything historical, and thus included Job. He considered Psalms, Proverbs, Song of Solomon, and Ecclesiastes non-historical. No other arrangement would have been possible for Josephus; for it is known from Talmine and Midrashic literature that in his time, when the Tanaites flourished most, all the now familiar books were considered canonical. For various interpretations of Josephus' narrative, see Strack, i.e. p. 732.

The evidence of the church fathers, such as Melito of Sardis (about 170; in Eusebius, "Historia Ecclesiastica," iv. 26) and Origen (died 255; in his "Contra Apocrypha," vii. 12) are, on the one hand, disregarded, while, on the other hand, it is certain from Sinach (see § 6 of this article) that the prophetical canon was completed by 200 B.C., at the very latest. Since Sinach considered prophecy as long since silenced, and had no recollection of any authoritative close of this canon, the view that the list of the Prophets must have been closed, at the very latest, at the beginning of the era of the Seleucids (512), as Zunz ("G. V. ed. i., p. 14) says with reason: "The holy books, containing the Law and the Prophets, must have been collected a few generations after Nehemiah. Their age extends back far beyond that epoch. The decided predilection shown toward this part of the Biblical books, still visible in later times and in all religious institutions, must be explained, by the fact that it had long been honored as the only surviving monument of the Jewish state when the latter no longer existed, and other national writings, whether of earlier or later time, were attracting attention" (compare also i.e. p. 38). Ryle ("Canons of the Old Testament," p. 138) assumes that the prophetical canon was completed during the high priesthood of Simon II. (219-168 B.C.). He adds in proof the prophetic books themselves, which, according to him, contain many additions of a late date, shewing that previous to this period they had not been canonized; K. Marti ("Commentary on Isaiah," in "Kurzegefasste Handschriften") even argues
that in Hillel's time the canon was not yet closed. However, the fact that Daniel is not included in the Prophets is of importance, and demonstrates that the prophetic canon must have been closed before 165 B.C.; for the best of criticism is agreed that Daniel belongs to the Maccabean era; it would have been included in the Prophets had at that time the canon still been open.

§ 8. While Strack (see § 6) knew and made use of most of the books of the Hagadot, his chapters contain no allusion whatever to Ecclesiastes, Esther, or Daniel. It does not follow from this that he did not know these books, but that he Determina- simply did not consider them Holy tion of Writings; moreover, it is certain that the Hagadot was composed in the 3rd century b.C., the name for the Hagiographa did not exist in its present form. A second foundation for this theory would be the date of the Book of Daniel, which in its present form, and with its allusion to Antiochus Epiphanes, was not known before 165 B.C. A third argument is derived from the fact that while the translator of Sirach in 112 knew no technical name for the Hagiographa, he nevertheless speaks plainly of a third part of Holy Writ. Accordingly, there is no sound reason to doubt the statement in II Macc. ii. 14 (see § 6 of this article) that Judas Maccabeus collected the books scattered during the wars.

No doubt, the Syrians in their persecutions had diligently searched for scrolls of the Torah, and (since they knew no difference between the various Hebrew writings) for other Biblical books (I Macc. iii. 48). Under the circumstances, it is quite comprehensible that the warlike Maccabean and his pious followers took special care to collect the holy books. On the other hand, under the rule of the princes who followed Simon, most of whom sided with the Sadducees, circumstances were unfavorable for determining a canon for the third portion of Scripture by agreement as to which books should be included and which excluded. It was impossible to determine the canon in the post-Maccabean period, because then the various schools of tradition began to flourish. So important a matter as the canon would not have been easily settled, at the controversy of 65 and 90 C.E. (see § 11), and indeed there are no traces of a discussion of the subject in view of all these circumstances, one is warranted in assuming as most probable that not long after the Maccabean wars of freedom the Jewish community had reached an agreement as to the books of the third canon.

Everything points to the correctness of the opinion of Zunz (I.e.p. 5a) that long before the destruction of the Temple, and not long after Sirach was translated, the Holy Writings comprised the present cycle. Ryle (I.e. pp. 184) also, believes that the Hagiographa were completed before the death of John Hyrcanus (106 B.C.). To be sure, he distinguishes two periods: that from 160-105 B.C. for the admission, and that from 90-110 B.C. for the final compilation of the complete canon. But this distinction makes no difference as to the principal matter in issue.

§ 9. Jewish tradition adopts the view that every word of Holy Writ was inspired by the Divine Spirit. This Spirit is believed, in every case, to have rested upon a prophet; and, consequently, every Biblical book was said to have been written by a prophet. The chronicler attributes the author- ship of the Book of Samuel, which he Designates as "the acts of David" (I of Canon. Chron. xxiv. 39) to Samuel, Nathan, Gad, and Saul. The oldest Baraita (see above, § 8; B.B. 14b), dealing with the sequence and authors of the Biblical writings, assumes the author of every book to have been a prophet, and finds him either in the titles or the sequence of the books themselves. Moses, Joshua, Samuel, Ezra, and the Prophets wrote their own books; Moses wrote Job, the hero of which was his contemporary; Joshua wrote the last eight verses of the Pentateuch ("so Moses, the servant of the Lord, died," etc.); Samuel wrote Judges and Ruth; Jericho the Books of Kings, which preceded his own book, and Ezra the Chronicles (see B. B. 3, 18). There is thus an unbroken chain of prophets from Moses to Malachi; the chain of tradition in Abot i. 1 mentions prophets but no priests: "... Forty-eight prophets and seven prophetesses prophesied for Israel. None of them took from or added anything to the Law, except the reading of the roll of Esther. (Rabina Meg. 14a; compare "Seder Olam," xx., xxii.) Not only the Patriarchs, but David and Solomon also were considered prophets. Thus the Psalms, written by David; Proverbs, Canticles, and Ecclesiastes, written by Solomon ("Seder Olam," xv.; compare Cant. H. l. 30; Lam. ii. 11, and B. B. 15a); Ruth, by Samuel; Lamentations, by Jeremiah; Daniel, by Daniel; and Chronicles and Ezra-Nehemiah, by Ezra (who is identified with Malachi, Meg. 18a), are all of prophetic origin. Esther alone is without a prophetic author. For this reason, "Seder Olam" (end of ch. xx.) considers that Moshe was a prophet who, contemporary with Haggai, Zechariah, and Malachi, prophesied at the time of Doris; while Daniel (who in Esther R. iv. 5 is identified with Hutach), according to his own book, lived as early as the reign of Nebuchadnezzar. Josephus—who believes that prophecy ceased in the time of Artaxerxes I.—considers as divine only the books written by prophets (see the passage: "Contra Ap. i. 8, quoted above; compare Graetz, "Monats- schrift," xxx. 201, seq.). Thus only works regarded as having been inspired by the Holy Spirit were included in the canon. Neither the Talmud nor Midrash knew the difference between prophecy and the Holy Spirit, as drawn in the Middle Ages. Take the following examples:

Esther was a prophetess; for it is said (Esther iv. 5): "Esther wrote..." (I.e. "Seder Olam," I.e.; Chap. 1, "Dorot Nebiim," last page). Strack, 1860, has rightly inferred from this passage that, according to tradition, every written word was of prophetic origin. Rabbi Levi says: "Rabbi Levi says: "Vava, vav, is that which is written of God in the Book of Esther. R. Exodus: "Davidl writes Psalms like a prophet." R. Abaja: "Let the scribes write the things which are prophetic," i.e., that they be transcribed for later generations, and may the latter not read them as if they are real, but let them meditate upon them and be rewarded for doing so, as they are for studying Nephilim and biblical Obadiah Tract, i. 9, ed. Raben, p. 41. See also: "Seder Olam," p. 5; it is said (ibid.; B. R. Introduction, p. 24): "There were 120,000 or even 1,200,000 prophets. Every prophecy which was of impor-
Bible Canon

THE JEWISH ENCYCLOPEDIA

148

The Jewish Encyclopedia

The text discusses the relationship between the Jewish canon and its development, focusing on the role of prophecy and the inclusion of different books in the canon. It mentions the Talmud and Midrash, which are significant Jewish texts, and the process of canonization. The text also touches on the controversy about the inclusion of the books of Sirach and Ecclesiastes in the canon.

The text concludes with a section on the opposition to the inclusion of certain books in the canon, highlighting the debates and discussions that took place regarding their inclusion and the reasons behind these discussions.

The text is a detailed exploration of the Jewish canon, its development, and the controversies surrounding it, providing a comprehensive overview of the historical and religious context of the subject.
The Tannaites of the second century attempted to show that the Esther scroll might be written down; and they based their decision upon the scroll's contents, stating that Esther is not defiled. Simeon (150) states that only Ecclesiastes is doubtful; while Ruth, the Song of Solomon, and Esther "defile the hands." It is evident from many sources (compare Sanh. 108a; Yer. Ber. xiv. 15; Meg. 19b) that the canonicity of this book was not certain. The controversy in the Church is merely echoes of the voices raised (but suppressed) in the synagogue against the canonical respect paid to various writings.

§ 15. It is almost impossible to-day to form an adequate conception of the love and admiration felt by the Talmudists for the Torah. Of the many passages illustrating this the following are, in many respects, characteristic:

"The Torah is one of the seven things that existed before the Creation. According to Simeon ben Lakish, it is 3,000 years older (Pesa. 54a; Gen. Ei. 12; Cant. ii. 10). Even Abraham offered all his laws (Shabbat 33d), and when Moses ascended to heaven, he said to God that the Torah is the hand and mouth of God. He gave it to the people, and the people accepted it (Deut. 31:26)."

"The Sefer Torah, the Song of Solomon, and Ecclesiastes, because they contained only prophecy, and did not belong to the Hagiographa, were written by the Prophets of old (Shabbat 33b)."

"The Song of Solomon, because it contained only prophecy, and the Holy Spirit, was produced solely by the wisdom of Solomon" (ib. 14; compare 'Edot ii. 7 and Mishnah v. 3; Meg. 7a). The following passage, however, will be apparent from its contents, dates from a later period:

"Formerly the Psalms, the Song of Solomon, and Ecclesiastes, because they contained only prophecy, and did not belong to the Hagiographa, were written by the Prophets of old. When the Holy Spirit was no longer with the Prophets, the Psalms were written by the Prophets of old, and the Song of Solomon and Ecclesiastes were written solely by the wisdom of Solomon" (ib. 14; compare 'Edot ii. 7 and Mishnah v. 3; Meg. 7a). The following passage, however, will be apparent from its contents, dates from a later period:

"The Song of Solomon, because it contained only prophecy, and the Holy Spirit, was produced solely by the wisdom of Solomon" (ib. 14; compare 'Edot ii. 7 and Mishnah v. 3; Meg. 7a). The following passage, however, will be apparent from its contents, dates from a later period:

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In those days the knowledge of the Bible was astounding; many scholars were able to write it entire from memory (Yer. Meg. 746). Instruction in it was gratuitous (Ned. 57d, and elsewhere). Even to its last letter, the Torah comes from Moses, through whom God gave it to Israel, for only the Decalogue was revealed from the mouth of God Himself, in ten utterances (Sifre, Deut. 355, 357; Meκ. 46). Moses is therefore called the "great writer of Israel," the great sage, father of the wise men and of the prophets (Sotah 13a; Sifre t. 184, 390). In countries other than Palestine, the Word of God was revealed only in a clean place or near a river (Meκ. 196a, note 14).

Just as prophecy came from Moses, so all Holy Writings began in the Torah; for there is nothing in the Prophets or the Hagiographa that is not at least suggested in the Torah (Num. R. x. 6). Hence the Prophets, question: "Is there anything that was not suggested in the Torah?" The answer is given: "Like the latter, the Prophets and the Hagiographa came from God Himself." In Sifre, Deut. 306, to an utterance of Jeremiah is applied: "Lord of the Universe! Thou wrotest [it]; and of every book it is said either that God wrote it, or that He caused it to be written. For Talmudic scholars the twenty-four books form one book, known to the Patriarchs, and even to the primeval generations; and accordingly every favorite verse is attributed to some Biblical hero: "Solomon said"; "David declared"; "Daniel spoke." Moses, too, affirmed it (Tosef., Yoma., ii. 1).

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Just as prophecy came from Moses, so all Holy Writings began in the Torah; for there is nothing in the Prophets or the Hagiographa that is not at least suggested in the Torah (Num. R. x. 6). Hence the Prophets, question: "Is there anything that was not suggested in the Torah?" The answer is given: "Like the latter, the Prophets and the Hagiographa came from God Himself." In Sifre, Deut. 306, to an utterance of Jeremiah is applied: "Lord of the Universe! Thou wrotest [it]; and of every book it is said either that God wrote it, or that He caused it to be written. For Talmudic scholars the twenty-four books form one book, known to the Patriarchs, and even to the primeval generations; and accordingly every favorite verse is attributed to some Biblical hero: "Solomon said"; "David declared"; "Daniel spoke." Moses, too, affirmed it (Tosef., Yoma., ii. 1).

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made the hands unclean. The new ritual, by accentuating the sanctity of the books publicly read, necessarily abridged the liberty of introducing new works, and raised doubts concerning the fitness of some that had been used. The finally established canon must be looked upon as the result of a critical process reducing the number of books approved for public reading.

Among the works eliminated by this process were, undoubtedly, on the one hand, many of the writings that maintained their place in the Alexandrian canon, having been brought to Egypt and translated from the original Hebrew or Aramaic, such as Baruch, EcclesiEsirach), I Maccabees, Tobit, Judith; and, on the other hand, books like Judith, Psalms of Solomon, Assumption of Moses, and the Apocalypses of Enoch, Noah, Baruch, Ezra, and others. In some cases the critical tendency may have led only to the removal of what was rightly deemed to be later interpolations, such as the additions to Daniel and Esther, while EcclesiEsirach, in regard to disputed writings, such as Canticles, Ecclesiastes, Esther, Ecclesiasticus (and probably Daniel), the more liberal policy finally prevailed.

While this criticism still continued in the second century of the common era, its main results appear to have been reached as early as the end of the first. Josephus ("Conf. Ap." 1:8) states that the year 100, counted twenty-two sacred books. The Greek Bible he used had evidently been brought down to the number required in Pharisaic circles. It is not known with certainty what books were included. It is probable, however, that Lamentations and Baruch formed one book with Jeremiah, and that Ruth was an appendix to Judges. Esther still seems to have had its additions. Among Josephus' three canonical families included that which regarded as later than Artaxerxes Longinumas. It may perhaps be doubted whether he could have described Canticles as a work laying down principles of conduct (κατανοήσεις τε τῆς ἀνθρώπου). This would better suit Ben Sira. But the consideration of supposed greater age and Solomonic authorship may have decided in favor of Canticles. That the number may be the same and yet the constituent books to some extent differ, is evident from the fact that Melito in Palæstinian synagogues found a canon containing twenty-two books in which Esther was lacking and Ruth separate (Eusebius, "Hist. Eccl." iv. 26), while Origen reports the twenty-two books with their Hebrew titles as including Esther and with Ruth joined to Judges as Baruch and Lamentations to Jeremiah (ib. vi. 25). Again, in Athanasius, the earlier conception of the canon maintained itself, as is evident from the extent of the Greek Bible used by Christian apologists for controversial purposes, and a number of works quoted or used as authorities by New Testament writers, not found even in this Bible, such as "Jeremiah the Prophet" (Matt. xxvii. 9), "The Wisdom of God" (Luke xii. 49). Enoch (Judg. 14-16), Assumption of Moses (Judg. 9), the Apocalypse of Enoch (Eph. v. 14; I Cor. ii. 9), the Martyrdom of Isaiah (Heb. xi. 37). In H. B. 148 the canon is divided into three parts: (1) the Law, comprising the five books ascribed to Moses; (2) the Prophets, including Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the Minor Prophets; and (3) the Writings

Included in the canon were the following books: first twenty-four for the worthy and the unworthy to read, and then seventy to be withheld and to be given only to the wise. This legend shows that twenty-four books were looked upon by this author as intended for public reading. Although the books are not enumerated, there is no reason to doubt that this canon was substantially identical with that of Josephus. The difference may be simply due to the fact that, in some circles, Ruth and Lamentations were copied on separate rolls for convenience in public reading on Shabbat and on the Ninth of Ab. This may have involved the rejection of Baruch, and the removal of the threnody on Josiah from Lamentations. If an additional reason for counting twenty-four books was needed, the twenty-four priestly families (1 Chron. xxiii.), or the twenty-four eclec-

dical representatives of Israel (Rev. iv. 4), would readily supply it (if not the twenty-four letters of the Greek alphabet). This number, given in the Hasmite preserved in B. B. 148, conformed with the other (Jerome, i.e.), and ultimately prevailed.

It is manifest that to Psalms-Ezra the seventy books were more important than the twenty-four. They had been hidden, preserved as treasures, until they should be made known to the wise. This idea had already been used by Daniel to explain the late appearance of his prophecies (Dan. xii. 4, 9). These apocalypses were too precious to be read to "the unworthy." Possibly this council was designed to serve a double purpose: accounting for their recent discovery, and also making a virtue of their rejection from use in the synagogue. With pride and affection their friends called them 70 + 70 (lit. 140); to those who rightly saw in this literature a danger to the supremacy of the Law, the term 120 came to mean the removal of a book from synagogue use, as in the case of rolls that had been worn out, or of rolls not thought to render the hands unclean (Rev. however, Apocalyptic Literature).

If some critics continued to urge the exclusion of this or that book from the canon of twenty-two or twenty-four rolls (see below), there are not lacking, on the other hand, signs of a readiness to include one or another of the "hizonim" (outside books). Thus Sirach is occasionally quoted (B. B. 97a) as a representative of the Hagiographa; and Baruch was still read on Yom Kippur in some synagogues in Origen's time (Eusebius, "Hist. Eccl." vi. 25). Outside of Pharisaic circles the earlier and less rigid conception of the canon maintained itself, as is evident from the extent of the Greek Bible used by Christian apologists for controversial purposes, and a number of works quoted or used as authorities by New Testament writers, not found even in this Bible, such as "Jeremiah the Prophet" (Matt. xxvii. 9), "The Wisdom of God" (Luke xi. 49). Enoch (Judg. 14-16), Assumption of Moses (Judg. 9), the Apocalypse of Enoch (Eph. v. 14; I Cor. ii. 9), the Martyrdom of Isaiah (Heb. xi. 37). In H. B. 148 the canon is divided into three parts: (1) the Law, comprising the five books ascribed to Moses; (2) the Prophets, including Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the Minor Prophets; and (3) the Writings

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Ruth, Psalms, Job, Proverbs, Ecclesiastes, Canticles, Lamentations, Daniel, Esther, Ezra, and Chronicles. The passage indicates what Rabbinical was regarded, on the basis of a tradition preserved in the school of Hoshaya Hama (c. 390 C.E.), as the proper manner of arranging the component parts of the canon when larger volumes were prepared.

This tripartition no doubt implied an estimate of relative value. The Law, being the first to acquire authority, remained at all times the highest authority. All non-Mosaic books were called תּוֹסְפִּיָּעַת ("addition"), whether Prophets or Hagiographa, and considered in a light of commentary on the Law, as it were, another expression of the oral law (compare Zunz, "G. V." p. 44). This is suggested also by the use of the term נְחֵשָׁי for the entire canon (II Kings xiv. 31; iv. 28; I Cor. xiv. 31; John x. 34, xii. 34, xv. 25), by the absence of the Torah in the description of the library of religious books in II Macc. ii. 14, and by the fact that the Samaritans limited their canon to the Torah. The veneration for the Law long antedated the completion of the Pentateuch, naturally increasing with the growth of this work.

The so-called Covenant Code, Ex. xx. 23-xxiii. 33, must have enjoyed wide recognition in the eighth and seventh centuries, probably because emanating from some sanctuary whose priesthood traced its descent to Moses, since the Deuteronomic code apparently was intended at the outset to take its place. This law-book was enjoined on the people by Josiah in 621 B.C. (II Kings xxii. 8-xxiii. 22). It is an exaggeration to say that Judaism became a book religion, or that the canon was born, in that year. While its humanistic spirit commended this law to many, and some found in its ordinance a source of knowledge concerning the will of יהוה (Jer. viii. 8), written oracles and royal decrees had existed before; and prophets like Jeremiah were not nailed by its Mosaic guise (I.e.). During the Chaldean and Persian periods it naturally grew in importance as the common law of the people. Yet it did not suppress the Pahelistic and Elohistic records with their earlier codices and narratives reflecting quite different religious conceptions. These, with the annals of the kings, were subjected to a Deuteronomistic reduction. As literacy developed, the attention centered upon the cult. Regulations touching sacrifices and other rites, etiological legends, cosmogonic myths, and genealogical traditions were added. These priestly additions are now general.

Developed as regards a separate work comment of the pilled in Babylonia, brought to Pales-

Postexilic time by Ezra, and promulgated at the
chial Law, great assembly described in Neh. vii. - x. in 444 B.C. It is more natural, however, to suppose that they gradually grew up at the sanctuary in priestly circles reinforced from time to time by returned exiles. Recent investigations tend to show that the Arakhshoehaтио whom Xerxes lived was Artaxerxes II. Mnemon (404-388), that his government extended from 398 to 378, and that Ezra came after him, probably in the seventh year of Artaxerxes III. Ochus (629). The story of Ezra is evidently overlaid with a later tradition. Yet it is possible that for the law of Moses led this "scribe" to write in one book all the material recognized as Mosaic—leaving out Joshua-Kings—and to incorporate obedience to this law. When Ma
mus at length accrued from Alexander the permis

sion to build a temple to יהוה on Gerizim, which Ochus and Dario had good reasons for refusing, in view of the effect upon Jerusalem of rebuilt walls and a well-regulated cult (Josephus, "Ant." ii. 7, 8), he had precisely the same interest as his relatives in Jerusalem to possess the law of יהוה in its comple

test form containing the most explicit directions as regards the cult. At the time when the necessary Aramaic Targum took the form of a version on the Alexandrian model, the same motive was again op

crative. According to some critics, additions were made to the Law as late as the second century. Then "there arose a certain reluctance to write down the further developments of the law."

Zech. i. 4-8 shows that the pre-exilic prophets were held in high honor as early as 519. But their words naturally came to be read in the light of contemporaneous prophecy, which was exhortation to observance of religious ceremonies enjoined by the Law. Such exhortations could not have as great authority as the Law itself. Dan. iv. 2 shows that the author was acquainted with works ascribed to Jeremiah in which an exile of seventy years was pre

duced; the sections Jer. xxv. 1-19, xlvii., xlix., Jer. xxvii.-xxix. were probably known to him. Daniel took his place with the other prophets, as is evident from the Greek versions, and from Matt. xxiv. 15 and Josephus, "Contra Ap." i. 8; Job (Eccles. [Si

nach] xiii. 9), Ezra, and Mordecai were still counted as prophets by Josephus (i.e.). In the reaction against the "Geruzim" (Apocrypha), probably occasioned by their use by the Prophets. Essenes and Christians, Daniel had maintained a place among the books that made the hands unclean, and as a prophet, the critical movement, however, had not spent its force at the end of the first century; a hundred years later Daniel was no longer accorded a place among the Prophets (II. B. 140). On the other hand, the effort to remove Ezekiel had proved unsuccess

ful. The limitation of the prophetic canon to eight books was consequently later than the reduction of the canon as a whole to twenty-two or twenty-four books.

How many books were counted as prophets by the grandson of Sirach, who wrote his work after 122 B.C., by the author of II Macc. ii. 15 et seq., or by the New Testament writers, can not be determined. Josephus numbered thirteen. That Sirach had before him a volume of twelve prophets is not certain. The presence of xlix. 10 in the He

brew text does not prove that he wrote this verse. Between 150 and 128 the manuscript may have been retouched, as is suggested by the descriptions of Philo and Simon. No conclusions can therefore be drawn from this passage as to the date of Jonah or of Zech. ix.-xiv., or the title "Malachi."

Sirach's grandson speaks of "other books" in addition to the Law and the Prophets. If Macc. ii. 18 mentions the Psalter (עננים וסֵפֶרָה) and "letters of kings concerning temple gifts." Philo, if he is the
author of "De Vita Contemplativa," refers to
"hymns" as well as "laws" and "inspired words of
the prophets" (II. 475, ed. Mangey). Josephus adds
his selected book four containing
"hymns" to God and precepts for the conduct of
human life." (Contra Ap. ii. 8). In Luke xxiv. 44
"the Psalms" are mentioned as also furnishing
prelections of the resurrection. These passages, while
indicating a special class of books, containing
hymnal moral precepts, and temple history, do not
suggest either an accomplished prophetic canon or a defi-
nite number of additional works. The finally
prevaling number and estimate of the "writings" can
only have been the result of the critical process by
which the extent of the canon and the number of
the prophets were determined. The attempts to
make such books as Enkidu (Shab. 13b; Men. 45a,
b Hag. 18b), Proverbs (Shab. 30b),
Canicules (Yad. iii. 3; Meg. 7a), Ecle-
hagiog-
raphia (Yad. l.c.; "Elyu. v. 3; Shab. 103a),
and probably the books of Daniel,
Job, and Ezra, share the fate of the Genuzim,
were only temporary. The use of Canicules, Ecle-
siastes, and Esther on certain feast days gave needed
support to their canonicity. This apparently
formed as a separate roll the order could not have been
written as a separate roll the order could not have been
writen as a separate roll the order could not have been
was still the case in the year 100 (compare Luke iv.
17; B. B. 10b). It was when larger volumes were
produced that the question would arise as to the
order in which their constituent parts should be
copied. Practical considerations no doubt counter-
cacted the more obvious chronological principle that
seems to have been followed in Alexandria. A valu-
able instruction of this is found in the Baraita quoted.
It declares that Isaiah was placed after
Jeremiah and Ezekiel because "the Book of Kings
ends in desolation, Jeremiah is all desolation, Ezek
iel begins with desolation and ends in consolation,
and Isaiah is all consolation." This is not to
be set aside as mere rabbinic fancy. For the
principle of making the beginning of a book attractive
and the end encouraging is even characteristic of
editorial activity in the arrangement of the smaller
collections out of which the volumes grew, and is based on a due regard for the effect upon the
reader. The transfer of Isaiah to the first place may
have been due to external considerations of size.

The idea that the twelve Minor Prophets
were written by the men of the Great Synagogue
(גניזה ספירה) was determining. Kuenen asserts
that "the Great Synagogue" is only an
historical reflection of the assembly described in Noh.
xviii-x. Even if it could be proved that the name was
used in the Persian period to denote a regularly con-
stituted authority, the functions ascribed to it would
still remain as projections into the past of much later
conditions. When it is said that "the men of Hez-
kiah" or "the men of the Great Synagogue" wrote
certain books, it is probably meant that by divine
inspiration they produced authoritative texts from
material already extant in oral or written form.

The Psalter furnished the natural starting point for
the differentiated group of Hagiographies. But when
Ruth was detached from Judges, and Lamentations
from Jeremiah, the former was recognized as an
unambiguous and suitable introduction to the Psalms,
and the latter was assigned to its chronological position
between the three Solomonic writings and Daniel (B. B. 13b).
As the custom developed of arranging the five Megillot by themselves (Masorah and Spanish
MSS.), and subsequently in the order of the feasts—
viz., Canicules, Ruth, Lamentations, Ecclesiastes,
Esther (German and French MSS.), Chronicles was
transferred from the end to the place of Ruth
(Masorah and Spanish MSS.).

That Chronicles concluded the collection in the
time of Jesus can not be proved from Matt.
xxiii., 34 (Luke x. 51); for this passage drawn from "The
Wisdom of God" contains no word of Jesus, and
does not refer to Zechariah b. Jehudia mentioned
in H. Chron. xxiv. 30, but to Zechariah, the son of
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The connection of Chronicles with Ezra was original
and ultimately prevailed; as did also the chronolog-
al order of the erstwhile prophetic books, Daniel,
Esther, and Ezra.

Two tendencies are visible in the history of the
canon: the one, critical, inclining to reduce the num-
er of sacred books by applying rigid standards of
dothical consistency; the other, conservative of an
earlier and truer estimate, and on this account more
liberal to new works of the same general character.
Both have rendered great service. The former has
issued in a recognition of divergent types of teach-
ing and different degrees of credibility in the canon,
and of the private judgment to appraise its
contents; while the latter has resulted in the pres-
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Bible Concordances

Bible Dictionary

Bible Editions

Bible Concordances. See Concordance; Dictionaries.

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Bible Editions: The advantages of the newly discovered art of printing were quickly recognized by the Jews. While for the synagogal service written scrolls only were used (and are still used), the printing-press was very soon called into service to provide copies of the Bible for private use. All the editions published before the Complutensian Polyglot were edited by Jews; but afterward, and because of the increased interest excited in the Hebrew Bible by the Reformation, the work was taken up by Christian scholars and printers, and the editions published by Jews after this time were largely influenced by these Christian publications. It is not possible in the present article to enumerate all the editions, whole or partial, of the Hebrew text. This account is devoted mainly to the incunabula (many of which were used as manuscripts by Kennicott in gathering his variants; see his Report for 1784, p. 100).

The first to establish a Hebrew printing press and to cut Hebrew type according to Gisbon, in the Chrohons Memorial Volume, p. 82, was Abraham b. Hayyim dei Tintori, or Del Phini, in 1473. He printed the first Hebrew book in 1474 (Tur Tovah Da'ah). In 1477 there appeared the first printed part of the Bible in an edition of 300 copies. It is not really an edition of a Biblical book, but a reprint of Kimhi's commentary on Psalms, to which the biblical text of each verse is added; the text and with the commentary of Ibn Ezra on the 1477 edition; and a third time together with an index of the Psalms and the text of the Birrit ha Mazon. It is supposed that these two reprints were issued at Rome (Simonsen, in "Stein-Shellner Festschrift," p. 166; compare De Rossi, "Annales," p. 128). The first edition of the Pentateuch appeared at Bologna Jan. 28, 1483, with vowel-signs and accents. The raphé-sign is liberally employed in the first folio, but later on is discontinued.

The Bible Concordances are printed on the fly-leaf. The Targum (along the side) and the commentary of Rashi (at the top and the bottom of the page) are printed with the text. The cost of publication was borne by Joseph ben Abraham Cursiino. The publisher was Maestro Abraham b. Hayyim dei Tintori (Del Phini) of Posano; the corrector, Joseph Hayyim ben Aaron Strassburg, a Frenchman. According to De Rossi ("Origine," p. 16; "Annales," p. 22), the editor made use of a Spanish manuscript; but Ginsburg ("Introduction," p. 796) believes that German and Franco-German manuscripts were used. A facsimile is given by Simonsen (p. 16). About the same time, and at Bologna, there appeared an edition of the Five Scrolls, with Rashi above and below the text and with the commentary of Ibn Ezra on Esther ("Annales," p. 130). This was followed, Oct. 19, 1485, by an edition of the Former Prophets (without vowels), together with Kimhi's commentary, brought out at Sineuino in the Dudley of Xiían by Joshua Solomon Israel Nathan Sossina. That this edition was very carefully printed is attested upon the fly-leaf. The Divine Name is printed first and last (p. 40). In the following year the Later Prophets appeared at the same place; though neither date nor printing-office is mentioned in the book itself. The passages in Kimhi dealing with Christianity are not omitted, as is the case in later editions (p. 151). It was this printing house that brought out, Feb. 23, 1489, the first complete edition of the Bible, the text provided with vowels and accents, in two columns to the page. The Pentateuch in this edition is followed by the Five Scrolls. Sineuino was aided in the printing by Abraham ben Hayyim dei Tintori, mentioned above. According to De Rossi (ib. p. 56), German codices were at the basis of this edition.

Prior to this, portions of the Bible were printed at Naples: Proverba, with a commentary of Isaac ben Solomon, by Hayyim ben Isaac ha Levi the German (1489); and in the same year portions of of year (Sept. 8) Job with the commentary of Levi ben Gerson. Lamentations with that of Joseph Kara, and the rest of the Hagiographa with Rashi. The editor of this last edition was Samuel ben Samuel Romano (ib. p. 52). This edition was completed with the Psalms (March 28, 1497) with Kimhi's commentary, edited by Joseph ben Jacob the German, and corrected by Jacob Baruch ben Judah Landau (ib. p. 48). In 1467 (June 28) an edition of the Pentateuch without commentary appeared at Faro in Portugal, upon the basis of Spanish manuscripts, in Spanish-Hebrew characters, with vowel-points— at times incorrectly applied—and with no accents. The expenses for the edition were paid by Don Samuel Guen (Stein-

In the collection of HJ. Mayer Schiff.
Bible Editions

THE JEWISH ENCYCLOPEDIA

156

schneller, "Cath. Bodl." No. 1072). The only copy known is printed on vellum.

In 1490 an edition of the Pentateuch without vowel-points or accents was published by Abraharn ben Isaac David b. Hayyim (Hilpia) in Spain, together with the Targum Onkelos in small square type and Rashi in Spanish-Babylonian type (De Rossi, "Annales," p. 73); and one of the Psalms was issued at Naples (Dec. 12), together with Proverbs and the Five Scrolls. It is said by De Rossi to contain the printer’s mark of a lion rampant, such as is seen in the other Isaac prints. The printer was Eliezer b. Abraham Abba-tani, and it is spoken of as "elegantesima editio" (ib. p. 148; "Cath. Bodl." No. 1011a). In the year 1491 two editions of the Pentateuch left the press: one at Naples (Soncino), with vowel-points and accents together with Rashi, the Five Scrolls, and the scroll of Antiochus ("Annales," p. 82); the other at Lisbon, with Onkelos and Rashi. The Lisbon copy was edited by David b. Joseph b. Yakya and Joseph Calphon. It is declared by Le Long and De Rossi (ib. p. 81) to be the most celebrated and beautiful Hebrew print of the fifteenth century. The elegant characters are provided with vowels and accents even in the Onkelos, and the raphe-signs are used throughout (facsimile in Simon- sen, l.c. p. 13). It was published in two volumes, probably at the same press from which came the editions of Isaiah and Jeremiah with Kimhi’s commentary (1492) and Proverbs with the commentary of David b. Solomon b. Yakya (t. 1492); see "Anna- nales," pp. 92, 145). From another press in Portugal, at Leira, were issued, July 25, 1492, Proverbs with the Targum and the commentaries of Levi ben Gerson and Menahem Meiri (printed by Samuel d’Ortas), and in 1493 the Former Prophets with Targum and com- mentaries of Kimhi and Levi b. Gerson (ib. p. 93, 104).

Gerson b. Moses Soncino established a printing-press also in Brescia, from which there issued a Pentateuch with the Five Scrolls and the Haftorat, Jan. 28, 1493; a second edition of this Soncino Pentateuch, Nov. 24, 1494; Psalms, Dec. 16, 1498; and a complete Bible, May 24-31, 1494 (ib. pp. 98, 99, 102; Bae-Delitzsch, "Liber Psalmorum," p. iv.). This last edition is in most copies merely a reprint of the 1490 edition as regards the Pentateuch; and it is of special interest as being the one used by Luther in making his translation into German. Luther’s copy is preserved in the Berlin Royal Library (Krammoff, Reports, pp. 81, 85; Bachmann, "Attestament-Untersuchungen," p. 101, with facsimile). It is interesting to note that Gerson seems to have ignored most of the peculiarities of the Masoretic text as laid down; e.g., by Jacob b. Hayyim (König, "Einleitung," p. 58). As none of the polyglot Bibles were the work of Jewish printers or editors, a short account only of them need be given here. The idea seems to have originated with Origen (150?-202), who drew up in parallel columns the Hebrew text, its transliteration into Greek, and various other Greek recensions in fifty scrolls or books which were then de-
Page from the First Hebrew Edition of the Pentateuch, Printed at Bologna, 1482.
(In the New York Public Library.)
Charles II. A few copies, however, left the press before the change was made; and these are called "Republican" copies, to distinguish them from the "Royal" ones.

The polyglot of Christian Reineccius (Leipsic, 1750, 3 vols.), which contains the Hebrew (with Masoretic notes), the Greek, Latin, and Luther's German version; that of E. Hutter (Hamburg, 1599), of which only the Pentateuch, Joshua, Judges, and Ruth were published; and that of S. Bagster (London, 1821), in which the Hebrew text is that of Van der Hooght, the Samaritan that of Rennell, need no further mention. The Heidelberg or Bertram's polyglot (ex-officina Sanct-Andreana, 1580; Commercia, 1590, 1616, 3 vols.), Hebrew, Greek, and Latin, is based on the Complutensian text. Polyglot Psalters containing the Hebrew text were published at St. Germain des Prés in 1509 and 1513 by the elder Henry Stephen, at Genoa in 1516 by Agostino Justiniani, and at Cologne in 1518 by Potenza. Two Jewish polyglots of the Pentateuch were issued at Constantinople in 1536 and 1537. Besides the text and the Targums the first contained translations in Persian and Arabic, the second, in Neo-Greek and Spanish. The most recent polyglots are those of Siller and Thiele (Leipsic, 1847-48; 3d ed., 1854-60) with Hebrew, Septuagint, and Vulgate, and of R. de Levante (London, 1876, 8 vols.).

Another class of Bibles, and these distinctively Jewish, are those that are known as Rabbinic Bibles, or Mikra'ot Gedolot. The first of these was published at Venice 1517-18; the editor was Felix Praetens. It contains the Pentateuch with Onkelos and Hasid, the Former and Later Prophets with Targum Jonathan and Kimhi's comments (the anti-Christian passages omitted); Psalms with the commentaries of Nahmanides and Abraham Farissol; the Five Books with the commentary known as "Kaw we-Naki"; Job with the commentaries of Nahmanides and Abraham Farissol; the Five Books with the commentary of Levi b. Gerson; Ezra and Chronicles with the commentaries of Rashi and Simon b. Daniel. To these were added the Jerusalem Targum to the Pentateuch; Targum Sheni to Esther; the variant readings of Ben Asher and Ben Naphthali; the thirteen "articles of faith" of Maimonides; the 613 precepts according to Aaron Jacob Ha-Levi; and a table of the pentateuch; and of the Spanish and German rites.

This edition is the first in which Samuel, Kings, and Chronicles are divided into two books, and Nehemiah is separated from Ezra. It is the first also to indicate in the margin the numbers of the chapters in Hebrew letters (Ginsburg, "Introduction," p. 260). The keri consonants are also given in the margin.

The edition was not, however, pleasing to the Jews, perhaps because its editor was a convert. Elijah Levi, in his "Masoret ha Masore," severely criticizes the Masoretic notes. This edition was replaced in 1553 by the second Bomberg text, which was edited by Jacob b. Hayyim of Tunis under the title הַיְּעַבֵּר הַיָּעַר. This text, more than any other, has influenced all later ones, though readings from the Complutensian and from the Soncino ed-
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**Page from the Complutensian Polyglot Edition of the Bible, 1514.**
Bible Editions

The third edition of the Bomberg Rabbinic Bible (1546-48) was edited by Cornelius Adelkinder. It was practically a reprint of the second edition, except that the commentary on I E x a was omitted; while that of Jacob ben Asher on the Pentateuch and that of Isaiah di Trani on Judges and Samuel were inserted. This third Bomberg edition was reprinted in the fourth edition by Isaac b. Joseph Salam and Isaac ben Gershon (Treves). Part of the Masorah omitted in the third edition has here been reinsered. The fifth edition was a reprint of De Gara’s (Venice, 1617-19, by Pietro Lorenzo Braga-di, and revised by Leo di Modena). It was, however, expurgated by the Inquisition. The sixth edition, by Johannes Buxtorf (Basel, 1618-19, 2 vols.), was a reprint of the 1546-48 copy. To this was added the editor’s “Tiberius,” a Masoretic work. The seventh Bible Rabbinica was published at Amsterdam, 1724-28 (4 vols., fol. 1), under the title “Echiblot Mosheh.” It contains, besides the Hebrew text, the Targum on the whole Bible; Rashi, Ibn Ezra, Levi ben Gershon, Obadiah Storno, Jacob b. Asher, Hai Kimhi, and “Imre No’am on the Pentateuch; David Kimhi on the Prophets and Chronicles; Isaiah di Trani on Judges and Samuel; Eliezer ben Elijah Ashkenazi on Esther; David Kimhi on the Psalms; Solomon, Nahmanides, and Simon ben Zemah Duran on Job; Saadia Gaon on Daniel; Yalkut Shimoni on Chronicles; Mones of Frankfort’s annotations, entitled “Kolam Minhah,” on the Pentateuch; “Minhah Ketannah” on the Former Prophets; “Minhah Gedolah” on the Later Prophets; “Minhah ‘Ereb” on the Hagiographa; the introduction of Jacob b. Hayyim of Tunis; and the tract on the accents by Moses ha-Nakdan.

The latest Bible Rabbinica, with thirty-two commentaries, is that published at Warsaw by Levenson (1890-98, 12 vols., small fol.). It contains, besides the original Hebrew, the Targum of Onkelos and Yerushalmi on the Pentateuch; the Targum of Onkelos on the Minor Prophets, the Psalms, Job, and Daniel; Moses Kimhi on the Proverbs, Nahmanides on the Pentateuch, Obadiah Storno on the Pentateuch, the Song of Solomon, and Ecclesiastes; Eleazar ben Solomon on the Pentateuch, the Prophets, the Psalms, Job, and Daniel; and Joseph ibn Yahya on the Hagiographa; “Mizmor Le-Todah,” by Samuel Aropel, on Psalms cxv., “Kav wo-Na” on Proverbs; Menahem Meiri on Proverbs; Moses Kimhi on Proverbs, Ezra, Nehemiah; Nahmanides, Farissol, and Simon ben Zemah Duran on Job; Saadia Gaon on Daniel; Yalkut Shimoni on Chronicles; Mones of Frankfort’s annotations, entitled “Kolam Minhah,” on the Pentateuch; “Minhah Ketannah” on the Former Prophets; “Minhah Gedolah” on the Later Prophets; “Minhah ‘Ereb” on the Hagiographa; the introduction of Jacob b. Hayyim of Tunis; and the tract on the accents by Moses ha-Nakdan.
Bible Exegesis

1. Israel has been called "the People of the Book." It may aptly be called "the people of Scripture exegesis," for exegesis in the largest sense of the word is in a way the one indigenous science which Israel has created and developed, after having produced, during the first long period of its history, the actual subject of this science, the Bible itself. During the thousand years following the collection of the different books of the Scripture, the intellectual activity of Judaism was directed almost exclusively to the exegetic treatment of the Bible and the systematic development of the Law derived from it. When, through contact with Hellenic and Arabic learning, the Jewish intellect was led into new channels, Bible exegesis still retained its position of chief interest; it was the first to feel the influence of the new thought; and it gave birth to auxiliary Hebrew philology, the only science which originated in the Judaism of the Middle Ages. That other great production of medieval Judaism, the philosophy of religion, likewise developed into Bible exegesis in order to take on a Jewish character, although it substantially reproduced alien

2. The beginnings of Jewish Bible exegesis go back to a period when a part of the books collected later on into the Biblical canon did not. Exegesis, "dāraḥ" (דָּרָה), from which the original name of Scripturalexegesis, the noun "midrash" (מִדְרָשׁ), was formed, is used in the well-known reference to Ezra (Ezr. vii. 10) that he "prepared his heart to seek the law of the Lord." The verb denotes "to investigate," "to seek," and, in connection with the Bible, meant, therefore, to examine the text, to search into what it means. This reference to Ezra is the earliest mention of Scripturalexegesis, and its history dates from his activity. Ezra, who by his endeavors placed the Pentateuch on the pinnacle of its importance for the new Jewish community of the Second Temple, placed itself as representing the entire sacred writings. Two institutions that originated in this period, the synagogue and the academy, assured a lasting home to the intellectual activity concentrated upon the examination and exposition of the Bible. In the synagogue the sacred text of the Pentateuch, and later that of the Prophets, were read and expounded; in the academies and schools the same texts were used for teaching the young and for investigation and in the instruction of adults. Thus in harmony with its origin and the character of these two institutions, exegesis became a matter of oral instruction and oral tradition; hence any written exegetical literature of the Bible during those first formative centuries is out of the question.

3. There are no contemporary accounts of the development of the academy and the method of instruction among the Palestinian Jews during the time of the Second Temple: the historic records speak of them only after they had been firmly established and recognized. Frequent references in traditional literature, traceable down to the decades immediately preceding the Christian era, show that the national science, as developed by the Pharisees since the time of the Maccabees, was divided into two
groups, Bible and tradition ("Mikra" and "Mishnah"), and the latter comprised three branches, in which work of traditional literature. Midrash, or Midrash, as originated. These three branches were: (1) Midrashim (in the singular, "Midrash"), (2) Halakot (or Halakah), and Haggadah. (3) Haggadot (or Haggadah). This order of the constituent Midrashim in its most comprehensive sense corresponds with the historical development of these branches. First in time was the Mishnah, that is, the exposition of the Scripture, especially of the Pentateuch and more particularly of its legal portions. From this branch, on the one hand, the Halakot—the statutes derived exegetically from the written Law, to which were added other statutes, which had been transmitted orally, and which the teachers endeavored to connect exegetically with the Biblical text—and, on the other, the Haggadot, which included the exegesis not connected with the Law, with its manifold material derived from the sacred writings. Through this differentiation the branch designated as "Midrash" was specialized into exposition of the Law or halachic exegesis. The Derivation of the Halakah from the Biblical text was also called "Talmud," so that "Talmud" originally meant the same as "Midrash" in the above-mentioned stricter sense.

The Mishnah, the fundamental part of the national science, was the subject of the primary instruction, and was also divided into three parts; namely, the three historic groups of the books of the Bible, the Pentateuch, the Prophets, and the Hagiographa. The intelligent reading and comprehension of the text, arrived at by a correct division of the sentences and words, formed the course of instruction in the Bible. The verses were also required to know the Tamoum, the Ammon translation of the text. The Targum made possible an immediate comprehension of the text, but was continuously influenced by the exegesis taught in the schools. The synagogues were preeminently the centers for instruction in the Bible and its exegesis. The reading of the Biblical text, which was combined with that of the Targum, served to widen the knowledge of the scholars learned in the first division of the national science. The verses found the material for their discourses, which formed a part of the synagogu service, in the second division, the several branches of the tradition; so the Haggadah, the third of these branches, especially furnished the material for the sermon.

4. The tannaitic traditional literature is derived from the three original branches of the traditional science, is taught in the schools of both Palestine and Babylonia. Although part of this literature has been lost, its most important products are still extant. The Mishnah, in its strict sense, and its supplement, the Tosefta, as well as a mass of other Halachic sentences (Beraitas, see Baraita), preserved in the two Talmuds, are derived from the second of these branches. This part of the tannaitic literature retains many traces of its descent from the Mishnah, in the many Biblical exegesis details which it contains. The branch of the Mishnah pre-served as its documents the Midrashim to the last four books of the Pentateuch; viz., Mekilta, on Exodus; Tosafoth, on Leviticus, and Sifre, on Numbers and Deuteronomy. Two works, which are running commentaries on the Biblical text, and as such the earliest of their kind, contain also the exegesis belonging to the third branch.

But there are also tannaitic Haggadah collections, such as were produced in great number in the post-tannaitic period, preserving those haggadic traditions of the tannaitic time which continued in existence. One of these Haggadot, for instance, is the "Seder Olam," a chronology of Bible history based on haggadic exegesis. In the period of the Amoraim, beginning with the reduction of the Mishnah, the method of instruction was changed in that the Mishnah became the text-book for lectures and discussions in Palestine as well as in Babylonia. The two Talmuds, which drew their material chiefly from the Halakah and halachic exegesis (the Midrash in the exact sense), but gave a considerable place also to the Haggadah, are the result of these lectures and discussions. The haggadic exegesis was cultivated especially in Palestine, leading to the haggadic Midrashic collections on the Pentateuch, the pericopes ("Pesikta"; see Pesikta), and other Biblical books, which were based principally on the sacred writings. The final editing of these collections belongs to the post-amoraic time, though they represent chiefly the exegesis of the Amoraim. Side by side with the writings here sketched, which were always connected in some way with Biblical exegesis, there came to maturity during the time of the Tannaim and Amoraim the Targum literature, originating in the institution of reading the Targum at divine service. This Targum was extended to the whole Bible, as was also the Masorah, which latter is the determination of the rules and principles governing the text of the Bible. These were the two branches of study which transmitted to later generations the knowledge and correct reading of the Bible text.

5. The products of the traditional literature described above have this trait in common, that they are not the exclusive work of certain writers, but are the outcome of a long series of oral traditions, that were finally given a certain form in a written work. Therefore the exegesis found in these works does not belong to any single epoch, but to different epochs extending over a number of centuries. From the days of Hillel (30 B.C.) the names of the compilers of the traditional exegeses were Tannaitic also handed down; so that the origin and nature of a large part of that early Amoramic Biblical exegesis and many of the Tannaitic exegeses. Amoraim and Amoraim are known as more or less important exegetes. An old tradition reports of Hillel's teachers, Shemaiyah and Abai, that they were great exegetes ("Hillelism"). Hillel himself marks an epoch in halachic exegesis, since he formulated the seven rules according to which the Biblical text must be explained. Hillel's pupil, Johanan b. Zakkai, followed a kind of symbolic exegesis. The period between the destruction of Jerusalem and the Hadrianic war was the most fruitful and important epoch for early exegesis, and its repre-
EarlyBible C.E.), were supplemented by others longing to the first period, which ended with the First in order are the old translations of the Bible; they, like the Aramaic Targum, were intended to

minology of Bible exegetics as a whole, we already theref ore be considered as a monument of the period exegesis began with Hillel; that terminologymay especially the anonymous portionsof the tannaitic Midrash, originated in part at a very early date. It is a noteworthy fact that the exegetic phraseology of the tannaitics, and consequently the earliest terminol ogy of Bible exegetics as a whole, were already in existence when the historic period of Jewish Bible exegetes began with Hillel; that terminology may therefore be considered as a monument of the period before Hillel.

6. These sources of Jewish Bible exegetes, belonging to the first period, which ended with the final reduction of the Talmud (900 Early Bible c.e.), were supplemented by others Translations. of an entirely different nature. These complete the account that has to be given of the exegetes of that period. First in order are the old translations of the Bible; they, like the Aramaic Targum, were intended to spread the knowledge of the Bible and naturally re flected the exegetes of the school from which they proceeded. The Septuagint demands especial at tention, being the earliest literary translation as well as a source for early exegetes. Aquila's translation represents the school of Jaimeb, especially Akiba's. But the other Greek versions are also based on Jew ish exegetes, and so is, in great part, the Peshitta. Jerome in turn endeavored to establish the "Hebrew truth" in his Latin version, on the basis of oral instruc tion received from Jewish exegetes of Palest ines. Philo, the great representative of the Alexandrian exegetes, takes a foremost place; his writings are, in part, comprehensive and explanatory par aphrases of the stories and ordinances of the Pentateuch, and, in part, a running allegorical commentary on the Bible text. Philo's allegorical exegetes was the first and most consistent attempt to prove by means of Biblical exegetes that Greek philosophy underlay the superficial meaning of the words of the Bible.

In Palestine, too—indeed as early as the time of Philo—opinions and speculations on God and the Creation, in part of extraneous origin, were connected with two chapters of the Bible (Gen. i. and Ezek. i.); and their exegetes was the real subject of the esoteric doctrine called after those sections, "Ma'ase Berekhah" and "Ma'ase Merakah." The chief work of the historian Josephus may also be considered as a source of the Bible exegetes of this time; the first part of his "Antiquities" being a running commentary on the narrative portions of the Scrip ture. Finally, the Bible exegetes contained in the books of the New Testament must be mentioned. It proceeded from the exegetes current at the time, and belongs to the same class as the other products of the early Haggadah. It became the actual foun dation for the new faith, just as the Biblical exegetes, the Midrash of the Palestinian schools, may be considered the basis for the reshaping of Judaism after the destruction of Jerusalem and the Second Temple.

7. The Bible exegetes of the Tannaim and the Amoraim, which may be best designated as exegetes of the Midrash, was a product of natural growth and of great freedom in the treatment of the words of the Bible. But it proved an obstacle to further development when, endowed with the authority of a sacred tradition in the Tal mud and in the Midrash collections edited subse quently to the Talmud, it became the sole source for the interpretation of the Bible among later gener ations. The traditional literature contains, indeed, an abundance of correct explanations that are in harmony with the wording and the context; and it bears everywhere evidence of a fine linguistic sense, good judgment, and an acute insight into the peculiarities and difficulties of the Bible text. But side by side with these elements of a natural and simple Bible exegetes, of value even to-day, the traditional literature contains even larger mass of explications far removed from the actual meaning of the text. In the halakic as well as in the haggadic exegetes the expounder endeavored not so much to
seek the original meaning of the text as to find author-
ity in some literal passage for the concepts and
ideas, the rules of conduct and teachings, for which
he wished to have a Biblical foundation. To this
were added, on the one hand, the belief that the
words of the Bible had many meanings, and, on
the other, the importance attached to the smallest
portion, the slightest peculiarity of the text; hence
the exegesis of the Midrash strayed farther and fur-
ther away from a natural and common-sense inter-
pretation.

Again, it must be remembered that the Midrash
exegesis was largely in the nature of homiletics,
ex-
poning the Bible not in order to investigate its
actual meaning and to understand the documents
of the past, but in order to find religious edification,
mental instruction, and sustenance for the thoughts
and feelings of the present. The contrast between
the simple natural explanation of the literal sense
and the Midrash, that did not feel bound to follow
the mere words, was recognized even by the Tan-
naim and the Amoraim, although their idea of the
literal meaning of a Biblical passage may not be
allowed by more modern standards. The above-
mentioned tanna, Hamael b. Eliza, even said once,
rejecting an exposition of Eliezer b. Hycanan:
"Truly, you say to Scripture, ‘Be silent while I
am expounding!’" (Bab. on Lev. viii. 49). The
Tannaitic exegesis distinguishes principally between
the actual deduction of a thesis from a Bible passage
as a means of proving a point, and the use of such
a passage as a mere mnemonic device, a distinction
that was also made in a different form later in the
Babylonian schools.
The Babylonian Amoraim who were the first to use the expression "Peshat" (פְּשָׁט) to designate the primary sense, contrasting it with the
"Derash," the Midrashic exegesis. These two terms
were later on destined to become important features
in the history of Jewish Bible exegesis. And, again,
In Babylonia was formulated the important principle
that the Midrashic exegesis could not annul the pri-
mary sense. This principle subsequently became
the watchword of the common-sense Bible exeges;
but how little it was known or recognized may be seen
from the admission of Kahana, a Babylonian amor
of the fourth century, that while at eighteen years
of age he had already learned the whole Mishnah,
he had only heard of that principle a great many
years later (Shab. 68a). Kahana’s admission is
characteristic of the centuries following the final
reduction of the Talmud. The primary meaning is
no longer considered, but it becomes more and more
the fashion to interpret the text according to the
meaning given to it in traditional literature. The
ability and even the desire for original investigation
of the text succumbed to the overwhelming author-
ity of the Midrash. It was, therefore, providential
that, just at the time when the Midrash was para-
mount, the close study of the text of the Bible, at
least in one direction, was pursued with rare energy
and perseverance by the careful Masorites, who set
themselves the task of preserving and transmitting
the pronunciation and correct reading of the text.
By introducing punctuation (vowel-points and ac-
ronyms) into the Biblical text, in the seventh century,
they supplied that protecting hedge which, accord-
ing to Akiba’s saying, the Masorah was to be for the
words of the Bible. Punctuation, on the one hand,
protected the tradition from being forgotten, and,
on the other, was the precursor of an independent
Bible science to be developed in a later age.

B. Karaism gave the first impulse toward an inde-
pendent investigation of the Bible and a denial of
the authoritative authority of the Mid-
Karaites. The "Bene Milham" (Sons of the
Exegesis, Scripture), as the sect founded by
Anan (eighth century) called itself,
rejecting the Talmudic tradition, posted as first
principles the duty to investigate the Bible itself
and to draw from it foundations for religious
knowledge and rules of conduct by means of an ex-
egesis independent of tradition. But Karaism ex-
erted a lasting influence on the further development
of Jewish Biblical exegesis not so much by its own
achievements as by its reaction on the large majority
of the Jews who remained faithful to tradition. For
undoubtedly Saadia, the great originator of the new
Jewish knowledge, was stimulated by the Karaite
movement to enter upon his pioneering activity. He
proved his genius as a Bible exegete in the first in-
stance in polemics against the Karaites: and they,
in turn, were stimulated by Saadia and his partly
polemic, partly positive work, to a richer and more
significant activity in their own field than that which
obtained before his appearance. The Karaite leaders
in exegesis and Hebrew philology were accord-
ingly either Saadia’s contemporaries or belonged
to the post-SAadian times.

In the century and a half between Anan and
Saadia, Karaism produced no exegesis of lasting im-
portance. But the numerous exegetes and founders
of sects mentioned in clear and uncontestable terms
by the Karaites themselves, though they often disap-
proved of them, demonstrate the vigorous intellectual
activity of Eastern Judaisms after Anan. Not long
after him Benjamin of Nahawendi, one of the fa-
thers of Karaism, applied the allegoric method
of exegesis in a way reminding one of Philo. Yud-
gan of Hamadan (Judah the Persian) laid down the
principle that the Torah had an esoteric as well as
an exoteric significance. Yifli of Balkh, of the mid-
dle of the ninth century, proposed a rational criti-
cism of the subject-matter of the Bible, at the same
time finding two hundred reasons against the authen-
ticity of the Pentateuch, mainly on historical, but
also on legal grounds. Most of the Karaite exe-
getes, either Saadia’s contemporaries or follow-
ing immediately after him, wrote commentaries on
the Pentateuch and on other Biblical books, under
Saadia’s influence and controverting him. Among
these may be mentioned Solomon b. Yoreh; Sabah
b. Marlah, Abu Yusuf Ya'qub al-Kirkisi, and the
profuse Karaite exegete, Yapheth b. Ail, fre-
quently cited by Abraham ibn Ezra.

As the exposition of the sacred text was not pos-
sible without philological explanations, the com-
mentaries of the Karaites contain, of course,
many grammatical and lexical explanations. But
even here they were not originators, and were only
stimulated by Saadia’s example and instruction to
more penetrating philological research into Hebrew.
The earliest Karaite grammarians of whom anything
Bible Exegesis

The Jewish Encyclopedia

166

definite is known, as well as David ben Abraham, the earliest Karaite lexicographer, were all subsequent to Saadia. The earlier Karaites contributed to the development neither of Hebrew philology nor of exegesis, which began to flourish about the tenth century among the Eastern and Western Jews still clinging to tradition. But contemporaneously with the later golden age of Rabbinic exegesis, and influenced by it, exegetic literature flourished among the Karaites. Its chief representatives being Abu al-Faraj b. Hazan (at the beginning of the eleventh century), Judah b. Judah (at the end of the eleventh century), Jacob b. Reuben, Levi b. Japheth, Japheth b. Sa'id, and Judah Haddasi (contemporary of Ibn Ezra). At the end of the thirteenth century Aaron b. Joseph wrote a commentary on the Pentateuch ("Sefer ha-Bible") in imitation of Ibn Ezra and using Nahmanides; and not long after Aaron b. Eliahu, the younger, who was influenced by Maimonides, wrote his commentary on the Pentateuch ("Re'eh Torah"), a work that worthy ends the exegetic literature of the Karaites.

9. The new epoch in the history of Jewish Bible exegesis beginning with Saadia may fairly be characterized as "the period of the Peshat." As already mentioned, this phrase signified among the Babylonian Amoraim the primary sense of the Bible text, in contradistinction to its interpretation as found in the Midrash. Now the Peshat, the phrase became the watchword for the exegetes who broke away from the authority of the Midrash and went direct to the Bible text without regard to traditional exegesis. The authors writing in Arabic also use the phrase in this sense; and Ibn Jarrah calls Saadia the representative of the Pentateuch. It was a matter of no little importance for the new method of exegesis that its founder held the highest position in the gift of the tradition-loving Jews of his age; for the fact that it was the "Gaon of Sura" who opened up new paths for exegesis facilitated the recognition and further development of this method among the large majority of the Jews who still held by tradition. But the genuine merit of Saadia's labors also assured their success. His most important work in the field of Bible exegesis is his Arabic translation of the Bible, which chiefly aimed to bring about a right understanding of the original text by means of the Arabic reproduction. In his version Saadia leaves nothing obscure. Although he does not paraphrase, he translates freely, disregarding the syntactical character of the original, and connecting the verses and parts of the verses in a way to make them as once comprehensible. Saadia's translation shows the same characteristic as his Bible exegesis, as far as it is known from the extant fragments of his commentaries, and from his chief religio-philosophical work. This characteristic is his rationalism: reason is for him the basis even in Scriptural exegesis; and in accordance with it the exposition of the text must contain nothing that is obscure or that contradicts logical thought. He does not confine himself to reproducing the exact meaning of the single words and sentences, but he takes a general view of the context, the whole chapter, the whole book, and explains their interrelation. Saadia's rationalism, which became the standard for the following centuries, accorded with his belief in the divine origin of the Bible and in the Biblical miracles; these, he thinks, serve as witnesses to the veracity of the Prophets and of Scripture. Saadia's rationalistic exegesis is systematized in his book on religious doctrines and beliefs, "Emunot ve-Dibrot." This is largely exegetic, and harmonizes the anthropomorphic figures of speech employed in Scripture passages referring to God and His works with philosophic speculation in a way that has become the pattern for later exegesis (see Anthropomorphism). In addition to the authority of reason, Saadia recognizes also the collateral authority of the Scripture itself as a source for exegesis; and as he is familiar with the Bible, he makes copious use of its contents for the purposes of illustration and exposition, Saadia's third authority is tradition. This he uses in his Bible exegesis as far as he finds necessary and practicable; and he recognizes its influence on exegesis, pioneer of an independent exegesis though he was.

Saadia created Hebrew philology, the most important prerequisite for a sound exegesis. His grammatical and lexical works were as epoch-making for a scientific knowledge of the Hebrew language as his Bible exegesis for the exposition of Scripture, and his religio-philosophical works for all philosophic speculations on the doctrines of Judaism. In these three branches, which all belong in the larger sense to Bible exegesis, Saadia was a pioneer; and his labors were of lasting influence because of the great authority which he rightly enjoyed.

10. The work of Saadia as the originator of Hebrew philology and of rational Bible exegesis was not carried toward completion in the Orient, where he himself had been active; the leadership in this field passed, soon after Saadia's death, into the hands of Western Judaism, the Diaspora of North Africa and Spain. In the East, as noted above, Saadia's literary activity stimulated in the first instance his Karaite opponents; but he found no successors for his work among the Rabbinite Jews at the academies. It was not until many years after his death that a worthy successor to Saadia was found in Samuel b. Hophni (died 1094), another gaon of Geonim. Samuel b. Hophni (died 1098), the last famous gaon of Pumbedita, devoted himself to Bible exegesis in his lexicorn, and also in his commentary on Job. It is characteristic of Hai, who was also a great Talmudist, that he combined the study of the german and of exegesis, in order to explain Biblical passages; and once he sent to ask the Syrian Catholicos how a certain difficult passage in the School of Psalms was explained in the Syriac Kairwan. translation of the Bible. Long before the splendor of the Geonim faded after Hai's death, Kairwan (in Tunisia) had become a seat of Jewish scholarship. The physician and philosopher Isaac Isaeli, the later contemporary of Saadia, was active here; he wrote a somewhat diffuse
commentary on the first chapter of Genesis. His pupil, Dunash ibn Tamim, was one of the first to introduce the comparative study of Hebrew and Aramaic as a fruitful source for Bible exegesis. Already before him another North African, Judah ibn Koreish, had written a work in which he systematically carried out a comparison of Biblical Hebrew with Aramaic, Aramaic and Neo-Hebrew, and warmly recommended, for linguistic reasons, the study of the Targums, that had been neglected. In this curious piece of work, which is still extant, there is also a long excursion on the anthropomorphisms and the anthropopathisms of the Bible, in which for the first time the important tannaitic postulate, that the Torah speaks in human language, uses human forms of speech, is applied in a sense which derived from the postulate's original meaning, but which thereafter became paramount. The oldest representative of Jewish learning in Italy, Shalbat ha-Donolo, also interpreted this adage (which is not found in Saadia) in the same way; his commentary on the book Yeẓirah (written in 946) was prefigured by an exegetical treatise on the Biblical account of the creation of man. Another eminent exegete, who was honored by posterity as the representative of the Peshti, was the great Talmudic commentator Hamsmeil b. Ishmeil in Kairwan, a contemporary of Hai. Only fragments of his commentary on the Pentateuch and on Ezekiel are extant; he, however, largely admitted Midianite elements into his exegesis.

11. The most solid foundations of Jewish Bible exegesis were laid in Spain through the development of Hebrew philology, which reached its highest point in this new home of Jewish learning, from the middle of the tenth to the beginning of the twelfth century; although its products belong primarily to the domains of grammar and lexicography, they yet can be included in exegetical literature. It was only after philological literature had reached its culminating point in the works of Abul-Walid ibn Nagdela, that the classic literature which marks the golden age of medieval literary activity was enriched by Bible commentaries. In the beginning of this period a commentary on the Psalms by the celebrated Joseph ibn Abitur (Ibn Banaqs) is mentioned; but the existing fragments of this commentary show its method to have been that of the Midrash, and reveal nothing concerning the method of exegesis (see Aḥarei). The Bible exegesis of the Spanish Jews, which was pursued with unusual ardor, was directed, in the first instance, to the investigation of the Biblical language. From the time of Hasdai ibn Shaprut to that of Samuel ibn Nagdela (second half of the tenth to first half of the eleventh century), eminent and gifted scholars vied with one another in placing the science of Hebrew grammar on a firm basis—a basis that has not been overthrown even by the philology of the nineteenth century. They also developed Hebrew lexicography to a point far in advance of all preceding endeavors. Menahem ben Saruk's dictionary; Dunash ibn Labrat's critical work; the polemics of the pupils of Menahem and Dunash; Judah b. David [Ḥayyuj]'s work, that came like a revelation; Abulwalid's critical work; the literary controversy between him and Samuel ibn Nagdela; and the writings of both as well as of others belonging to their circle; and finally Abulwalid's chief work, composed of a grammatical and a lexical part—all these works mark the development of the philological literature in Spain. Those of [Ḥayyuj] and Abulwalid especially furnished a firm basis for a Bible exegesis that, on its linguistic side at least, was free from gross errors and mere guesswork. But all these compositions contain more than simple grammatical and lexicographical contributions to Bible exegesis; and especially Abulwalid's chief work—which is generally designated by its separate parts, the "Lemed" (Hebr., "Bikun") and the "Book of Roots"—is so rich in multifarious exegetical material that these works may be considered as equivalent to a continuous Bible commentary.

Abulwalid's exegesis draws largely upon rhetoric, and regards the Biblical expressions from the point of view of the metaphors and other tropes familiar to him from Arabic literature. Many textual difficulties he cleared away hermeneutically, being led by his method to the same results as are obtained by modern textual criticism, although he accepted the authority of the Masoreh without question. He assumes a sweeping transposition and interchange of letters, and proceeds in many Biblical passages on the theory that the Biblical author himself by mistake put one word for another that he really had intended. He recognizes traditional exegesis as the true and authoritative criterion in much that is uncertain or doubtful in Scripture; but he does not hesitate to contradict tradition if the natural and literal sense requires it.

12. Nothing has been preserved of Bible exegesis proper in the form of commentaries from the period preceding Abulwalid. His younger contemporary, the poet and philosopher Solomon ibn Gabirol, perhaps embodied in a special work his allegorical exegesis of individual Biblical passages; for the examples of his exposition quoted by Abraham ibn Ezra would seem to have been taken from such a work. Ibn Ezra is also in Spain, the only source of information concerning a curious example of early Pentateuch criticism by one of the grammarians of the eleventh century. Isaac ibn Yaḥshu', who asserted that Gen. xxxvi.41-43 was written at the time of King Jehoshaphat. Ibn Ezra also controverted another unlearned critic of the same period, who, applying Abulwalid's above-mentioned method, explained almost two hundred Scriptural passages by substituting other words for those that seemed to him incorrect. In the golden age of Jewish culture in Spain two eminent philologists also directed their attention to Bible exegesis proper, parts of whose commentaries, written in Arabic, have been preserved—namely, Moses ibn Gikatilla of Cordova and Judah ibn Balsa of Toledo. Moses ibn Gikatilla endeavored to explain the Biblical miracles rationally; while ibn Balsa attacked these attempts, and otherwise bitterly criticized ibn Gikatilla's exegesis. Ibn Gikatilla's commentary on Isaiah and on the Psalms, from which ibn Ezra copied...
only quoted, was the first sustained attempt to explain those books historically. Thus, he refers to the predictions of the second part of Isaiah to the time of the Second Temple, and in the same way he assumes that some psalms are exile. Judah ibn Bava's commentary on Isaiah is extant in full, and a comparison of this work with Saadia's translation shows the advance made by Bible exegesis during the century lying between them.

In addition to Hebrew philology, so closely related to exegesis, two special fields of intellectual activity, Hebrew poetry and philosophic speculation, were likewise influenced, and in turn promoted the advance of Bible exegesis during this golden age of Jewish Spanish culture. Through the introduction of Arabic prosody, poetry had indeed been led into forms foreign to the genius of the old Poetic, Bible; but in consequence of Philosophy, the definite knowledge of the forms of speech and the better comprehension of Religion, of the words of the Bible, the new Hebrew poetry that bloomed into unexpected luxuriance on Spanish soil was marked by a certain classical perfection and finish. Love of poetry and the practice of riming likewise sharpened the perception for the poetic beauties and other literary qualities of Scripture. One of the most renowned poets of this period, Moses ibn Ezra, devoted a long chapter of his work on rhetoric and poetics to Biblical rhetoric; applying to it, in a much more specific way than Abulwalid had done, the terminology and definitions of Arabic rhetoric. As for the relation of the philosophy of religion to Bible exegesis, it is sufficient to mention the names of Bahya ibn Pakuda, Solomon ibn Gabirol, Abra- haim ibn Dafa, Moses ibn Ezra, Joseph ibn Zaddik, Judah ha-Levi, and Abraham ibn Daud. The works of these thinkers embody the principle, first logically enunciated by Saadia, that on the supreme questions of religious knowledge the Scriptures teach nothing beyond human reason. Allegory was used only to a limited extent. As a result of this conviction of the necessity for agreement between the postulates of faith and the Bible, a high-handed freedom of treatment of the Biblical word became current, that was often imposing in its daring. In consequence the elements of a new form of Midrash found their way into Bible exegesis, made subservient to philosophic speculation. The Peshat exegesis, which had been freed from the fetters of the earlier Midrash contained in the traditional literature, found itself now confronted by a new enemy—the philosophic Midrash.

13. While the system of the Peshat was nearing its complete development in the countries influenced by Arabian culture, the Midrashic exegesis had remained paramount among the Jews of Christian countries. The Midrashic literature was enriched by new compilations, and the exegesis of the "Darshanim" also, striving for a certain independence, found the material for their commentaries mostly in the traditional literature. These exegeses are called "Darshanim" in the history of Jewish literature. To them belong Moses ha-Darshani in Novome (middle of eleventh century), Tobias b. Eliezer in Castoña, Bulgaria (and of eleventh century), and Menahem b. Solomon in Rome (first half of twelfth century). Here must also be named the compiler of the "Yalkut Shimoni," the most complete Midrash compilation on the whole Scripture, dating perhaps from the beginning of the thirteenth century. In this field represented by the Darshanim there rose quite unexpectedly in northern France a school of Bible exegesis, which, in entire independence of the Spanish-Arabian school, endeavored to search into the Peshat, the simple, natural, primary sense, in avowed contrast to the Midrash, without, however, severing its connection with the latter. The founder of this school was Solomon ben Isaac (Rabbi Solomon Yizhaki), commonly called Rashi (died 1105); his commentary on the Talmud is for all time an indispensable aid to the study of that work; and his commentary on the Bible, especially on the Pentateuch, has never been surpassed in enduring popularity and large circulation. Rashi's commentary has in many respects the character of a compilation of Midrash collections; but he takes from the traditional literature chiefly those explanations that he can best harmonize with the wording and the connection of the Biblical text; and he expressly rejects those that he cannot bring into such agreement. Besides this, he endeavors to arrive independently at the meaning of the Scriptural words, guided by the Talmudic principle, everywhere emphasized, that no Biblical verse may be deprived of its plain, self-evident meaning, no matter what varied interpretations are put upon it by the Midrash. In addition, he pays constant attention to the linguistic side of exegesis, showing an acute and often intuitive sense of language, and supplementing by these means, as well as by his complete command of diction, the inadequacy of his sources.

Joseph Kara and Samuel b. Meir were still more pronounced representatives of the Peshat. Joseph Kara was a nephew of Menahem b. Hella (an elder contemporary of Rashi, who even before him had followed the same tendency); the title "Kara" (compare "Mibhru," Scripture), found already in the Talmud, marks him as a Bible exegete. He was a prolific writer, and more independent in his exegesis than Rashi. He was given to postulating general rules of interpretation, and to explaining the elusions of the Bible as a whole. Nor did he hesitate to differ from tradition in regard to the time of composition of the Biblical books; ascribing, for instance, the Book of Samuel, on account of I Sam. ix. 9, to a later period than that to which it was generally assigned. He poetically the principle that Scripture must be interpreted by itself, without the help of the traditional literature. This principle was especially applied by Rashi's learned grandson, Samuel b. Meir, whose commentary on the Pentateuch Exegesis in may be regarded as the foremost pro-Northern school of the exegetic school of France. His brother, Jacob Tarn, wrote no Bible commentary, but showed interest and aptitude for linguistic research in Hebrew in his Responsa, in which he defends Menahem ben Saruk against Dunash ibn Talui. Jacob Tarn's pupil, Joseph Bekor Shor, was the last important representative of the Peshat.
of northern France. His commentary on the Pentateuch is marked by acumen and deep insight into the continuity of its meaning. Anticipating later Biblical criticism, he assumed duplicate accounts in the Pentateuch. The Bible exegesis of the school of northern France, which was supplemented neither by scientific research into the Hebrew language nor by mental training in philosophical or other scientific studies, may be designated as the exegesis of plain, clear common sense, its products are in many ways equal to those of the Spanish-Arabian school.

14. All Biblical lore in the countries of the Moslem culture, which developed in such fulness after Saadia, was confined, on account of the language in which it was written, to those circles where Arabic was spoken. Abraham ibn Ezra was the first one to disseminate it on a large scale in the Christian countries of Europe. Abraham ibn Ezra, culture and learning of Spanish Judaism in the flower of its intellectual development, he left his home and spent nearly three decades (1140-67) in different cities of Italy, Provence, northern France, and England; everywhere, as he says, "writing books and revealing the secrets of knowledge." The chief products of his astonishing many-sided activity are his exegetic works. His commentaries, although written far away from Spain, are the most important product, in the field of Bible exegesis, of the golden age of Spanish Judaism, not only on account of the opinions of many representatives of this period, which are therein cited and disseminated, but because their whole spirit, import, and material are the outcome of the extraordinary learning and insight that he took from home with him. These commentaries, written in Hebrew, also display throughout ibn Ezra's originality and his mastery over both subject and material; and they are especially attractive not only on account of their form—combining clearness and vivacity, wit and profundity—but also because of the author's consummate handling of the Hebrew language, which had already been abundantly displayed in his classical poems.

Ibn Ezra's Pentateuch commentary has always been, side by side with Rashi's, one of the most popular works of Jewish exegetical literature, and both in their turn became the subjects of numerous supercommentaries. Ibn Ezra explained his own exegetical method in his introduction to the Pentateuch commentary by characterizing and criticizing the various methods of exegesis employed hitherto by the exegetes, such as the exegesis of the Geonim, the exegesis prevalent in Christian countries depending on the Midrash, hostile to tradition, and the typological-exegetical exegesis customary among Christians. As regards ibn Ezra's conception of the relation between the traditional and the Pentateuch exegesis, he sees in the traditional exegesis—derived by the oral teaching (Hilalakh) from the words of the Biblical text, and which so often contradicts the natural literal sense—not an actual exegesis of the Bible text, but only a "suggestion," a "reminder" (mnemonic device).

In the same way he distinguishes between the "word of the Deshah," the homiletic manner of haggadic exegesis, and the Pentateuch, by which only the literal significance of the Biblical text is arrived at. He knows nothing of the principle of the multiplicity of meanings of Scriptural words, which the leaders of the exegetic school of northern France acknowledged in order to justify the haggadic Midrash. Through this clear separation of the Pentateuch from the Deshah he accorded only a limited place in his exegesis to the new Midrash, which introduces philosophy into the Bible text. He connects his philosophical speculations, either in longer passages or in brief allusions, with the explanation of the names of God (especially the Tetragrammaton), of the divine attributes and the Biblical precepts, and with single-existing passages. Ibn Ezra's endeavors to defend the Biblical text against everything that might injure its integrity, may also find mention here. But he is nevertheless regarded, since Spinoza wrote his "Tractatus Theologico-Politicus," as the precursor of the literary Pentateuch criticism of to-day. To judge from certain allusions, rather than from positive statements, he seems to have held that the Pentateuch, although undoubtedly composed by Moses, received in later times a few minor additions. He also obscurely alludes to the later origin of Isaiah, ch. xl.-lxvi.

Ibn Ezra's contemporary, Joseph Kimhi, was similarly active in Narbonne as propagator of the Spanish-Jewish science; he also was of Spanish origin and knew Arabic. He wrote a Hebrew grammar in Hebrew, and also commentaries on different Biblical books. His work was continued by his sons Moses and David (see Kimhi, David). The fame of the latter very soon eclipsed that of the father and brother. In the introduction to his chief exegetical work, the commentary on the Prophets, he based the privilege, or rather the duty, of exegetical research on the authority of religious motives. The Kimhis do not differ from Ezra in their search for the natural meaning of Scripture; and they, too, consider grammar and rationalism to be essential in exegesis. His son David Kimhi, whose didactic talents appear in his grammar as well as in his Bible commentary, recognizes also the Midrash exegesis, as well as Maimonides' speculative opinions; and, like the latter, he does not hesitate to pronounce certain Biblical stories to be visionary accounts. His commentary on the Psalms is especially interesting by reason of its polemics against Christian exegesis.

15. It fell to the lot of Moses Maimonides, ibn Ezra's younger contemporary, to represent, like him, the high intellectual culture of the Spanish Jews outside of Spain, and to bring it to a fuller development than ibn Ezra. Living in the midst of the Arabian culture in North Africa and in Egypt, his activity was a natural continuation of the Jewish intellectual impulse which was so highly developed in Moorish Spain. But his influence extended far beyond the boundaries of the Arabic language; and he became a teacher for the whole Diaspora, as no one had been since the days of the Geonim. Maimonides' activity marked an epoch not only in the history of Judaism, but also in that of Jewish Biblical exegesis. He enriched exegetic literature by no
Maimonides (Moses ben Maimon in Arabic, the "Moreh Nebukim" (Guide of the Perplexed), contains much exegetic material. The "perplexed," for whom the work was a "guide," are those readers of Scripture who are harassed by doubts because of the contradictions between the Biblical text and the postulates of rational thought; and in his expositions he almost devotes more space to the language of the Bible conceals than to what it has undeniably made known.

He holds that the esoteric and the figurative modes of speech, as forms of expression, are found in the very nature of prophecy, and that this fact is due to their important place in Scripture. In regard to the statements of Scripture concerning the Deity, the old postulate of the human mode of speech of the Bible becomes with Maimonides an important canon, by which every unsatisfactory and obscure is removed from the idea of God. The ruling principle of his exegesis is the assumption of the exegetical and the esoteric sense. The "secrets of the Law" hidden in the Biblical works are found by investigation into the esoteric meaning. But such secrets, as sought by Maimonides, have nothing to do with mysticism; he undertakes the investigation with absolute rationalism, as may be seen particularly in his exposition of certain Bible stories and his exposition of the reasons for the Law. He finds the teachings of the Aristotelian physics and metaphysics in the chapters on Creation (Gen. 1) and in that of the Heavenly Chariot (Ezek. 1). His rationalism, however, halts at the facts of prophecy and of the Bible miracles, though here, too, rational investigation comes into play. One of his most original and daring ailes to exegesis is evolved by his doctrine concerning prophecy—namely, the theory of visions—whereby he transfers a number of Bible stories from the realm of fact to the realm of psychic experience. The principle of the esoteric and the esoteric sense of Scripture leads him to allegorical exegesis, with the theory of which he professes his "Guide": but his allegory remains within the bounds prescribed to it by his rationalism on the one hand, and by his faith in tradition on the other. Yet there appear certain traces of that extensive allegorization which not long after him appears among his disciples, as, for instance, in his exposition of Canticles, of the adulterous woman in Proverbs, and of the prologue to Job.

16. Through Maimonides' "Guide of the Perplexed," which, even during his life, was circulated in Hebrew translations, Aristotelian philosophy found an abiding place in Jewish thought, and became a chief factor also in Bible exegesis. During

the three centuries many Bible commentators were primarily concerned with finding the secrets of philosophy in Scripture. Especially the Biblical Wisdom books—Proverbs, Ecclesiastes, and Job—were themselves to such study; so also did the Song of Solomon, an ancient and a most fruitful field for allegorization. Philosophical allegory had already been applied to the last-mentioned book, and rejected by Abraham ibn Ezra. Maimonides' pupil, Joseph ibn Akin, now wrote a philosophico-allegoric commentary on it; Samuel ibn Tibbon, the translator of Maimonides' work, commented on Ecclesiastes; his son Moses, philosophical on the Song of Solomon. Samuel ibn Exegesis. Tibbon's son-in-law, Jacob b. Abba Mari Anatoilo, collected his sermons on the pericopes of the Pentateuch in a work entitled "Maimad ha-Talmidim," which is the most important monument of the philosophico-exegetical exegesis current in Provence in the century following Maimonides—an exegesis that allegorized even Biblical personas in the manner of Philo. This allegorization, which detected abstract philosophico-concepts and postulates in the personages and occurrences of the Pentateuch stories, and which even forced itself into the Sabbath sermons of the preach-ers, led at the beginning of the fourteenth century to the second great controversy between the Mal- monists and anti-Maimonists in Provence and northern Spain. This controversy, suddenly terminated by an external event, did not bring philosophico-Bible exegesis to an end. Its most eminent representative was Levi ben Gerson (died 1344), a strict Aris-totelian, who wrote commentaries on most of the Biblical books. In those on the Pentateuch and the historical books he exhaustively summed up the ethical and other maxims (practical applications) de-ductible from the Bible narrative. The philosophico-commentary on the Pentateuch by Elia b. Moses of Marseilles, written at the beginning of the fourteenth century, was less well known. A similar commentaries were written by Samuel Zara of Valen-cia in the fourteenth century. The last great exegetical work written in Spain before the expulsion was the "Akedat Yitzhak" (Offering of Isaac) by Isaac Abravanel, consisting of sermons in a philosophico-setting and partly philosophical in nature. The commentaries of Isaac Abravanel also give a large place to religious-philosophic discussion.

17. Side by side with the philosophico-mode of exegesis another was developed, from the beginning of the thirteenth century, that was based, like it, on the fundamental conception that there must be a deeper meaning in the Scriptural word than is implied in the literal sense. This conception, together with the assumption that all truths about God and creation, the universe and man, which are cognizable by the human mind, and which have been so cognized, must be found in Scripture, was most clearly laid down in the introduction produced by Moses Nahmanides to his thoughtful commentary on the Pentateuch (written about 1288). Although the mystical exegesis is here secondary, and confined to a small number of guarded allusions, the new exoteric doctrine is here first openly promulgated, and powerfully supported by the authority of the
writer, who was one of the foremost personalities of his time. This doctrine, "Hokmah Nisraah" (see Wisdom), was first formulated in Gerona, Nahmanides' home. It was also called "Cabala" (i.e., tradition). In its chief tenets, consisting of originally formulated philo-

exegesis, sapien theorems, such as the neo-

Platonic doctrine of emanation, it is connected with the remnants and reminiscences of a much earlier mysticism.

Contemporaneously with these beginnings of the Cabala in northern Spain, another kind of mysticism connected with Scripture arose in Germany, in the writings of Eleazar b. Judah of Worms, his exe-
geletic method consisting in the interchange and com-

bination of the letters of the Scriptural text, and in computing their numerical value (see Gematria). The exegetic method of the Cabala is founded on the foregoing, combined with the allegoric (and also typologic) exegesis. Cabalistic exegesis is given full recognition, together with the other methods of exegesis, in the Pentateuch commentary of Bahya ben Asher of Saragossa (1291), which became one of the most popular exegetic works. Four methods of exegesis are enumerated in the introduction to this commentary, each of which is to be applied to Scrip-
tural passages: (1) the way of the Peshat, (2) the way of the Midrash, (3) the way of Reason (i.e., philo-

sophic) exegesis, and (4) the way of the Cabala, "on which the light dwells—a path for the soul that refuses to be illumined by the light of life." Contem-

poraneously with Bahya's Pentateuch commentary there also appeared in Spain a book which was destined to become the basic work of the Cabala, and which owed its unprecedented success to the fact that it purported to be a relic of the earliest mysti-
cism and a work of the ancient school of sages that had produced the old traditional works, the Mish-

nah, the Talmud, and the Midrash. This book is the Zohar, in its form a running Midrashic com-

mentary on the Pentateuch, but interrupted by many and various digressions, and supplemented by original additions. Like Bahya b. Asher's book, but on a different basis, the Zohar also assumes four kinds of exegesis, or rather a fourfold meaning: "Pardes," meaning: Peshat, Remez (allusion, typologic sense, allegory), Derash, and Sofit (secret, mystical sense). In formulating this doctrine of a fourfold meaning, the Christian mode of exegesis (which was well known to the Spanish Jews) probably served as a model; in this the fourfold sense (historical or literal, tropologic or moral, allegoric, and anagogical) had long since been formulated (by the Venerable Bede in the eighth, and by Rhamenus Mauros in the ninth cen-
tury). The initial letters of the words Peshat, Re-

mez, Derash, Sofit, forming together the word "Pard-

es" (Pardes), became the designation for the four-

fold meaning, in which the mystical sense given in the Cabala was the highest point. The term of the fourfold meaning and its designation, "Pardes," have been erroneously ascribed to the beginning of the Jewish Bible exegesis, the Talmudic time, on account of the expression "Pardes" (pleasure gar-

den), which is used metaphorically in an account of the mysticism of the Tanaim (Rab. 14b), but in point of fact the designation "Pardes" marks the arrest, for a long time, of the development of the Jewish Bible exegesis.

18. The four methods of Scriptural exposition, as applied side by side by Bahya b. Asher in his Pentateuch commentary, character-

From the for the all the numerous works in the Thirteenth field of Jewish Bible exegesis during to the the five hundred years following Maimon-

Fifteenth century. The Peshat was more or less Century, recognized and appreciated above the other methods, and even the Zohar borrowed much from Rashi and Ibn Ezra, both of whom were more and more regarded as the greatest exegesis, their Pentateuch commentaries being fre-

cently commented upon. But new commentaries in harmony with the Zohar were also written. The Peshat did not supplant the Midrash; and side by side with it the ancient sources of the traditional exegesis were held in high estimation and employed. The extent to which the philosophic mode of ex-

gesis was used has already been stated; hencefor-

ward the mystical exegesis also gained in favor. An Italian, Menahem of Recanate (beginning of the fourteenth century), wrote a cabalistic commentary on the Pentateuch, in which the Zohar was freely drawn upon. The chief personalities of the exegetic literature of this period (which ended with the expul-

sion of the Jews from the Jewish peninsula), that have not been mentioned above, are as follows: In the East, Tzemah Yerushalmi (thirteenth century) wrote a commentary in Arabic on the greater part of the Scripture, prefixing to it a general and plish introduction. Eleazar Ashkenazi, otherwise un-

known, who calls himself a son of the Babylonian "Bagdaudios" Nathan, wrote in 1364 a commentary in Hebrew on the Pentateuch, that contains original views, and rationalistically explains away many miracles. Exegetic writings of this period, both from southern Arabia and by the Persian Jews of Central Asia, have recently come to light. Simon b. Zimra Dagan (1301-1444) of North Africa wrote a commentary on Job. Jacob b. Asher (1380-1430) of Spain wrote a commentary on the Pentateuch, of which the interpretations of letters and numbers are well known. Samuel b. Nissim wrote at the same time in Toledo commentaries on Job and on other books, which he himself called "Midrash." The prolific and many-sided Joseph Caspi (d. 1440) of southern France must also be mentioned, who explained many of the Hagadot, as also Isaac Nathan b. Kalonymus, author of the first Hebrew Bible concordance (c. 1440). In northern France a lively interest in Bible exegesis was sustained, espe-

cially by the polemics against the Christian manner of exegesis. The Tosafists, so-called, who continu-
ed the labors of Rashi and his grandson in the field of Talmudic study, contributed isolated re-

marks also to Bible exegesis, especially to the Penta-

tateuch, which were collected in different compilations. Hezekiah b. Manoah and Elazar of Bi
deguency wrote special commentaries. In Germany may be mentioned Menahem b. Mordecai, author of a cabalistic commentary on the Pentateuch (thirteenth century), and Lipmann von Milhauzen in Prague (about 1400), author of the "Nizzahon." In
Italy a voluminous exegetical literature developed in the second half of the sixteenth and the early decades of the fourteenth century, its representatives being Isaac of Trani the Younger, Benjamin b. Judah, Zezairiah b. Isaac b. Shelomith, and especially the poet Immanuel b. Solomon of Rome. The last-named wrote commentaries on the greater part of the Scriptures, mostly of a grammatical and rationalistic nature, but also philosophic or mystico-allogorical. He also wrote an interesting text-book on Biblical hermeneutics. From the fifteenth century may be mentioned: Aaron b. Gershom Abodai, author of a philosophic-cabalistic commentary on the Song of Solomon; and Judah Meir Leon, who applied Cicero's and Quintilian's rhetoric to the Bible.

10. The days of the Epigone, as the centuries after Maimonides may be called, were followed by an epoch of stagnation and degeneracy which ended with the appearance of Moses Mendelssohn (middle of the eighteenth century). This epoch was characterized by a decline in general culture and science, by a one-sided study of the Talmud that became more and more involved in an extravagant dialectic, by a minute and servile development of the ritual law, and by the increasing authority of the Cabala. Although many Bible commentaries were added to the exegetic literature, nothing of real importance and lasting influence was produced.

The picture of the exegetic literature of this period would be incomplete without a reference to the Hebrew translations that it produced. Mention may be accordingly made of Abraham Usque's Spanish version (Ferrara, 1502), Jekuthiel Blitz's Judeo-German version (1676-78), revised by Joseph Witzemann. The picture is completed in another direction by the publication of the Talmud, that flourished especially in the eighteenth century. The picture of the exegetic literature of this period would be incomplete without a reference to the Hebrew translations that it produced. Mention may be accordingly made of Abraham Usque's Spanish version (Ferrara, 1502), Jekuthiel Blitz's Judeo-German version (1676-78), revised by Joseph Witzemann.
brew grammar and the formulation of a new Hebrew style aiming at correctness and simplicity. Mendelssohn, who combined in his person Judaism and Jewish scholarship with the intellectual culture—the literary, aesthetic, and philosophic learning—of his time, combined in his Bible interpretation the traditions of Jewish exegesis with the elements of that developing in new directions outside of Jewish circles. The Biblical science of Protestant Germany that became paramount in the second half of the eighteenth century strongly influenced this reawakening Jewish exegesis even in Mendelssohn; and its literary beauties. The first Biurists were, like the above-mentioned collaborators on the Pentateuch commentary, pupils and personal followers of Mendelssohn, and they were joined by other enthusiastic disciples in the early decades of the nineteenth century. Next to Germany, Austria was the home of the Biurists' activity. The most complete editions of the whole Bible, with German translation printed in Hebrew characters, and Hebrew commentary by different Biurists, appeared in Vienna and (in a different arrangement) in Prague, and were frequently reprinted with new additions by later authors. These Biurist Bibles, that perpetuated Mendelssohn's work on the Pentateuch, were important factors in the process of intellectual transformation taking place among a large section of European Judaism in the first half of the nineteenth century. The activity of the Biurists prepared the soil for the new science of Judaism as the most important fruit of that transformation.

21. Moses Mendelssohn and the Biurists had provided for students and teachers, as means for the revived study of the Bible, translations printed in Hebrew characters, and commentaries, written in Hebrew, on the Biblical books; to these were added in the course of the nineteenth century similar works on the Bible, with the substitution, however, of German type in the translating, and with German annotations in conformity with the progressing conditions of the time. These works, consisting of the mere translation, or sometimes offering longer or shorter comments, were primarily intended not for specialists, but for general students of the Bible, for the school, and for the congregation. But they were compiled chiefly by specialists, who continued the activity of the Biurists, while paying due regard to the advances in Biblical science. One of these translations is known by the name of Leopold Zunz, who edited the versions of the several books by H. Arneheim, Michael Sachs, and J. Fürst; translating himself one book only, that of Chronicles. Besides this, similar works by Herzheimer, Philipp, and J. Fürst were widely circulated.

Nineteenth-century Biurists, widely circulated. Among these works, dealing with the entire Scriptures, single portions also were thus treated; and commentaries were also written in Hebrew after the manner of the Biurists, the latter especially in Eastern Europe.

Similar aims were pursued outside of Germany; and translations of the Bible by Jews and for Jews were produced in the different European languages. The French, English, Italian, Dutch, Hungarian, Polish, and Russian Jews thus received their own translations of the Bible; the necessity for these increasing toward the middle of the nineteenth century with the growing number of the Jews unable to read the Bible in the original text. Among the non-German versions the Italian one by S. D. Lazratto deserves especial mention, as well as the French work of Samuel Cohen, which contains, in addition to the translation, a commentary and valuable literary notes.

Although the endeavors sketched above were intended primarily for the unlettered, Biblical exegesis as a scientific study was included in the science of Judaism, which rapidly advanced from the second decade of the nineteenth century. It reached, however, no important independent development. The leaders of Jewish science contributed little to that great progress in Biblical exegesis and its auxiliary studies which was one of the signal achievements of the last century. Various causes contributed to this. In the first place, the history and literature of the Judaism of the post-Biblical and earlier periods engaged the creative and pioneer activity of Jewish scholars; since in this department there was little collaboration to be expected from other quarters. Moreover, during the last period Jewish science suffered from the lack of that organization which the universities and learned societies offered to the development and steady pursuit of the various branches of human knowledge, and by means of which Biblical science attained to its eminent position and flourished so richly in German Protestantism. The founding of the rabbinical seminaries was an insufficient substitute; and the lack of organization referred to above was acutely felt in the whole field of Jewish science, and stood in the way of a methodical and continuous cultivation of the correlated branches of Bible study. At the same time the number of Jewish scholars who devoted themselves to study voluntarily dwindled, for well-known reasons; while the rabbinists of the communities, who by virtue of their position were naturally students, were increasingly diverted from Jewish studies by the changing conditions and the various duties imposed by their office.

Finally, many Jewish scholars hesitated to apply
ruthlessly the higher criticism to the Scriptures, especially to the Pentateuch, lest they should offend the traditions that formed part and parcel of the whole religious life of Judaism. Although the Jewish contributions to Bible study during the sixteenth century were limited in number, for the reasons mentioned above, yet some of the founders and leaders of the new Jewish science turned their attention to Bible exegesis and to the multiform Biblical problems. Zunz, Rapoport, and Nahman Krochmal dealt with various questions of Biblical criticism with much acumen. Geiger, in his chief work, "Uebersicht und Uebersetzungen der Bibel" is extremely radical. In his lectures he left an introduction to the Scriptures, which, however, is but a sketch. Graetz, after finishing his history, which included also Biblical times, devoted himself entirely to Bible exegesis, especially to textual criticism. Luzzatto was a highly gifted Bible exegete, with a rare insight into the niceties of the Hebrew language. Many other scholars could be mentioned who contributed important works to Biblical linguistics, Biblical archeology, textual explanations, and criticisms. It is primarily due to Jewish scholars that the works of the early Bible exegesists were recovered from obscurity and appreciated as aids to modern exegesis. Indications are not lacking that Jewish scholars increasingly devote their attention to Biblical science; leading to the hope that the sons of Jacob will duly take part in the researches to modern exegesis. Indications are (1) the Reformation period, to the end of the sixteenth century, to the middle of the eighteenth century; and (2) the Critical period, to the present time.

The influencesthat have chiefly promoted modern exegesis are: broadening culture: the art of printing; theological discussion: philological progress; historical research: discoveries in Bible lands; philosophical conceptions of the order of events; and the doctrine of human development, or evolution. The chief Principles of modern and Non-Jewish: The history of modern Bible interpretation divides itself best into: (1) the Reformation period, to the end of the sixteenth century; (2) the Confessional, or Dogmatic period, to the middle of the eighteenth century; and (3) the Critical period, to the present time.

Bibl. Exegesis 174 THE JEWISH ENCYCLOPEDIA

1. Period of the Reformation: The chief prerequisite to a progressive study of the Old Testament was a general knowledge of the language in which it was written. The impulse to the study of Hebrew in the influential centers in Europe came from a deeper interest in religious questions. The study of Greek, as the classical idiom of science and philosophy, seemed to involve the study of Hebrew as the ancient language of the true religion, in which, moreover, the greater portion of the current Christian Scriptures was originally written. It was naturally from Jewish scholars that most help could be obtained: Housen (1455-1522), the founder of modern Hebrew science, though not the earliest Christian Hebraist, was as a humanist second only to Erasmus in influence. He obtained nearly all his knowledge of the language from his Jewish teachers, and the grammar contained in his epoch-making "Rudimenta Linguae Hebræicae" (1506) was based chiefly on David Kimhi. His friend and (in these matters) his disciple, Martin Luther, was the first great Christian exegete: his University of Wittenberg had been founded in 1502 partly for the purpose of promoting the new learning. What distinguished Luther, Melanchthon, Calvin, and the other reformed expositors was their fundamental exegetical principle that Scripture is to be taken in its literal sense. Thus, Luther's "Observations in Psalms" (1525) has, on this ground, been called the first scientifically exegetical book.

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Hayyim of Tunis. Finally, the publication of texts facilitated the translation of the Bible into the vernaculars of the various countries of western Europe, upon the basis of the Hebrew and not of the long dominant Latin Vulgate—a process which was itself an exercise in the exegetical art.

2. Period of Confessionalism or Dogmatics: It can not be said that any great advance was made in the understanding of the Bible during the following century and a half. It is true that neither the study of Hebrew nor that of the sacred text was neglected; but the ends sought were mainly theological, or rather confessional, in the narrowest sense. There is only one Dogmatics, here and there a trace of any desire to find out the inner connection of the parts of Scripture and the progress of its teaching from step to step in the development of revelation. In Germany, especially, little advance is to be noted until the middle of the eighteenth century. There theological controversy and the framing of sectarian symbols were most assiduously practiced; and it is a melancholy indication of the barrenness of such pursuit that there is no evidence in the whole history of exegesis that the larger understanding of the Bible has ever been promoted by dogmatic discussion.

Probably the most valuable work of these later "Middle Ages" of Christianity was the labor that went to the making of the great polyglots. That of Cardinal Ximenes, referred to above, had already in the sixteenth century been followed by the Antwerp Polyglot (1569-72), four of whose eight volumes were devoted to the Old Testament. This work, executed under the auspices of Philip II of Spain, was superintended by the learned Spaniard Aria Monanus. Its improvement upon the Complutensian is shown partly in its greater accuracy and partly in its fuller reproduction of the Targums. An essential advance is shown in the

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This book was the real beginning of textual criticism in the Christian Church. Moreover, the mysticism of Bohme (1575-1624) and the pietism of Spener (1635-1705) had an effect far beyond the spheres of religious sentiment and of theology, here and there a trace of any desire to find out the inner connection of the parts of Scripture and the progress of its teaching from step to step in the development of revelation. In Germany, especially, little advance is to be noted until the middle of the eighteenth century. There theological controversy and the framing of sectarian symbols were most assiduously practiced; and it is a melancholy indication of the barrenness of such pursuit that there is no evidence in the whole history of exegesis that the larger understanding of the Bible has ever been promoted by dogmatic discussion.

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the Reformed Church in Holland, where almost the only great commentators of the seventeenth and eighteenth centuries were trained and labored.

3. Period of Criticism: The ideas that were most germinal and potential in interpretation came, however, not from Holland (concerning Spinoza, see later on), but from England and, above all, from Germany. They can be traced successively along the lines of aesthetic appreciation, literary criticism, philological research, and philosophical constructive ness. It is in the middle of the eighteenth century that the unbroken advance begins. Up to that time the theologians, by their unsym pathetic treatment, had done their best to consign the Bible to the rubbish heap of creeds and confessions; and they seem to have almost succeeded. The first essential to a correct estimate was to observe the form and structure of the sacred writings. Robert Lowth (1719-95), an Englishman, has the distinction of having pointed this out. His "De Sacra Poet Hebraorum" (1750) and his translation of Isaiah (1778) set forth and illustrated the several forms of parallelism in Hebrew poetry, and showed how they could be traced out in the original, and how they could be reproduced in any properly made version. In this exposition he rightly pro fesses to have applied largely the principles of Azariah des Rossi (1513-77). This was the opening of a new world to Christian readers, who were now enabled to discern the poetic structure of the Pentateuch and of a large part of the Old Testament.

Horder. Lowth's aesthetic taste and spirit were more than matched by the German Herder (1744-1805), whose enthusiasm for Oriental antiquity had been in large measure kindled by Hauss (1739-88). Herder's "Geist der Hebräischen Poesie" (1782) did most to impute his age with admiration for Hebrew literature. But the Bible was the main inspiration of his literary and philosophical writings, in all of which he strove mightily for the uplifting and enlarging of the spirit of humanity. What has been gained since Herder's time in the literary appreciation of the Bible is due in the main to a more accurate knowledge of details.

Bible exegesis came to its rights when scientific literary criticism was combined with accurate philo logical methods and more complete historical and archeological knowledge. The year 1753 is the starting point of what, in distinction from textual criticism, is called "higher criticism." It was then that the "higher critique of Higher criticism." Thus appeared along with Lowth's "Sacred Poetry of the Hebrews" a still more epoch-making book by Jean Astruc (1684-1766), physician to Louis XIV. of France, entitled "Conjectures sur les Ménorien Originaux dont I Parli que Monse est Servi pour Composer le Livre de la Giées."

The book was published with an apologetic aim—to save the consistency of the sacred writers—and nobly has this purpose been justified in the final result of the critical inquiry thus begun. It had long been maintained by some of the more daring spirits, as by Abraham ibn Ezra (1096-1167) and the philosophers Hobbes (1688-1679) and Spinoza (1632-77), that there were many portions of the Pentateuch which could not have been written by Moses, on the ground that their statements refer to events which occurred after his time. Of these Spinoza advanced further, following up the dicta of Ibn Ezra and Isaac de la Peyrière (1593-1676). In his "Tractatus Theologicopoliticus" (1679) Spinoza not only disputed the Mosaic origin of the Pentateuch, but asserted that in the historical books as far as Kings much of the contents pointed to a late authorship. His saeciinity was further shown by his putting Chronicles long after the time of Ezra and in perceiving the composite character of several of the prophetic books. Richard Usener, a father of the Oratory in Paris (1638-1719), the most acute critic of his day, while denying that the Pen tateuch in its final form could have come from Moses, propounded the theory that the Old Testament was compiled with considerable freedom from the works of inspired historiographers.

Astruc made the beginning of progressive criticism by observing the distinction in usage of the two names for God, Elohim and Yhwh. It had already been conjectured by Vitringa and others that Moses made use of earlier documents. Astruc hit upon the thought that these two names, running through separate sections of Genesis, marked a distinction of authorship. He assumed that the Elohim sections of Genesis were not the productions of a single author. De Wette demonstrated in 1806 that Deuteronomy differed in essential character from the other books of the Pentateuch. Friedrich Bleek in 1822 pointed out that the Book of Joshua was a direct continuation of the Pentateuchal narrative, and therefore must have been included in the same historical framework now known as the Hexateuch, including the Pentateuch and Joshua. J. G. Eichhorn, along with other hypotheses, showed in 1779 that this distinction was further justified by peculiarities of linguistic usage. In 1798 K. D. Ilgen declared his belief that the Elohim sections of Genesis were not the productions of a single author. De Wette demonstrated in 1806 that Deuteronomy differed in essential character from the other books of the Pentateuch. Friedrich Bleek in 1822 pointed out that the Book of Joshua was a direct continuation of the Pentateuchal narrative, and therefore must have been included in the same historical framework now known as the Hexateuch, including the Pentateuch and Joshua. Ewald in 1831 showed that the Elohim document and the Jehovah document were separately traceable throughout the Pentateuch. In 1833 Hupfeld developed the happy conjecture of Ilgen, made more than half a century before, into a demonstra tion that there were two independent Elohistic sources, one of which was very closely related to the Yahwistic.

Thus, in a round century after 1753, the fundamental analysis of the first six books of the Old Testa ment was completed. The facts
analysis and construction. They were long defended by able scholars, but have now practically disappeared from the arena of discussion.

Meanwhile a great awakening of what may be summarily called the historic interest had taken place in the world of criticism, and Bible study had been perhaps the principal gainer by the whole movement to which that awakening has given vitality and permanence. The dominant influences are, moreover, still operative a century and a half after the date of Lowth and Astruc.

Comparative philology has been influential in two main directions. It has called attention to the contrasts as well as to the resemblances of distinct families of mankind, and has compelled men to find out characteristic types of thought and modes of expression in their literary monuments. It has also provoked a rational and scientific study of words and sentences, so that the modifications of their usages from age to age

Comparative are made a key to unlock the meaning.

Philo- or shades of meaning, which they have expressed. Hence, on the one hand, the impulse to the literary study of the Bible given by Lowth and Herder was continued by highly endowed men of various schools, of whom it may suffice to name Eliezer, De Wette, Goethe, Ewald, Coleridge, and Matthew Arnold. On the other hand, the grammatical and textual study of Hebrew was placed upon a new and ascending grade. Witness the successive productions of Gesenius (whose practical linguistic work is the most vital and persistent known to modern times), Ewald, Olshausen, Strahm, and Koskoff.

To the demand for verbal accuracy, as well as to the search after the form of the original text, are due the many attempts that have been made to amend the Masoretic text. That emendation is often needed was long ago felt by independent inquirers.

Textual Emendations. That emendation is often needed was long ago felt by independent inquirers. But no great advance was made in method from the days of Cappellus and Lowth to those of Ewald and Hitzig, except in connection with a critical study of the ancient versions and a wider collation of manuscripts. This was resumed with better efforts in the monumental works of Holius and Parsons, of Field and Lagarde, who enforced stricter principles of textual correction.

But all these influences combined will not account for the tremendous revolution which Bible criticism and exegesis have undergone since the middle of the eighteenth century. The chief points on which the representatives of modern Biblical exegesis are agreed are:

1. In the Hexateuch four authors at least were concerned, besides a redactor or redactors. Of these Moses is not one, though it is not

Results proved that he contributed no material of the New rials. One of the sources appears in Exegesis. Deuteronomy (D); another (P) in Leviticus and in large portions of the other books; while two others (J and E) often inseparably combined (J E) form the remainder. J (Jahva) and E (formerly called the second Elohist) give a sort of historical resume of the early history of Israel from the standpoints of northern and northern Israel respectively, and are dominated by the prophetic movement. They were completed in the sixth and eighth centuries B.C. The groundwork of D was the "Book of Instructions" found by Elisha in the Temple in 621 B.C. It ministered both to the prophetic spirit and to the cultus, and served as directive for the reformation of Josiah. P was composed for the promotion of the ceremonial code which it contains, and trains besides of the early history from the point of view of the priesthood. While including earlier elements, it was essentially the work of writers that were concerned with the ritual of the Second Temple, being substantially the low-book of Ezra. J E therefore proceeds D, and D precedes P. The mode and time of the redaction are not so clear.

2. The aims or tendencies of these several productions—prophetic, deuteronomistic, and priestly—do not stop with the Book of Joshua, but run through all the historical literature. In brief, while Judges, Samuel, and Kings are mostly of the prophetic or deuteronomistic spirit, Chronicles, Ezra, and Nehemiah, all of which three came from one hand near the close of the canon, are controlled by the priestly tendency, so prominent in P of the Hexateuch.

3. The prophetic books have also been rearranged and redacted in accordance with their ascertained historical order. Moreover, many of them have been found to contain prophecies which did not proceed from the principal authors. The portions thus separated are usually later than the genuine prophecies. Isaiah and Zephaniah, for example, have each been credited with more than one important work in addition to their own proper utterances.

4. The titles of the Psalms are not original or reliable. Psalm-composition with a high spiritual intent and content began after the time of David, and, like hymn-writing in every age, flourished chiefly in times of religious and social stress and trial.

5. The writings ascribed to Solomon are, in their present form, of very late date. Ecclesiastes is wholly, and Proverbs largely, the product of the Persian or Grecian period. The Book of Daniel belongs to the time of the Maccabees.

6. Not only has the history of Israel and its historical records been armed anew, but the whole career of Israel in Palestine now appears, in the light of the archaeological disclosures of the last half-century, to have been, in its external incidents, but an incident in North-Semitic history, which began several thousand years before the Hebrews became a nation.
causes which render a copy unserviceable; and this
Alphabet), without vowel-points and accents, on
ing decay and other imperfections—is among the
are found in one column, or a single error is discov-
ered in the "open" and "closed" sections of the
Law, or in the arrangements of the metrical por-
tions, the whole copy is rendered unfit for use (יןט) and
must be buried. Great age—through long use,
and exposure to climatic and other influences in-
volving decay and other imperfections—is among
the causes which render a copy unserviceable; and this

circumstance explains why very old copies are not
found.

The manuscripts intended for private use vary
considerably in size, material, and character. They
are in rolls, and in book form—folio, quarto, octavo,
and deodeno. Some are written on parchment,
some on linen, others on paper; some in square
characters, others in rabbinical (the latter only in
modern times). They are usually provided with
vowel-points, written in a different color from the
consomates, which are always in black. Initial
words or letters are often in gold and silver; some,
indeed, are artistically illuminated. Sometimes on
the inner margins of the columns are given Maso-
retic notes: the outer ones are reserved for scholia
and, in more modern manuscripts, for rabbinical
commtaries. Yemenic manuscripts have usually
no columns; and each verse is accompanied by the
versing verse from the Targum Onkelos and the
Arabic translation by Saadia. The space at the
bottom of the pages is sometimes occupied by the
commentary of Isaiah.

Generally, the manuscripts are provided with in-
scriptions giving the name of the copist and the
dates of writing. Several eras are
Colophons used in the computation of these dates:
and In—of the creation of the world; that
scriptions of the Seleucids; that of the depo-
tion of the Temple; and, finally, that
of the Babylonian exile (see Ex.). The age of un-
dated manuscripts is approximately determined
by the ink, the quality of the parchment, the pres-
ence or absence of Masoretic notes, and by paleo-
graphic signs (see Paleography).

As indicated above, extant manuscripts are not of
very great antiquity. In addition to the explana-
tion already given, this phenomenon, all the more
curious because, according to Jewish law, every
Jew ought to have at least one copy in his house, is
very plausibly accounted for on the theory advanced
by Brian Walton; namely, that with the definitive
settlement of the Masorah in the seventh century,
many copies must have been discarded because of
their infractions of the established Masoretic rules.

If Talmud Yerushalmi (Ta'anit lxviii. 1) is to be
credited, while the Temple was still standing, stand-
ard codices of the Pentateuch were officially recog-
nized. These were deposited in the court of the
Temple and served as models for accuracy. Accord-
ing to the passage quoted, three were known by the
following names respectively: "Sefer Me'on," so
called on account of its reading יִטְנָא instead of יִטְנָא
(Deut. xxxiii. 27); "Sefer Za'atute," because of its
reading יִטְנָא instead of יִטְנָא (Ex. xxiv. 6); and
"Sefer Hi," because of its reading יִטְנָא with a yod
in nine passages instead of eleven. The Masorites,
too, seem to have consulted standard manuscripts
celebrated for their accuracy in the reduction of the
texts in the compilation of the Masoretic glosses.

Though none of these has been preserved, the fol-
lowing are referred to as authorities in almost every
manuscript of importance.

Codex Maghob, i.e., the corrected Codex: Quot-
ced by the Masorites either by its full title יִטְנָא
or simply as "Maggob" (יִטְנָא).
Codex Hillali (יִטְנָא תַּלְמִיד): The origin of its name
is not known. According to Zacuto, this codex was written by a certain Hillel about 600 of the common era. In his Chronicle, compiled about 1500, Zacuto expresses himself as follows:

"in the year 4957, on the twenty-eighth of Ab (Aug. 14, 1837), there was a great persecution of the Jews in the kingdom of remaining two parts of it, containing the Former and Latter Prophets, written in large and beautiful characters; these had been brought by the exiles to Portugal and sold at Buda in Africa, where they still are, having been written about 960 years ago. Kimhi in his grammar on Num. x. 4 says that the Pentateuch of the Hillel Codex was extant in Toledo."

Codex Sanbuki: Frequently quoted in the

Page of the Hebrew Bible, with Superlinear Punctuation, from the St. Petersburg Codex.

Leaves at the hand of the two kingdoms that came to besiege it. At that time they removed the twelve sacred books which were written about 600 years before. They were written by H. Hillel, son of Meir ben Shitet, and hence his name was given to the codex, which was called "Hilleli." It was exceedingly correct; and all other codices were revised after it. I saw the Masorah Parva, and highly praised for its accuracy by Menahem de Lonzano in his "Or Torah." According to Christian D. Ginsburg, the name of this codex is derived from "Zambuki" on the Tigris, to which community it belonged.
Bible Manuscripts

The Jewish Encyclopedia

180

Codex Yerushalmi: As attested by Ḥinokh ("Mishn") ed. Fritsch, 1836, p. 148), the codex was for many years in Sarajevo, and was extensively used by the grammarian and lexicographer Immanuel Jakob Bacher. It is often quoted in the Masorah as exhibiting a different orthography from that of the Codex Hildesheim.

Codex Jericho, also called Jericho Pentateuch (יְרוּשָׁלַיִם פֶּנְתָּטֵוךְ): The same seems to imply that the manuscript embraced only the Pentateuch. It is mentioned by Elia L. Levi, in "Siburia Lili," as most reliable for the accents.

Codex Sinaiticus (אֲרֹן נַעֲרֵי): Many opinions exist as to the derivation of its name. The most plausible is that it was derived from "Mount Sinai," just as the codices Jericho and Yerushalmi denote the places of their origin. It is mentioned in the Masora, and is also cited by E. L. Levi in his work quoted above.

Codex Magna (תַּגּוֹן מַגְנָה): This probably contained the annual or triennial cycle ("Magen") of lessons to be read on week-days, Sabbaths, fasts, and feasts; hence its name.

Codex Ezra: Quoted in the Masora Parva. A manuscript professing to be a copy of this codex is in the possession of Christian D. Ginsburg.

Codex Babylonian (בָּבְלוֹ הָבָלָן): Differences ( นอกจาก "בָּבְלוֹ הָבָלָן") existed between the Western schools (בָּבְלוֹ הָבָלָן), the chief seat of which was Tiberias, and the Eastern (בָּבְלוֹ הָבָלָן), the principal centers of which were Tiberias and Sura, in the reading of many passages; this codex gives the Eastern recension (see Masora).

Another standard codex which served as a model at the time of Maimonides was that written in the tenth century by the renowned Masorite Aaron ben Moses ben Asher of Tiberias (compare Maimonides, "Tik., Sefer Torah," viii. 4). This codex was for a long time believed to be identical with that preserved in the synagogue at Aleppo (Jacob Steph., "Kaffn. 1122") or in "Morchenstein," 1821, p. 6, 1837, p. 30; Strack, "Prolomeina Critica," pp. 46-46. (E. N. Adler ("Kaufmann, Gedenkbuch," p. 130) argues that the Aleppo Codex is a copy, not the original; but W. C. M. ("Babylonian "Abecedary," Preface, p. vi., Oxford, 1887) makes it clear that the statement assigning the codex to (Aaron ben Moses) Ben-Asher is a fabrication."

Two celebrated manuscripts believed to be very ancient are still extant in Syria. One of these, the Damascus Codex, which, according to the inscription on its title-page (added, however, by a later hand), was written in the third century of the common era, belongs to a Jewish family of Damascus named Parsh, and is exhibited to the inhabitants on feast-days. The other is kept in a grotto by the inhabitants of Johar near Damascus.

The number of Hebrew Bible manuscripts found in European libraries is considerable. The oldest collection is that in the Imperial Library.

Number of the MSS. Odessa Biblical Society's Library. A description of some of these manuscripts was given by Ephraim Moses Pinner in a pamphlet entitled "Prospectus der Aiden Hebischen und Rabbinischen Manuskripte," etc., Odessa, 1843. A full description by Strack and Harkavy is given in their catalogue. The oldest manuscript of this valuable collection is a Pentateuch brought from Derbent (Dagestan), written before 604 of the common era. It consists of forty-five skins having 236 columns, and is composed of six pieces: (1) Gen. i.-xix., end (9 skins, 52 columns, 51 lines); (2) Gen. xvi., 36-Num. i.-xxi., 4 (3 skins, 3 columns, 51 lines); (3) Deut. i.-xvii. (4 skins, 21 columns, 51 lines, without Taggin), (4) Deut. xvi.-xxii. 4 (3 skins, 3 columns, 51 lines); (5) Deut. xxiii. 21-xxv. 23 (1 skin, 3 columns, 51 lines); (6) Deut. xxiii. 24-end of Deut. (4 skins, 10 columns, 51 lines).

The oldest manuscript in book form at the library of St. Petersburg dates from 916. It consists of 225 folios, each folio divided lengthwise into two columns with 21 lines to the column, with the exception of folio 1a and folio 1a-h, which exhibit epi-

graphs. It contains the Latter Prophets. Two lines of Masora Magna appear in the lower margin of each page; while the Masora Parva occupies the center space between the columns. The vowel points are superlinear in the so-called Babylonian system. The total number of the Bible manuscripts in the St. Petersburg library is 146.

The British Museum possesses 165 Bible manuscripts, the oldest of which is the Masoretic Bible written about 830-850. This contains the Pentateuch and consists of 198 folios, 55 of which were at one time missing, but have been added by a later hand. The Bodleian Library, Oxford, possesses 146 Bible manuscripts, the oldest of which dates from 1104. Cambridge counts 32, the oldest believed to be of the tenth century. Bible manuscripts in quantity numbers are also to be found in private libraries in England, the most important collection being that of E. N. Adler. This contains about 100 codices, the oldest dating from the ninth century. The Bibliothèque Nationale, Paris, has 123 Bible manuscripts, the oldest with the date 1298. The number of Bible manuscripts in the Vienna Library is 44. The oldest (given by Kennicott under No. 136) contains the Latter Prophets and the Haggadah, written in the tenth century. Steinschneider describes 14 Bible manuscripts in the

In the Royal library of Berlin, none of them are very old. De Ross describes 484 manuscripts (now at Parma), the oldest of which is No. 634, containing Lev. xxi. 19-Num. i. 60, written in the eighth century. The Vatican Library possesses 32 Bible manuscripts, which have been described by Joseph Simon Assemani and Stephen Ephedorus Assemani. Several Bible manuscripts are in the libraries of Lepont, Munich, and Leyden.

Some Bible manuscripts have been brought from China. They are partly synagogal rolls, partly private copies, whose text does not differ from the Masoretic Bibles. A Pentateuch of the Malabar Jews is now in England. It resembles, on the whole, the usual synagogal rolls, except that it is written on red skin.

Samaritan manuscripts of the Pentateuch are to be found in the British Museum, the Bodleian, St. Peter's Parma, and the Vatican libraries; for a

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of religious policy, was all the basis he had. Of direct knowledge of the sacred books, as then in the hands of the Jews and Christians, he appears to have had none. He felt no need of it. When, therefore, the Jews and Christians refused to recognize his doctrine and to accept his prophethood, he could only ascribe their conduct to perverse obstinacy. They concealed passages in their books; they misinterpreted others, "twisting their tongues in them" (Koran iii. 72).

In time he gave up the attempt to secure such support, and fell back on the simple weight of his own authority. Traditions, which may have taken form later, indicate, in their substance at least, the attitude to which he came. "Have nothing to do," he is reported to have said, "with the People of the Book and their books; say unto them, 'We believe in that which has been revealed to both of us; your Book and our God is the same.'" 

The God of spiritually he means, "My revelation is Islam and the same as that which stands in your books. You misinterpret, conceal, and pervert; my revelation is certain and is enough." Such, apparently, was the attitude of Mohammed himself to the Scriptures. In illustration, reference may be made to the following passages in the Koran, suras ii. 85, 129, 209; iii. 60, 72, 179, 191; iv. 161, 169; v. 47, 85, 109; xi. 29; xxv. 192; xxix. 45; xxxiii. 11; lvi. 25; lx. 6; lxi. 5; lxv. 10.

But such a position could only be maintained by Mohammed himself with his intense consciousness of the truth of his mission. After his death came rapid changes which were natural in themselves; but the definite origin of which is mostly obscure to us. The only means of access which the earliest Moslems had to the sacred books of the Jews and Christians was through proselytes; and these proselytes, from a variety of causes, asked much more than they instructed their new coreligionists. For one thing, the Moslems regarded them as authorities on the history of the past. They asked innumerable questions, and expected answers. The more marvellous the answer, the better they seemed to have been pleased. Only on one point these converts had to be wary: Their replies must square generally with the Moslem scheme of thought and theology; otherwise their heads were in danger. Under these conditions of risk, marvelous tales sprouted freely. The Midrashim doubtless helped; but the imaginations of the converts, thus stimulated, probably accomplished more. Of the latter, two names are worthy of mention as romancers of quite astonishing capacity; viz., Wahb ibn Munabbih (d. 739) and Khall al-Ashkar (d. 692).

To the labors of these men, then, to the Oriental horror of a vacuum, and to the Oriental indifference as to how a vacuum is filled, is due the overwhelming mass of misinformation on the Old and New Testaments that still oppresses the Moslem world. First, the Torah is confused with the Tables of the Law, and the latter are increased in number. Again, the Torah is enormously increased in bulk; it is alleged to contain a varying number of parts, up to 1,000, and to make seventy camel-loads. Each single part takes a year to read through. Only four
a tolerably clear reference to the promise of the par-@

sein—Moses, Joshua, Ezra, and Jesus—have studied Ball. Clever statements, all imaginative, are given as to how it begins and ends. Quotations of the wild-
est character are introduced as from it; and the quota-

BIBLIOGRAPHY: Hughes, Dictionary of Islam, pp. 61, 211, 433, 439, 699, and elsewhere; this must, however, be used with a load for sixty mules; no one of them was larger

among the various general statements in the Koran that Mohammed had been foretold in the earliest times, which the Moslem "hasas" or story-tellers had delighted to

the Zahirites in canon law, and for the remorseless vigor and rigor with which he carried on his | polemics. He now marked a similar earnestness in treating the doctrine of the older Scriptures, declaring them to be

forms of the Greek apocrypha. Another passage in Deut. xviii. 18 et seq. "I will raise them up a Prophet from among their brethren, like unto thee." This, it is explained, could only refer to a prophet of the line of Ishmael; for he was the brother of Issac, and there was no prophet of the line of Ean; and "their brethren" excludes the line of Jacob. In Isa. xxii. 6-9 the refer on the sea is Jesus and the rider on the camel is Mohammed. The details in Isa. lx. 4-7 are regarded as applying very exactly to Mohammed. Also, in Deut. xxxiii. 5 "Sinai" refers to the Mosaic revelation; "Seir" is a mountain in Syria where Jesus served his Lord; and "Paran" is either a mountain of the Baal Hashim, where Mohammed similarly worshipped, or Mecca itself. These are accepted as good proofs by the great scientist Al-Beruni (d. 1048).

But meanwhile, and alongside of this mass of tradi-
tional ignorance, a beginning had been made in Islam of the direct study of the older sacred books. It belonged to the brief period of scientific life and liberty under the first Abbasids and especially under Al-Mamun. Through the Persian Aristotelians and physicians, the

study of Syrian monasteries, and the heathen doctrine of the older Scriptures, declaring them to be

| Islamic Aristotelians and physicians, the

| Study of Original of Haraas, Greek civilization and its

| Sources, methods began to affect Islam. So the historians of the time show a com-
mendable desire to go back to original sources and to test and examine for themselves. Ibn Wajih, who wrote about 890, had an excellent knowledge of the Scriptures, as also, of parts at least, had Ibn Kutsaba, who died in 890. Yet in the works of both of these writers are included wild legends that had come down from the earlier times, which the Modern "scholars" or story-tellers had delighted to retouch and expand, side by side with sober transla-
tions from the Hebrew and Greek. And, just as the flourishing time of science under the Abbasids was short, so, too, with this branch of it. Tabari (d. 923) is already less affected by it; and Mas'udi (d. 957), although a free-thinking theologian, seems to have gone back to traditionalism. The result was simply that another set of assertions, much more trustworthy, was added to the contradictory jumble which was being passed on from writer to writer.

| With Ibn Hazm, the Zahirite (d. 1064), however, a new development was reached, with results lasting to the present day. Ibn Hazm is distinguished in Modern histori of having applied to theology the principles of literal interpretation already used by the Zahirites in canon law, and for the remorseless vigor and rigor with which he carried on his polemics. He now marked a similar earnestness in treating the doctrine of the older Scriptures, declaring them to be

| For the present-day position of more orthodox Islam, reference may be made to Plummer's "Mas'ud al-Dak," a translation of which appeared in London in 1867, and to the reply to it by Rahmat Allah, "Ibn al-Dak," a translation of which by Carlotti was published in Paris in 1880.

| BIBLIOGRAPHY: Hughes, Dictionary of Islam, pp. 61, 211, 433, 439, 699, and elsewhere; this must, however, be used with
cution. The principal monograph is by Goldscheider, in Z. D. M. G. xxi. 50, or any, "Biblische und Apologetische Literatur in Archiv fur Sprache, 1877; Scheurer, in Z. D. M. G. xxv. 96; or Goldscheider, in instan's Zeitschrift, xlii. 56 et al.; Bittelmann, ibid., xvi. 56-59; Baier, ibid., xv. 126-127, and in Kohl's 'Jahrbuch fur alterthumliche Quellen,' vii. 478-480; and in "Biblische und Apologetische Literatur in Archiv fur Sprache." This work has been very properly edited by Van der Does, under the title "Liegchronik pro Judaismo Meditandorum," Leyden, 1900.

BIBLE, POLYGLOT. See BIBLE EDITIONS.

BIBLE TEXTS. See MAORAH.

BIBLE TRANSLATIONS: Jewish translations of the Old Testament were made from time to time in Palestine, in order to satisfy the needs, both in public service and in private life, of those that had gradually lost the knowledge of the ancient national tongue. In Palestine itself, Hebrew was driven out by Aramaic, then by Greek, and finally by Arabic. Portions of the Bible itself (in Daniel and Ezra) are written in Aramaic; and there is no con- sensus of opinion among scholars as to whether these parts were originally written in that tongue or were translated from the Hebrew. Though Hebrew remained the sacred and the literary language, the knowledge of it must have faded to such a degree in the second century preceding the common era that it became necessary for a "meturgeman" to translate the weekly Pentateuch and prophetic lessons read in the synagogues (Berliner, "Onkelos," p. 7; Friedmann, "Akylos und Onkelos," p. 58). The assertion made by the two scholars just cited, that the Targums date from the time of Ezra, is unwar- ranted, since they are written in a West-Aramaic dialect. The authorities of the synagogues did not willingly allow such translations to be written down. They felt that this would be putting a premium upon ignorance of the text, and that the Biblical word would be in danger of being badly interpreted or even misunderstood. They sought to minimize the danger by permitting only one verse to be read and translated at a time in the case of the Law, and three in the case of the Prophets (Meg. iv. 4). Certain passages were never to be translated publicly: e.g., Gen. xxxv. 29; Ex. xxix. 21-25; Num. vi. 23-26; Lev. xix. 21 (Meg. Targums. iv. 10; see Berliner, I.e. p. 217; Ginsburger, "Mantonschift," xlv. 1). These passages are to be found in Pseudo-Jonathan and in the Midrashim for private use. It is distinctly stated that no written copy of the Targum was to be used in the public service (Yer. Meg. iv. 1); though for private purposes copies were allowed to be made. The Talmud, it is true, mentions a written Targum to the Book of Job which was in the possession of Rabban Gamaliel I. during the Second Temple, about 20-40 c. e. (Tosef., Shab. xiv. 2; Bab. Shab. 125a; Sopherim xv. 2; compare Berliner, I.e. p. 90), and which was then buried by order of Gamaliel. In Yer. Shab. xvi. 1 a variant tradition tells of such a Targum having been in the hands of both the elder and the younger Gamaliel. Though this tradition is accepted even by Bacher (see ARAMAIC LANGUAGE), there are no means of verifying this statement, the existing Targum to that book being of a much later date. The tradition certainly can not refer to a Greek translation, as Grätz ("Mantonschift," xxvi. 87) holds. According to Blau ("Einleitung," p. 79) the reference is to a copy written in the Old Hebrew script. The Targum is largely a paraphrase, reproducing the rabbinical tradition as regards the meaning of the text. For a history of this Targum see TAREM.

In passing a word should be said about the Samaritan version of the Pentateuch in the West-Aramaic dialect, which the Samaritans at one time spoke. It is as yet possible to say in which century this version was made. Even though the citations under the caption סמאריתור, which are found in the scholia to Origen's Hexapla, refer to it, Kohn believes that they are drawn from a Greek translation of the Samaritan made in Egypt. The text has been edited in Samaritan characters by H. Petermann and K. Volkmann (Berlin, 1873-91), and in Hebrew characters by A. Brill (1872-75), from the London Polyglot. M. Heidenheim's edition in Hebrew characters, of which Genesis only has appeared ("Bibliotheca Samaritana," I., Leipzig, 1884), has been very severely criticized (see Nolte, "Uebersetzungen der Bibel," p. 205).

The settlement of large numbers of Jews in various parts of the Greek world, the Hellenization of Palestine, and the presence in Jerusalem of Jews from all countries, especially from those under Greek influence, in course of time forced the Rabbis to treat the question more liberally. According to Meg. ii. 1, it was forbidden to read the Megillah in Aramaic or in any other non-Hebrew language, except for the foreign Jews (p. 79) in Jerusalem (compare the Baraita in Bab. Meg. 18a; Shab. 15b); and that such foreign Jews were in the city in large numbers is seen from Acts ii. 5-11. So, also, it is found, according to another tradition (Meg. i. 8), that it was permitted to write the Biblical books in any language (pp. 25-26); though R. Simon ben Gamaliel would restrict this permission to Greek (Yer. Meg. i. 3). After careful examination it was found that the Pentateuch could be adequately translated only into Greek (pp. 265). Evidence exists of the fact that in the synagogue of the Jews of Egypt Greek was freely used (Tosef., Meg. Hellenism. i. 13). There is even a tradition that Greek letters were engraved upon the chest in the Temple in which the ark was kept (Shek. iii. 1); and there is also Christian testimony to this effect Justin, "Cohortatio ad Graecos," xiii.; Tertullian, "Apologia," xvii.; Frankel, "Vorstudien," p. 56. It is reported that in Asia Minor R. Meir was unable to find a Megillah written in He- brew (Tosef., Meg. ii. 4); and the weekly lessons both from the Law and the Prophets were at an early date read in Greek in Alexandria ("Jew. Quart. Rev." ix. 129). This makes comprehensible the statement that "the Law can be read in any lan- guage" (Shek. iii. 1; Meg. 17b). The well-known passage in the Mishnah (Yad. iv. 5) which mentions the Levitical impurity occasioned by touching Bib- lical books, and which especially excepts the Targum from these provisions, has been very properly explained by Blau as referring to different degrees of sanctity only; no translation could of course, be put upon the same level with the original Hebrew. As a later time —perhaps in the second century of...
the present era—a different view seems to have prevailed; and it was said that the day on which the Law was translated into Greek was as unfortunate for the Jews as that on which the Golden Calf was made (Sofierin i. 8, 9). Even to teach children Greek was forbidden (Sejoh ix. 14); though it was still permitted to teach a girl Greek, as a knowledge of that language was considered to be an accomplishment. Evidently this change of view was occasioned by the rise of the Christian Church, which used the Bible only in the Septuagint Version. It will be seen that in the Middle Ages the desire to please the women during the service and to instruct them led to the introduction of the vernacular, especially for the prophetical lessons. The treatise Sofierin even makes it a duty “to translate, for the women, the weekly readings from the Pentateuch and the Prophets before the close of the service. The translation was not read verse by verse after the Hebrew, but in one continuous passage” (Abrahams, “Jewish Life in the Middle Ages,” p. 343).

The oldest and most important of all the versions made by Jews is that called “The Septuagint” (“Interpretatio septuaginta vlorum” or “seniorum”). It is a monument of the Greek spoken by the large and important Jewish community of Alexandria; not of classic Greek, nor even of the Hellenistic style affected by Alexandrian writers. If the account given by Aristeas be true, some traces of Palestinian influence should be found; but a study of the Egyptian papyri, which are abundant for this particular period, is said by both Malouf and Deissmann to show a very close similarity between the language they represent and that of the Septuagint, not to mention the Egyptian words already recognized by both Hody and Eichhorn. These papyri have in a measure restated Aristeas (about 260 b.c.) in the opinion of scholars. Upon his “Letter to Philocrates” the tradition as to the origin of the Septuagint rests. It is now believed that the Septuagint, even though he may have been mistaken, takes in some points, his facts in general are worthy of credence (Abrahams, in “Jew. Quart. Rev.” xiv. 221). According to Aristeas, the Pentateuch was translated at the time of Ptolemy the second (285-247 B.C.), which translation was encouraged by the king and welcomed by the Jews of Alexandria. Gratir (“Gesch. der Juden,” 5th ed., iii. 615) stands alone in assigning it to the reign of Ptolemy (281-246 B.C.). Whatever share the king may have had in the work, it evidently satisfied a pressing need felt by the Jewish community, among whom a knowledge of Hebrew was rapidly waning before the demands of every-day life.

It is not known when the other books of the Bible were rendered into Greek. The grandson of Ben Sira (132 B.C.), in the preface to his translation of his grandfather’s work, speaks of the “Law, Prophets, and the rest of the books” as being already current in his day. A Greek Chronicle is mentioned by Eusebius (middle of second century A.D.); Aristeas, the historian, quotes Job; a foot-note to the Greek Esther seems to show that that book was in circulation before the end of the second century A.D.; and the Septuagint Psalter is quoted in I Mac. vii. 17. It is therefore more than probable that the whole of the Bible was translated into Greek before the beginning of the Christian era (Swete, “An Introduction to the O. T. in Greek,” ch. 1). The large number of Greek-speaking Jewish communities in Palestine, Syria, Mesopotamia, Asia Minor, and northern Africa must have facilitated its spread in all these regions. The quotations from the Old Testament found in the New are in the main taken from the Septuagint; and even where the citation is indirect the influence of this version is clearly seen. This will also explain in a measure the undoubted influence of the Septuagint upon the Syriac translation called the “Peshitta.”

Being a composite work, the translation varies in the different books. In the Pentateuch, naturally, it adheres most closely to the original; in Job it varies therefrom most widely. In some books (e.g., Daniel) the influence of the Jewish Midrash is more apparent than in others. Where it is literal it is “ intolerable as a literary work” (Swete, b. p. 25). The translation, which shows at times a peculiar ignorance of Hebrew usage, was evidently made from a codex which differed widely in places from the text crystallized by the Masorah. Its influence upon the Greek-speaking Jews must have been great. In course of time it came to be the canonical Greek Bible, as Luther’s translation became the German, and the Authorized Version the English. It is the version used by the Jewish Hellenistic writers, Damasius, Eusebius, Aristaemus, Aristides, Baronius, and Baronius, as well as in the Book of Wisdom, the translation of Ben Sira, and the Jewish Sibylines. Hornemann, Siegfried, and Ryle have shown that Philo bases his citations from the Bible on the Septuagint Version, though he has no scruple about modifying them or citing them with much freedom. Josephus follows this translation closely (Freudenthal, “Hellenistische Studien,” ii. 171; Siegfried, in Stade’s “Zzeitgesch.” iii. 32). It became part of the Bible of the Christian Church.

Two things, however, rendered the Septuagint unwelcome in the long run to the Jews. Its divergence from the accepted text (afterwards called the Masorctic) was too evident; and it therefore could not serve as a basis for theological discussion or for homiletic interpretation. This distrust was accentuated by the fact that it had been adopted as Sacred Scripture by the new faith. A revision in the sense of the canonical Jewish text was necessary. This revision was made by a proselyte, Aquila, who lived during the reign of Hadrian (117-138).

Aquila.

He is reported to have been a pupil of R. Akiba and to have embodied in his revision the principles of the strictest literal interpretation of the text; certainly his translation is pedantic, and its Greek is uncouth. It strove only to reproduce the text word for word, and for this reason it grew rapidly in favor in strictly Jewish circles where Hebrew was yet understood. Not only in the days of Origen was it thus popular, but, according to the testimony of Jerome and Augustine, down to the fourth and fifth centuries. Of this translation a few fragments have come down to us, together with many citations made by Christian writers from Origen’s Hexapla. In the middle of
Either the Septuagint or the version of Aquila (Grätz, "Gesch. der Juden," v. 435).

A second revision of the Septuagint was made by one Theodotion, perhaps a native of Ephesus, who may have lived toward the end of the second century. He is sometimes said to have been a convert to Judaism. His revision, also, is in the nature of a recension to the Hebrew text, but he avoids entirely the pedantry of Aquila, and his Greek gives a readable text; the only evidences of pedantry are his transcriptions of a number of Hebrew words. Strange to say, his version of Daniel entirely displaced that of the Septuagint; and in other passages his translations are occasionally found in ordinary Septuagint manuscripts. For this fact no sufficient reason has yet been given. Fragments of his work are also found in the remains of Origen's Hexapla. A third translator, Symmachus, whose date is not known, tried to smooth down Aquila's un-Grecian Greek by the use of both the Septuagint and Theodotion. He seems to be the best stylist of all. According to Epiphanius, he was a Samaritan convert to Judaism; but Eusebius and Theodotion Jerome make him out an Ebonite, and Symmachus. Of the three other fragmentary translations into Greek used by Origen in compiling his Hexapla, very little is known. It is not even certain that they are the work of Jews.
Bible Translations 188

THE JEWISH ENCYCLOPEDIA

the Bible into Greek was made, of which the portion covering the Pentateuch, Ruth, Proverbs, Canticles, Ecclesiastes, Lamentations, and Daniel is still preserved in manuscript (MS. Gr. No. viii.) in the library of St. Mark’s, Venice. It has been edited in a final form by Oscar von Gebhardt ("Grecus Venus," Leipzig, 1875), with a preface by Franz Delitzsch. According to Von Gebhardt, Delitzsch, and Freundenthal ("Hellenistische Studien," p. 129), the author was a Jew, who for some reason or other preferred the commentary of David Kimhi to that of Rashi. The author has also used the former Greek versions. The body of the work is done into Attic Greek; the Aramaic portions of Daniel are rendered into Doric. Delitzsch has tried to show that the author with a certain Eliezer, a learned Jew at the court of Mersi l. (see "Theol. Lit. Zeit." i. 107; Swete, i.e. p. 56; Nestle, i.e. p. 84). On the other hand, P. Frankl has tried to show that the translator was a Christian and not a Jew ("Monatschrift," xxiv. 372). According to Grütz ("Gesch. der Juden," vii. 315), Shemariah of Negroponte (1398-46) rendered the Book of Genesis into Greek, in an attempt to bridge over the chaff separating Karaites from Rabbis. But Shemariah’s work was a commentary and not a translation (Steinscneider, "Hebr. Bibl." i. 5).

The first attempt to translate the Bible into modern Greek was made by a monk of the island of Crete, Agapiou by name. In 1440 he published a rendering of the Psalms which followed closely the Septuagint translation. This preceded the first Jewish translation by only a few years. One column of the Polyglot Pentateuch (Constantinople, 1547) contained a Neo-Greek version in Hebrew characters. The dialect used is that of Epirus; and it is impossible to tell at how early a time the Jews commenced to translate the Bible into Arabic. After the early victories of the Moabites, Arabic civilization and Arabic surroundings brought the Jews into very close connection with the Arabic language. Even Modern versions, where Hebrew was still kept up, the Hebrew alphabet must at times have gone out of fashion; for there exist some Karait manuscripts of the tenth century, giving the Hebrew text in Arabic characters and with the letters used as vowel-signs (R. Hörning, "British Museum Karaite MSS.").

The Syriac translation of the Old Testament was undoubtedly made directly from the Hebrew; though at Antioch, during the third century of the present era and at later periods, it was revised so as to make it conform to the Septuagint.

The History of its origin is obscure; but it was probably made in Mesopotamia during the first century. As with most of the other translations, various hands have been at work here. Perles ("Mitt. des Pechtischen.") showed that the work of Jews: but this has not yet been proved; and the view of Dathe, Eichhorn, Hitzig, Nöldeke, and Littmann, that it owes its origin to Judaeo-Christs, seems more probable. Perles, however, has shown that there are unmistakable evidences in the Peshitta of the influence of the Targum, especially in Genesis. This has been confirmed by Etschkel by Correll ("Das Buch Etschkel," p. 134; for Chrestians, by B. Frankel, in "Jahrh. für Protestantische Theologie," 1879; and for Job by Steing ("De Syrischen Libri Joh Interp." Helbingfort, 1897; Manull ("Peschitto zu Hiob." Leipzig, 1892; and Haumann (in Stade’s "Zeitschrift," xiv. 29). The closest agreement between the two versions is found in the Book of Proverbs; but it is now generally held that in this case the Targum reflects the Peshitta and not vice versa, as Maymann contends (Merx, "Archi," vol. lii). This view is upheld by a consideration of the general character of the translation (Pinkus, in Stade’s "Zeitschrift," xiv. 101; see also Duval, "Histoire Syrienne," 1899, pp. 31 et seq.).

It is impossible to tell at how early a time the Jews commenced to translate the Bible into Arabic. After the early victories of the Moabites, Arabic civilization and Arabic surroundings brought the Jews into very close connection with the Arabic language. Even Arabic versions, where Hebrew was still kept up, the Hebrew alphabet must at times have gone out of fashion; for there exist some Karait manuscripts of the tenth century, giving the Hebrew text in Arabic characters and with the letters used as vowel-signs (R. Hörning, "British Museum Karaite MSS.").

There are no facts, however, which prove that the early Jews of Arabia possessed any Arabic translation of the Bible. There is a tradition, going back to Abu Hunsayn, a contemporary of Mohammed, that the "People of the Book used to read the Taurah (Torah) in Hebrew and interpret it in Arabic to the followers of Islam"; which tradition is the basis of the polemics of Abu Mohammed ibn Hazm (d. 1064). Another tradition says that Ka‘bah the rabbit brought a book ["surah"] to Omar the caliph and said, ‘Here is the Torah, read it’ (Goldthorpe, in "Z. D. M. G." xxiii. 344). The evidence is insufficient; and there
is even less warranted for Spranger's idea of apocryphal writings were current in Arabia during Mohammed's days (see Krenken, "Völkerreligion," p. 97). At a later time, however, such translations must have existed, even though little credence can be placed upon the assurances of the polemical writers that they had "read this in the Torah" or "in the Zohar (Psalms)" (cf. p. 334; compare Stein's "Zölschrift," xiii. 315). The "Filit" (ed. Fligel, l. 37) of Al-Nadim mentions an "Abu Abd Allah ibn Salim who translated the Bible into Arabic, at the time of Harun al-Rashid. Fahr al-Din al-Razi mentions a translation of Midrashim by the son of Rabban al-Tahtari (Z. D. M. G., xiii. 645). Many of the Arabic historians, as Al-Tahari, Maziwi, Hasbani, and Bifuri, cite passages and recount the early history of the Jews in a most circumstantial manner. Ibn Juzayyib, the historian (d. 989), says that he read the Bible; and he even made a collection of Biblical passages in a work which has been preserved by Ibn Jauzi of the twelfth century (see Haupt and Delitsch, "Beiträge zur Assyriologie," iii. 66; Stahle's "Zölschrift," xv. 129).

The first important Arabic translation is that of Saadia Gaon (992-1042). The influence of this translation was in its way as great as that of the gaon's philosophical work. It has remained to this day the version for the Jews in Arabic-speaking countries: it is dignified by the name "Targum," and in many of the South Arabian Bible manuscripts it follows the Aramaic verse by verse, as the Aramaic follows the Hebrew. Saadia in the main takes the Targum as his guide, especially in doing away with anthropomorphisms. His chief thought, however, is to produce a readable and intelligible translation. In this sense his translation may be called free; he was evidently working for a general reading public, both Jewish and Mohammedan, and not for scholars. Ibn Ezra blames him for the apparent ease with which he passes over difficulties, but, in calling this translation a "tafsir" (explanation), he means to indicate that he aimed to present the simple sense (Heb. "peshat") of the Biblical text; and Abu al-Walid looks upon him as the chief representative of this method. His fervent belief in the eternal inspiration of the Biblical text kept him free, on the other hand, from the influence of his rationalistic philosophy and, on the other, from the allegorical method of the Talmud (Editho Derenburg, v. xx.), Bacher in Winter and Wünsche, "Jüdische Litteratur," iii. 264). When no word in Arabic will exactly express his meaning, he uses the Hebrew word or adopts the Hebrew construction. In addition, he attempts to reproduce Hebrew words by Arabic words with a similar sound (Munk, in Cahen's "Bible," ix. 127). Saadia, in the introduction to the commentary on the Pentateuch, states that he translated it twice; once with a diffuse commentary; the second time without the commentary. Of the first translation only a few fragments and citations by Abraham ibn Ezra, Bahya ben Asher, Abraham Malmonides, etc., have been preserved (Derenbourg's ed. of the Pentateuch, Hebrew part, p. viii.; "Mo-ntaschrit," xii. 305; "Jew. Quart. Rev." xii. 300). Of this work, at one time complete, only the Pentateuch, Isaiah, Minor Prophets, portions of Judges, Psalms, Job, Proverbs, and Daniel are now extant.

Saadia's translation was first printed in the Polyglot Pentateuch, Constantiople, 1546. It was reproduced in Arabic characters in the Paris and London Polyglots (1645-57). From time to time more or less critical editions of various portions have been published; a complete list of these editions as well as of the extant manuscripts is given by Stein-Schneider in the "Krauss's Gedenkschr.," pp. 158 et seq. (see also "Monatschrift," xli. 124, and Engel-kenperger, "De Saadia Gaoni Vita, Bibliorvm Versiones," etc., Minster, 1877). A definite edition of the translation and commentary was commenced by the late Joseph Denenberg, "Œuvres Completes de Saadia," Paris, 1868 et seq., and is being carried on by Hartwig Denenberg and Mayer Lambert; the Pentateuch, Isaiah, Proverbs, and Job have appeared (1902). A number of other translations into Arabic must have existed. Abu al-Walid mentions some of them, though it can hardly be determined to-day to which translation he refers (Bacher, "Leben und Werke des Abulwalid," p. 99). Some of them, though bearing no direct relation to that of Saadia, show evident traces of his influence. This is true at least of a translation of the Minor Prophets, Isaiah, Jeremiah, and Ezekiel, found in Codex Humilius (No. 306 in the Bodleian Library, Oxford). From this manuscript Hesow was published by R. Schönter in Merx, "Archiv," i. 29 et seq. M. Peritz has edited "Zwei Alte Übersetzungen Arabische des Buches Ruth," Berlin, 1900 ("Vorlungen," n. 1999, p. 49 et seq.). The second of these, from a manuscript in the British Museum, though it shows most of the peculiarities of Saadia's translation, is not by him (see also Poznanski, "Zeit. für Hebr. Bibl." iv. 187). Nothing is known of the fragments of the Arabic version of the Pentateuch found in the twelfth-century manuscript, St. Petersburg, Nos. 187 and 188 (Land-hers-Schott, "Catalog," p. 194). Another translation of the Five Scrolls is found in British Museum MSS., Nos. 146, 147 (Poznanski, "Archiv für Stud. It.," xxii. 382). A revised version of the Psalms was made by one Hafsa al-Kut (tenth century), which is contained in a manuscript of the Ambrosian Library in Milan (Hammer-Purgstall in "Bibl. It. di Letteratur," clv. 26), copied in 1635 from a manuscript in the Escorial, which has since been lost. It is cited by Moses ibn Ezra in his "Poeticus"; but it is evident that this translation was made by one who was not even, as has been supposed, a baptized Jew ("Hebr. Bibl." x. 26). Neuman has pointed out ("It. Stud. It.," xxx. 65) that it contains Christian quotations; and the term "the Goth" (ib. p. 918) would sufficiently indicate that the author was a Christian. A version of Ecclesiastes by Judah ibn Ghayyat has been published by L. Löwy, Leyden, 1884 (see Rahmer's "Judaisches Litteratur-Blatt," May 9, 1884, p. 89). In the thirteenth century a translation of the Pentateuch was made by an African Jew, who also based his work on that of Saadia. It is known as the "Arabic Expediti." ("Pent. Mosul Arabe," In. Bibl. MS., No. 1651). (On a supposed translation of
It is not known at what time the first translations of the Bible were made into Persian. From quotations in the "Dinshâh" and the "Shikand Gumanik Vījar" (ideological works of the Sasanian period), James Darmesteter has supposed that one existed in Farsâ ("Rev. Études Juives," xvii, 8), but the supposition is unsupported by any real evidence. Blau also ("Einleitung," p. 111).

**Persian Versions.** (50) seems to incline to this opinion, because Bab. Mag. 186 speaks of a scroll of Esther in the Elamite and Median languages. According to Maimonides, the Pentateuch was translated into Persian many hundreds of years previous to Mohammed ("G. V." 54 ed., p. 9). This statement also cannot be further substantiated. The earliest version of which we have any knowledge is that made by Jacob ben Joseph Tawus, and printed in Hebrew characters in the Polyglot Pentateuch, Constantinople, 1546. This was transcribed into Persian characters and translated into Latin by Thomas Hyde, in which form it was published in the London Polyglot. Kohut ("Belenung der Persischen Pentateuch-Übersetzungen," 1751) places Tawus in the first half of the sixteenth century (compare also Zunz, "G. S." iii. 136). According to Steinschneider ("Jewish Literature," p. 321), Tawus made use of an earlier translation made in the thirteenth century (see Munk, in Cohen's "Bible," vol. ix.), which followed the Targum and the commentary of David Kimhi. A number of translations into Persian are to be found in the various collections of manuscripts, of which the following is a partial list:

**Pentateuch:** Vadian MS. 61 (transl. in "Bibliae. . . del Linco", 1885, p. 361).


Codex Petersberg 141 (not by Tawus; Herckew-Strack, "Cat." p. 196).

**Psalms** Vadian MS. 6; Bodleian MS. 1859.

**Vatikan MS. 63 (Zunz, "G. S." iii. 136).**


**Pentateuch:** MS. 137 ("Cat. des. . . de la Bibl. Nat.").


**Proverbs:** On a translation now lost, see Spiegel, "Samaritana," xii. 14.

**Job and Lamentations:** Codex de Rossi 1396 (transl. "G. S." iii. 153).

**Pentateuch:** MS. 365 ("Cat. des. . . de la Bibl. Nat.").

Codex Petersberg 142 ("Herckew-Strack, p. 113").

**Pentateuch:** MS. 120, 121 ("Catalogue.", etc.).

**Song of Songs:** Codex Adler B. 12 ("Jew. Quart. Rev." x. 1870).

**Obadiah:** MS. 154, 158 ("Catalogue.", etc.).

**Isaiah:** Codex Adler B. 61 and 27 ("Jew. Quart. Rev." x. 1870).

**Pentateuch:** MS. 375 ("Catalogue.", etc.).

**Tobit, Judith, Bel and Dragon, Additions:** Codex Bodleian 130.

**Esther:** Codex St. Petersberg 142 (Herckew-Strack, p. 100).

There are also some quite modern translations into Persian, as the following:

"Lit. Blatt für Or. Phil." i. 1869; see also translates into the Aramaic language. 

The Psalms by Saadia ben Levi Azanokot see Steinschneider, "Cat. Bodl." col. 3097. In modern times several Arabic translations of the Bible have been published in India; e.g., by Erckel-Sem-Too. David, Bombay, 1889, and the Apocrypha by Joseph David, Bombay, 1889. It was natural that the Karaites should refuse to make use of the version in Arabic made by their arch-enemy, Saadia. Only two or three of their attempts to replace it have come down; and even these have been preserved in a most fragmentary form only. One of the earliest of these

Karaite attempts was that made by Joshua Versions. b. Ari, or, to give him the name by which he is better known, Abu al-Faraj Ibn Asad, a learned Jerusalem Karaite of the middle of the eleventh century. A portion of his Arabic translation of the Pentateuch is to be found in MS. Or. 2491 of the British Museum. It shows occasionally a decided rationalistic tendency, explanatory glosses being introduced here and there into the text (G. Margoliouth, in "Jew. Quart. Rev." xi. 190). Whether Japheth ibn-Levi (Ibn Ahl-Basri) really translated any parts of the Bible (Margoliouth, "Descriptive List," pp. 25 et seq.), is undecided; but it is known that he had the ambitious desire to write an extensive commentary upon the whole Bible (Steinschneider, "Hebr. Uebers." p. 941). According to Margoliouth ("Cat. Hebr. and Samaritan MSS. Brit. Mus." p. 71), MS. Brit. Mus. 101 (Or. 2481) contains an Arabic translation of the Pentateuch based upon that of Japheth. The translation of Saadia, as is said above, had become a standard work in Egypt, Palestine, and Syria. But to the Samaritans it was as distasteful (Harkavy, "Hadashim," No. 7, p. 22) as it no doubt had been to the Karaites, because of the rabbinical interpretations which it represented.
sohn's translation they were popular reading books, 

lection of De Rossi, dated Mantua, 1421, contains a 
menced at an early date. A manuscript in the colle 

in the middle of the fifteenth century M. Bloch (Ballaghi) 

f Fischer, Baeoezi, Bacher, and Krauss) have ap 


Fifth also to be found in the 31 "Dtof Musa 

Goslov, 1841-42; see "Jew. Quart. Rev." xii. 286). It 

s also translated by Benjamin Cohen. Jerusalem. The whole Bible was 

nted in Tshagatai by Mordecai Trishkin (4 vols., 


s of such translations exist also in the Im 

teuse of the Karaites in the Crimea and 

h 1594; one of Canticles, by Isaac Sulkes, 

n 1597. A translation of Kings appeared at Cracow in 


eventh century. In 1543-44 Paulus Emilius published a 

112 inteutscher Sprach hübsch und bescheid- 

Schwartz also published a rimed translation of Kings, 

n 1885; Job, ib.; the latter two also translated by Benjamin Cohen. 

The first complete Bible in Judeo-German was that of Isaac Blitz, Amsterdam, 1578-79. It was 

it was arranged in the order of the psalms said on each day of the week. A rimed version in Judeo- 

her they were brought to Italy by 

the order of the psalms, especially for women on Saturdays. They were em 

on which they became familiarly called "Zev 

h Uve'nah"; and down to the time of Mendels 

also inserted into the text (Steinschneider, "Volkleitertext der Juden," p. 17). 

The first rendering of this kind was made by a 

Michael Adam, the translator of Yoseppon 

was published by Paulus 

Richard Constance, 1544-48 (Steinschneider, "Cat. 

the latter two also translated by Benjamin Cohen. 

For the use of the Canaites in the Crimea and 

a translation has been made into the Tsh 

75th century. Five or six years previously because of the 

Blitz's have been the intention of the transla 

the use of the Polish Jews who had fled thither 

Bible's text was that of Isaac ben Aaron Frassitz, whose introduction was to publish the whole Bible in 

the Psalms (Venice, 1545, Zürich, 1598, etc.); it was arranged in the order of the psalms said on each day of the week. A rimed version in Tshagatai appeared at Cracow in 1585. Proverbs was translated by Mordecai ben Isaac Jacob Toppel, Cracow, 1585 (a version also appeared at Amsterdam in 1587); and Job by the same ( ), Prague, 1597. A translation of Kings appeared at Cracow in 1597 (Neubauer, in "Rev. Etudes Juives," p. 144); one of Esther, ib. 1596; and one of Daniel, "Zev Uve'nah" in teutscher Sprach hübsch und bescheid- 

lizing, with the title "Dass der Prophet Daniel, der Prophet der Juden," pp. 17-18. The first rendering of this kind was made by a 

the Jewish Encyclopedia 

Bible Translations
was written contained many Dutch words and expressions (Wiener, "Yiddish Literature," p. 19). A second translation, in opposition to that of Blittz, was published in Amsterdam in 1679 by Joseph Witzenhausen, formerly a composer in the employ of Uri Phoebus, the printer of the former edition. Witzenhausen was able to secure the approval of the Council of the Four Lands, and his attempt to make the Athens edition supersede that of Phoebus occasioned much bad blood (see Joseph Athias). A second edition of this last translation was published at Amsterdam in 1697, and a third, in German characters, at Wandsbeck in 1711. A third translation, by Bismann Redecker and Menahem Man Levi, under the title "Magen Beispiess" appeared at Amsterdam in 1723-29. At the same place in 1735 there was published an edition of Proverbs ("Cat. Rosenbach, Bibl." 1. 297). It was more than one hundred years before another complete German translation was published, namely, at Prague, 1808-27; but this was of a composite character, as its editor, W. Meyer, made use of various translations (in general, compare Grünbaum, "Jüdisch-Deutsche Christenlehre," Leipzig, 1889).

The growing acquaintance of the Jews with German literature soon produced a marked discontent with these Judeo-German translations. This discontent was voiced by the rabbis of Berlin, Mecklenburg, and Courland (Zunz, "G. V." 2d ed., p. 467).

To meet this want Mendelssohn stepped into the breach; and his translation of the Pentateuch is worthy of more than a passing notice. It had a special importance in that it not only aroused an aesthetic interest in literature on the part of those who read it, but also paved the way for a more general use of High German among the Jews of Germany, among whom it may be said to have introduced a new literary era (Kayserling, "Mosca Mendelsohna," p. 596; "Literaturblatt des Oriens," 1840, p. 330; Auerbach, in "Zeitschrift für Gesch. der Juden in Deutschland," 1. 35; Wagner, "Hist. de la Bible et de l’Exégèse," p. 339). Mendelssohn undertook the work for the instruction of his own children; but upon the advice of Solomon Dubno, he consented to its publication on condition that Dubno should write a commentary explaining the reasons why Mendelssohn chose his various renderings. A specimen, "Allin Il-Trufah," was edited by Dubno (Amsterdam, 1788); and aroused the liveliest interest on the part of Christians as well as of Jews. It was natural that it should also evoke strenuous opposition, especially on the part of those Jews who feared that the reading of High German would cause the Jewish youth to neglect their Hebrew studies. Foremost in this opposition were the rabbis Ezekiel Landau (d. 1782) of Prague, Raphael ha-Kohen (1720-1800), of Hamburg, Altona, and Wandsbeck, Hirsch Janow (1720-88) of Fürth, and Phineas Levi Howitz (1749-1800) of Frankfurt-on-the-Main. In June, 1788, the prepared translation was put under the ban at Fürth. It was also forbidden in some cities of Poland, and is said even to have been publicly burned. An additional ban was laid upon it by Raphael ha-Kohen (July 17, 1781; see Grätz, "Jewish Encyclopedia," 192. 109), and aroused the liveliest interest in literature on the part of those who read it, but also paved the way for a more general use of High German among the Jews of Germany, among whom it may be said to have introduced a new literary era (Kayserling, "Mosca Mendelsohna," p. 596; "Literaturblatt des Oriens," 1840, p. 330; Auerbach, in "Zeitschrift für Gesch. der Juden in Deutschland," 1. 35; Wagner, "Hist. de la Bible et de l’Exégèse," p. 339). Mendelssohn undertook the work for the instruction of his own children; but upon the advice of Solomon Dubno, he consented to its publication on condition that Dubno should write a commentary explaining the reasons why Mendelssohn chose his various renderings. A specimen, "Allin Il-Trufah," was edited by Dubno (Amsterdam, 1788); and aroused the liveliest interest on the part of Christians as well as of Jews. It was natural that it should also evoke strenuous opposition, especially on the part of those Jews who feared that the reading of High German would cause the Jewish youth to neglect their Hebrew studies. Foremost in this opposition were the rabbis Ezekiel Landau (d. 1782) of Prague, Raphael ha-Kohen (1720-1800), of Hamburg, Altona, and Wandsbeck, Hirsch Janow (1720-88) of Fürth, and Phineas Levi Howitz (1749-1800) of Frankfurt-on-the-Main. In June, 1788, the prepared translation was put under the ban at Fürth. It was also forbidden in some cities of Poland, and is said even to have been publicly burned. An additional ban was laid upon it by Raphael ha-Kohen (July 17, 1781; see Grätz, "Gesch. der Juden," xi. 385, note 1). Work on it was, however, continued with the assistance of Solomon Dubno, Hertz Homberg, and Aaron Judas. Dubno became frightened at the continued opposition, and retired, forcing Mendelssohn himself to do an additional share of the work. Though the translation was in High German, it was printed in Hebrew characters under the title "Magen Beispiess." A Hebrew commentary or "biur," the commentaries of Rashi, etc., and an introduction by Naftali Hertz Wessely, appeared at Amsterdam in 1723-29. At the same place in 1735 there was published an edition of Proverbs ("Cat. Rosenbach, Bibl." 1. 297). It was more than one hundred years before another complete German translation was published, namely, at Prague, 1808-27; but this was of a composite character, as its editor, W. Meyer, made use of various translations (in general, compare Grünbaum, "Jüdisch-Deutsche Christenlehre," Leipzig, 1889).

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The translation of Mendelssohn threatened to become canonical: but the German Jews had tasted of modern learning; and toward the latter end of the first half of the nineteenth century various individual attempts were made to provide better translations for the general public, which should reflect the progress already made in Biblical science. The first in the field was German Joseph Johlson (Asher ben Joseph ofVersions, Pabula), whose attempt, though worthy of notice here, was unsuccessful, notwithstanding the fact that the text was accompanied by learned philological notes (Minor Prophets, Carlsruhe, 1827; Pentateuch, 6th, 1831; the historical books, 6th, 1836). Bunsen (ib. p. xvii.) even declares his work to be "geistreich und schaerfzueig" (compare Geiger's "Zeitschrift," 1836, p. 433; 1837, p. 121). Mention may also be made of A. A. Wolf's double translation (word for word and metrical) of Habakkuk; Phcebus Philippson's "Hosea, Joel, Jonah, Obadiah and Nahum in Metrisch-Deutscher Ubersetzung." Halle, 1837; A. Hellenstein's (Bernstein's) sentimental translation of the Song of Solomon (Berlin, 1834; compare "Literaturblatt des Orients," 1840, p. 321): S. H. Auerbach's Ecclesiastes (Breslau, 1837), into which he reads his own philosophy and Michael Sachs's Psalms (Berlin, 1835). The last was a clear protest against previous attempts, which reflected too much the individuality of the translators. Sachs tried to give "a purely scientific and philological" rendering of the original, taking Rücker as his guide. The whole translation of Ps. liv, livi, he inserted bodily (see Zunz, in Geiger's "Wiss. Zeit. Jud. Theol." ii. 499, and in "O. B. H." iii. 109, who characterizes the work as "somewhat stiff and awkward"). It was reprinted in the edition of the Prophets and the Hagiographa (p. 347. Fürth, 1845-47) (Zedner, Cat. Heb. Books Brit. Mus. p. 119, and was revised for Zunz's Bible ("Monatschrift," xxxviii. 137). This protest was carried to excess by Gotthold Salomon, who, in addition to his work on the Dossen edition of the Minor Prophets (see above), translated the Pentateuch (Krotschek, 1848-49; see the criticism of Hess in "Allg. Zeit. des Judenthu." 1848, p. 98, and of L. Sirebek in "Literaturblatt des Orients," 1840, pp. 468 et seq.), the translations of Josiah (Glogau, 1836) and of the Pentateuch (ib. 1848) by Heinmann Arnheim, though in Hebrew characters and intended chiefly for use as part of the ritual, show good judgment and philosophic Schoelings of "Literaturblatt des Orients," 1840, p. 641). Only a mere mention can be made of L. Herzberg's Ecclesiastes (Brunsick, 1830; see Zunz, in Jost's "Anmken," 1839, p. 102) and of L. H. Lowenstein's metrical translation of Proverbs and Lamentations (Frankfort-on-the-Main, 1837-38). Gotthold Salomon's "Deutsche Volks- und Schul-Bibel" (Altona, 1837) was the first translation of the entire Old Testament in German characters made by a Jew. It was stereotyped and was intended to be sold so cheaply that every one could afford to buy it (see the correspondence in Jost's "Anmken," 1839, Nov. 12 et seq.). More important was the attempt made by L. Zunz to provide a Bible for school and home. An editor, he translated only the books of Chronicles, the rest of the work being done by H. Arhein, Julius Fürst, and M. Sachs (Berlin, 1838). Zunz succeeded in a large measure in producing a Bible which, while it kept strictly to the Masoretic text, was abreast of the scholarship of his day and free from the cumbrous and idiomatic constructions of previous translators, though it still preserved the transliteration of the Hebrew names (Nestle, "Bibel-Ubersetzungen," p. 143). Lowenstein had translated neither Prophets nor Hagiographa; and it is therefore no wonder that the Zunz Bible passed through at least six editions up to 1855 and twelve up to 1889 (see Rosin, in "Monatschrift," xxxviii. 513). Only a few years later another popular translation was produced by Solomon Hirschelman in Berlin, 1841-48; 4th ed. of the Pentateuch, 1861), to which an explanatory and homiletic commentary was added. Though evidently meant to take the place of Mendelssohn's biur, Herxheimer expressly states that his work was done "for Jews and Christians" (Jost's "Anmken," 1849, pp. 312 et seq.; "Literaturblatt des Orients," 1840, p. 510). A still more ambitious attempt was that of Ludwig Philippson. He translated the text anew, aiming to include the latest assured results of criticism and to produce a Bible for every sense might be called a family Bible. For this reason for the first time illustrations were added, together with introductions and an extensive commentary intended for the intelligent laity. This work occupied Philippson for eighteen years, and was published at Leipzig, 1859-65; 24 ed., 1859-69; 30 ed., 1862. His translation was then published, together with the Dorf illustrations, by the Israelitische Bibel-Anstalt, revised by W. Landau and S. I. Knipp (Stuttgart, 1873). Of this translation separate editions of the Pentateuch, the Psalms, and of the Pentateuch together with Isaiah, were published (see M. Philippson, in "Re. Etudes Juives," xxxii. 29). But even the slight concessions made in these translations to the modern critical spirit gave offense in some quarters; a rival Bible-house, the Orthodox Israelitische Bibel-Anstalt, was established, which, on the basis of J. E. Mekelberg's "Ha-Ketub ha-ba-Kabbalah" (Leipzig, 1859), produced a translation of the Bible strictly on the lines of Jewish traditional exegesis (ib. 1860). The Pentateuch translation by

III.—13
J. Kosmann (Königsberg, 1847–52) had a similar end in view. Still farther in this direction, and in evident protest against modern Christian radical exegesis, which he entirely ignores, went Samuel Raphael Hirsch. In his translation of the Pentateuch (Frankfort-on-the-Main, 1887; 3d ed., 1899) and of the Psalms (1893), as well as in the translation of the Minor Prophets by his son, M. Hirsch (ib. 1900), a return is seen to the "derash," from which the whole school of Mendelssohn and his followers had tried to free themselves (see "Zert. für Heb. Bild." v. 70). Of L. J. Mannheim's "Die Bibel Neu Uebersetzt," partly with the assistance of M. Kirchstein, only Genesis and the Song of Solomon seem to have appeared (Berlin, 1865–66). In 1901 a new translation by S. Bernfeld was commenced. It keeps strictly to the Masorah and preserves the Hebrew form of the proper names.

During all this time many translations of individual books appeared, of which the following is a partial list, cited under the names of their respective authors:

Israel ben Abraham, Job, in Hebrew characters, Prague, 1784; Shalom Kohl, Psalms, Hambourg, 1817.
Mendel Stern, Proverbs, in Hebrew characters, Prüfungen, 1893.
J. Wolfson, "Das Buch Hiix. ... Neun Uebersetzungen ..." Braunschweig, 1841.
M. Uebertmatz, "Nebi Uebrertmatz. ..." Frankfort-on-the-Main, 1879.
"Das Hose Lied ... Neue Deutsche Uebersetzung." Vienna, 1847.
Samuel Amschul, "Bukh der Ruweh ..." (Song of Solomon, in Hebrew characters, Prague, 1792).
M. J. Hirsch, "Nebi Uebrertmatz. ..." Frankfort-on-the-Main, 1899.
"Die Bibel Neu Uebersetzt." Vienna, 1847.
"Das Buch Hiix. ..." (Song of Solomon, in Hebrew characters, Königsberg, 1854).
"Das Buch Hiix. ..." (Song of Solomon, in Hebrew characters, Königsberg, 1860).
S. Benisch, "Das Buch Hiix. ..." (Song of Solomon, in Hebrew characters, Königsberg, 1875).
Moritz Bader, "Das Psalmen Nebi Uebrertmatz." Vienna, 1846.
Israel Schoenfeld, "Tikwati Enoch" (Job, in German characters), Berlin, 1866.
Singer, Bialystok, 1883.
Benjamin Holländer, Das Uebrertmatz. Budapest, 1871.
Hermann Tietz, Das Uebrertmatz. 1871.
S. Kopf, "Das Buch Hiix. ..." (Song of Solomon, in Hebrew characters, Vienna, 1879).
S. Lindemann, "Das Buch Hiix. ..." (Song of Solomon, in Hebrew characters, Vienna, 1891).
Herman Rosenthal, "Worte des Samson (Kohler) ..." in Deutscher Weltbester, New York, 1890; 4d ed., 1895.
Salomon Pinner (Unzel), in his "Bibliothek und Bibliotheken," pp. 211 et seq., Frankfort-on-the-Main, 1887.

It was not before the forties of the nineteenth century that the desire made itself really felt among the English Jews for a Bible translation of their own in the vernacular, though David Levi had in 1797 (London) produced an English version of the Pentateuch (Strassenschneider, "Oxford."
No. 930). Wherever an English Bible was needed by them, they had freely used the King James Version; as is seen in the Pentateuch (including Hafarot and Scrolls) which was published in London, 1829, under the title Of the J. E. H. (Königsberg, 1847). But the impurity of the use of this version, with its Christian headings and its Messianic interpretations, did in the end impress itself upon the English Jews (see English example, S. Bennett, "Critical Remarks on the Authorized Version,"
Translation. London, 1831; Seelig Newman, "Emendations of the Authorized Version of the O. T."

The veneration for this masterpiece of English literature had impressed itself upon the Jews also. When the Revised Version was published (May 17, 1881) it was eagerly seized upon as being much more suitable for Jewish readers, since in it the headings had been removed and the Christology of many passages toned down. The Revised Version is used as a basis for such books as C. G. Montefiore's "Bible for Home Reading," London, 1896, 1901. That the revision is not complete from the Jewish point of view can be seen from the leaflet issued by the Jewish Religious Education Board, "Appendix to the Revised Version" (London, 1900, which sets forth the "alternations deemed necessary with a view to placing the Revised Version in the hands of members of the Jewish faith). These alterations were limited to the following acts of cases: viz., "where the R. V. departs from the Masoretic text," and "where the R. V. is opposed to Jewish traditional interpretation or dogmatic teaching." Isa. iii. 15–17. In these passages in full.

The first to attempt to produce an independent Jewish translation was D. A. de Sola of London, who in 1840 issued a "Prospectus of a New Edition of the Sacred Scriptures, with Notes Critical and Explanatory." Moritz J. Raphael and J. L. Lindenthal were associated with him in the work. Only one volume, Genesis, appeared (London, 1841; 3d ed., 1842). Of a similar attempt by S. Bennett, "The Hebrew and English Holy Bible," only Gen. i. xli. appeared (1844), though in the same year Francis Bertram published "The Hebrew and English Holy Bible," which contained Bennett's revision of the English and a revision of the Hebrew by H. A. Henry. Another translation was published by A. Benisch, "Jewish School and Family Bible" (1851–56); and still another by M. Friedlander, "Jews für die Bibel," The Jewish Family Bible" (1884). This last has had the sanction of the chief rabbis of the British Jews. A. Elzas has published translations of Proverbs (Leeds and London, 1871), Job (1875), Hosea and Joel (1873). In an attempt "to put the English reader, at least in some degree, in the position of one able to read the Hebrew text." None of these versions, however, can be said to have replaced either the Authorized or the Revised Version in the esteem of the Jewish Bible-reading public.

In the United States the same feeling as in England had been engendered against the headings of the Authorized Version. Isaac Leeser attempted to rectify this and at the same time so to transmute...
THE JEWISH ENCYCLOPEDIA

Bible Translations

The Bible as to make it represent the best results of modern study. The Prophets, Psalms, and Job are practically new translations. In the other parts, the Authorized Version is very closely followed; and though in most cases the changes Leeser made bring the translation nearer to the Masoretic text, the beauty of the English was often sacrificed. A quarto edition was published in 1854 and a duodecimo edition in 1856. Despite its insufficiencies, the smaller edition has had a wide circulation, due especially to the development of Jewish religious school instruction in the United States. The inadequacy of Leeser's translation has, however, been felt; and the Jewish Publication Society of America in 1886 took in hand the preparation of a complete revision. This is now (1902) being made by a number of scholars, with M. Jastrow, Sr., as editor-in-chief, and K. Kohler and F. de Sola Mendes as associate editors (see Reports of the Jewish Publication Society of America, 1886 et seq.).

Nowhere in Europe is the history of the translation of the Bible into the vernacular so interesting as it is in Spain. Translations were here made as early as the thirteenth century, despite the fact that in 1324 Jaime I., by means of secular Spanish legislation, prohibited their use (Lea, Versions. "History of the Inquisition in the Middle Ages," 1. 1834). As Berger has shown, the earliest Castilian renderings, even when made by Christians, stand much closer to the Hebrew original than do those of any other country. This seems to have been due to the early and intense influence of the Jews in the peninsula and to the oriental coloring of its whole culture. This similarity is seen even in the outward form. The Spanish translations follow the Hebrew division of the Bible into three great parts; and it is significant that the first polyglot (Complutensian) saw the light of day in Spain. In the production of these translations both Jews and converts took a laudable part. One of the earliest of such Castilian translations is found in the Aragonese MS. 1. 8 in the Escorial Library, Madrid. The Psalms in this manuscript are distinctly said to be the translation "que hizo Herman el Abem, segund cumento en el elipogo." Herman must undoubtedly have known Hebrew, though Berger thinks that he made use of Jerome's "Psaltierium Hebraicum" and not of the "Psaltierium Galli-orum." This Herman the German is the well-known Latin translator of Aristotle, and lived between 1340 and 1350.

In the fifteenth century several revisions of these earlier translations were made, but always according to the Hebrew text. Such a revision is represented by MSS. 1. 3 and 1. 8 in the Escurial and MS. 1. 4 (dated 1429) in the Library of Evora. In a number of places these translations ostentatiously follow the Hebrew original and run counter to the usual Church tradition. MS. 1. 3 of the Escurial is richly illuminated with miniatures, which may perhaps have been the work of Hebrew miniaturists.

In this manuscript not only is the order of the books in the Canon the same as in the Hebrew, but the Pentateuch is divided into sections which agree with the paraphrastic and sedarim. The proper names also follow the Hebrew and not the ordinary Latin version. Berger thinks that this manuscript may be the work of the baptized Jew, Juan Alfonso de Bonva, who was in the service of Jaime II. (1416-54). An additional interest attaches to these revisions, as they formed the basis for the Spanish of the Constantinople Pentateuch of 1547 and for the Ferrara Bible; the Ferrara Bible, in its turn, was the basis for the Provençal Bible translation by Gaudel de Remy (1869); for the revision by Cyprian of Valera (1560); the "Psalterio de David Conforme a la Verdadera Hebraica" (Lyons, 1539), and the Psalter of Juan Perez (Venice, 1557; see Samuel Berger, in "Romana," xxvii.).

A still further revision, again upon the basis of the Hebrew, was made by Rabbi Mosse Annanin (1436) for Don Luis de Guzman, master of the Order of Calatrava. According to Berger, this revision was made on MS. Escurial i. 2. It is provided with a commentary, and profusely illustrated, perhaps by Jewish artists. A manuscript of the Prophets, in two languages, in the library of the Academy of History in Lisbon follows Arragel's translation so closely that it may possibly represent the first attempt of Arragel.

This Castilian translation (or revision) was carried by the Spanish exiles into Italy and Turkey. It also became the Bible of the Spanish Jews in the Netherlands. It appears first in Hebrew characters in the Polyglot Pentateuch (Hebrew, Onkelos, Rashi, Neo-Greek, and Spanish), published at Constantinople by Eliezer Bekor Gerson Somocino (see Belcii, in "Rev. Ecles. Jud.," xxv. 250; Knobloch, "Jud.-Span. Chrestomathie," p. 6). The Neo-Greek represents a different translation from that of the Spanish. From this polyglot it found its way into the celebrated Ferrara Bible of 1553, which bears the title "Biblia en Lengua Española, Traduzida Palabra por Palabra de la Verdadera Hebraica por Muy Excelentes Letrados, Vista y Examinada por el Oficio de la Inquisition. Con Privilegio del Ylustrissimo Señor Duque de Ferrara." Two editions seem to have been published; one, for Jews, signed by Abraham Usque; the other, for Christians, signed by Jerome of Vargas (De los Rios, "ius de Espagne," p. 423). De los Rios (i.e. p. 486) thinks that the author of "Ecretos o Tablas de las Historias del Testamento Viejo," Lyons, 1543, a popular exposition of the Bible, was a Marano; but this does not seem to have been proved.

The Ferrara Bible of 1553 became the basis for the Spanish and Ladino translations which were published at Salona and Amsterdam. This is seen also in the title, which usually runs "Biblia en Lengua Española, Traduzida Palabra por Palabra de la Verdadera Hebraica." This is also true of the "Biblia en Lengua Española con Laldino y Agora Nos a Parecido Comestar de los Hebreos," etc., published by Joseph b. Isaac b. Joseph in 1588, as Kayserling (I.e. p. 28) has clearly shown. In Amsterdam the translation remained substantially the same, though it was often revised ("reformada"); 1611; 1680 and 1646. Gilla Joost, corrected by Samuel de Caceres and printed by Joseph Albus (1601);
corrected by Isaac de Abraham Días and printed by David Fernandez (1570): "con las annotationes de Or Toró," Proops, 1762. This translation also appeared in Venice, 1590; Constantinople, 1599; Venice (ed. by Isael Bahor Haim and Aaron Polak), 1633-16; and Smyrna, 1685. A Latinitas edition, in Rashi script, was published at Venice, 1841 (2d ed., 1838), by W. S. Schauffler for the American Bible Society (see Twenty-sixth Annual Report of the society, 1842, p. 139). According to Grünbaum, it bears many points of resemblance to the Pentateuch of 1547 and to the Ferrara Bible.

Various portions of this translation appeared separately, an edition of the Pentateuch appearing in the same year (1563) and at Ferrara. To this may be added the following:

"Hymno de Paraiso y Alfrancho," ed. Manasseh ben Israel, Amsterdam, 1627; ed. Yahanae Barnana, ib. 1647; another edition was published by Manasseh himself, ib. 1651 though he marks it, "Omnia mea de vara utilitate; " "Parnaso Consolatorio sobre el Pentateuco," ed. Isaac de Fonseca Abad, ib. 1651: "El Libro de la Ley Hebraica... de Jerome de Mora," by David Porta, ib. 1651: "Los cinco libros... brevemente reducidos a la lengua Española," ib. 1658: "El Libro de la Ley," published in Constantinople in 1655, is, according to Grünbaum (c. 1655), a different translation.

The Psalms were reprinted: Ferrara, 1595; Salerno, 1582; Amsterdam, 1626, 1730; Venice, 1625; Constantinople, 1586. Several other translations of the Psalms were produced during the seventeenth and eighteenth centuries. David Abenatar Tveslo, a Marrano who escaped the Inquisition at Madrid and became a Jew again in 1611, published in 1626 ("En Finiquatorio"): "Los Cl. Psalmon de David, en Lengua Española, en Varias Rimas." In these Psalms he has inserted, when appropriate, no account of his own and his people's sufferings (De los Rios, loc. cit. pp. 488 et seq.: Kayserling, "Bibl. Esp. Port. Jud." pp. 67, 68). A prose translation was made by Ephraim Bueno and Jonah Abravanel Rios, ib. pp. 468 et seq.; Kayserling, "Bibl. Espanola, en Varias Rimas." In these translations, in Kasiscript, was published at Venice, as a specimen, ten verses of Genesis. He then brought out the whole Pentateuch (De los Rios, loc. cit. p. 570; Kayserling, loc. cit. p. 58).

Of all the Biblical books, Canticles was most frequently translated. A translation was published in Hamburg, 1631, by David Cohen Carlos "de la lengua Cadicana"; but the favorite rendering was that of Abraham de Isaac Laholo, published in Hebrew characters at Venice, 1618, 1654, 1655, 1672, 1735, 1739, 1805, Leyden, 1670, 1787, Vienna, 1820. The Venice edition was published in Roman characters by Moses Belmonte, Amsterdam, 1644, and was reprinted at Amsterdam, 1664, 1883, 1761, 1719, 1734, and 1766. An edition of the Megillah appeared at Constantinople in 1618 (see Kayserling, loc. cit. p. 89); a Megillah in Spanish, dating from the early part of the eighteenth century, exists in the British Museum ("Jewish Chnst." March 31, 1863, p. 34); but the provenence of the translation is unknown (on such Megillah see Abrahams, "Jewish Life in the Middle Ages," p. 243). A Portuguese translation of the Psalms, under the title "Espírito de Vidas," by Daniel Israel Lopez Lagunas, appeared in London, 1720 (Kayserling, loc. cit. p. 70).

Both Zunz ("G. V." 2d ed., p. 437) and Grünbaum ("Ezechielgeschen in Italien," p. 280) refer to early translations of the Bible into Italian; the latter speaks of their existence in the thirteenth and fourteenth centuries. Steinmacher has shown ("Monatschrift," xlii. 117) that this is an error. It is true that some of the authorities (such as Zedekiah ben Abraham and Isaiah ben Tziall, the younger) laid stress upon the necessity of translating the Bible into the speech of the country; but Judah "Avel del Bene" (Ferrara, c. 1560) advised against the practice of teaching girls Italian, as he feared they would conceive a love for amorous poetry (Vogelstein and Rieger, "Juden in Rom," ii. 300). It was not before the sixteenth century that attempts were made to produce versions of portions of the Bible in Italian. Steinmacher (loc. cit. p. 319) has given a list of the existing manuscript translations. It was toward the end of that century that the first translations were published. David de Pomis (died after 1595) brought out an edition of Reuchlin's Italian translation at Venice in 1571. It was dedicated to Cardinal Orami of Aquileja (Steinschneider, "Cat. Bod.," No. 218). He also translated Job and Psalms, but never published them ("Monatschrift," xliii. 149). A Hebrew Riefl published (Venice, 1617) the text of Proverbs with Italian translation ("Cat. Bod.," No. 418); but no reliable account can be found of a translation of Job (Rome, 1713) mentioned by Zunz.

The translations made in the sixteenth century were all more or less under the influence of Mevishoah's bitter. In 1518 L. Segal published at Venice, as a specimen, ten verses of Genesis. He then brought out the whole Pentateuch (De los Rios, loc. cit. p. 570; Kayserling, loc. cit. p. 58). The translations made in the nineteenth century were all more or less under the influence of Mevishoah's bitter. In 1518 L. Segal published at Venice, as a specimen, ten verses of Genesis. He then brought out the whole Pentateuch (De los Rios, loc. cit. p. 570; Kayserling, loc. cit. p. 58). The translations made in the sixteenth century were all more or less under the influence of Mevishoah's bitter. In 1518 L. Segal published at Venice, as a specimen, ten verses of Genesis. He then brought out the whole Pentateuch (De los Rios, loc. cit. p. 570; Kayserling, loc. cit. p. 58).
Biblical Ethnology

The view of race-relationship expressed in the Bible. It is customary to designate the tenth chapter of Genesis as the oldest ethnological division of mankind. Earlier than this, however, the Egyptians, as known from their pictorial representations, distinguished between four principal types (races) of mankind: viz., the brown Egyptians, the negroes (in the south), the light-complexioned Libyans (in the west), and the light-brown Asiatics (in the east). These races were distinguished from one another also by their hair-dress and costume.

It is natural that as soon as a people has a history and has, through intercourse with other nations, become conscious of its individuality, it ethnology should reflect whether it be related to these nations. In the earliest times Genesis, the Hebrews occupied themselves with such questions. A great part of the tales of primeval and patriarchal history recorded in Genesis is ethnological in its bearing; that is, these stories were given to elucidate the question of intermarriageal relationship. Therefore the more clearly the people of Israel became conscious of their independent position among the nations, the livelier became their interest in Israel's special position among the nations, and in the questions regarding the origin of neighboring peoples. The consciousness of an especial relation to God must necessarily have reacted to strengthen the conviction that their position among the nations must be a very distinguished one when regarded also in the light of descent.
In order to understand what is narrated in these accounts of Genesis and of other sources, regarding the relation of the several nations and tribes to Israel, it is necessary to consider for a moment the form in which these statements are always made. The relations between the peoples are invariably represented in the form of genealogical tables showing the descent from remote progenitors. The Edomites and the Canaanites are the most closely related. This is expressed in the form of a statement that Esau and Jacob, the progenitors of the two peoples, are brothers. The genealogical tables of the nations, in Gen. x., reveal at a glance that a great number of the names are not used to designate persons, but peoples, and even whole lands; as, for instance, Cush, Mizraim, Ashur, Assyria, etc. The relations between these persons must therefore be understood as explaining the relations between the peoples in question.

This mode of representing the international relation is by no means, however, based upon a poetic personification of the tribes. The Hebrew writer does not interpret such a form of expression figuratively; on the contrary, it is based upon a definite conception regarding the origin of nations, a conception which assumes that the tribes and peoples are in reality a development of the family, and may thus be traced to one progenitor. By means of marriages and births the family grows to the clan, and the clan to the tribe; this again ramifies into various tribes, which, under certain conditions, unite to form a people, as, for instance, the twelve tribes of Israel; or they may separate, as did Moab and Ammon, constituting two distinct tribes. This theory, again, goes back to the view shared by all Semites, according to which blood-relationship alone can constitute a strong and permanent bond in a group of people, and impose binding obligations.

The ancient form of genealogy is well adapted for the representation not only of purely ethnological, but also of ethnographical, geographical, and historical relations. In this regard antiquity makes no distinction. When, for example, one nation is to be characterized as more powerful than another, the former is represented as a first-born son, the other as a younger brother; or the former is the son of a favorite wife, the other the son of a concubine. Esau is a hunter; Jacob, a herdsman, a discriminator serving to characterize the respective peoples. Similarly, geographical proximity converts Sidon and Heth into sons of Canaan.

The interest of antiquity was naturally directed more closely to the neighboring nations with which Israel, from the beginning, cultivated close relations. To Ammon, Moab, Edom, and the Arabian tribes, Israel felt closely related; hence Edom (Edom) is the brother of Jacob, Ishmael, the brother of Isaac; and Ammon and Moab are sons of Abrahams nephew, Lot. Their relationship to the Ammonites is also close: Jacob's wives are daughters of the Ammonian Laban. The reverse, however, is true of the inhabitants of the land west of the Jordan, the Canaanites, with whom Israel will have nothing in common; for which reason, according to the old accounts of Noah, these tribes are held to belong to an entirely different branch of the human family. This is comprehensible in view of the mutual hatred growing out of the historical situation, the conflicts for the land, and other opposing elements. The conception, however, can not endure before modern investigation. It has been shown beyond a doubt that the Canaanites, both as regards language and descent, were very closely related to the Hebrews, and that they are to be classed, not among the Hittites, but among the Semites.

With the extension of the political horizon of the Israelites, and the continual absorption of new peoples, these ethnological views were inevitably extended. Based upon the ancient accounts of the patriarchs, a theory gradually developed, assuming a homogeneity and relation between the several peoples; and it is this theory which has been perpetuated in Gen. x., the so-called genealogy of the nations. In connection with the accounts of Noah (Gen. ix. 18 et seq.), the whole race of man, which is descended from his sons, is divided into three great classes: Shem, Ham, and Japheth. In the original narrative of Noah the three sons are named Shem, Canaan (not Ham), and Japheth. The reason for this division into three sons, or three races, is not known. The Egyptians, as already stated, distinguished four races; nor can a parallel to the Hebrew classification be found among the Babylonians. According to Weinek, the ternary division is probably associated with the great importance attached to the figure "3" in the old system of cosmography (compare Stade, "Geschichte Israels," ii. 235 et seq.). Others (e.g., Stade, i. 100 et seq.), basing their assumption upon the above statement that Ham was originally called "Canaan," believe that a purely Palestinian triad was meant, consisting of the Hebrews, Philistines, and Canaanites (Shem, Japheth, and Ham), and that this triad was afterward extended to include all mankind. The most recent commentary by Gunetel declares that the ternary division indicates the conditions of a very ancient pre-Israelite period, when Canaan, in the widest sense of the name—that is, the land between the Taurus and Egypt—was subjugated from the east by Semitic tribes, while at the same time the Hittite migrations brought down Japhet from the north to spred over the land of Canaan. But this is uncertain; and no definite reason has hitherto been assigned for the tripartite ethnological division.

The scope of this genealogical table of the nations is, of course, narrower from the modern point of view. The nations mentioned in it are the peoples known to the Israelites, either through actual contact or by report, and grouped principally about the Mediterranean in Asia Minor and eastern Palestine. In the ethnological phrasology of the present they would be classed among the Canaanian nations. Even from the standpoint of the Israelites, the ethnological list given in Genesis has no claim to completeness, much less to the negroes, who were undoubtedly known to the Israelites of a later period, but also the Persians are omitted from it. As the last-mentioned people were well known to the post-exilic...
The extent of the literature, any description of it, the whole of Biblical and Apocryphal literature, including a fair account of early Hebrew printed books, especially those printed before 1540, and known as Incunabula.

Having in view the fact that the majority of early Hebrew printed books were produced in Italy, it is not surprising that the earliest account of Hebrew literature in its rabbinic phases should have been made by an Italian; though it is a matter for some surprise to find that he was a Christian. Bartolocci, in his "Bibliotheca Magna Rabbinita" (Rome, 1675-94), arranged the books under the names of Jewish writers, and his work was supplemented by Imbonato, whose "Bibliotheca Latino-Hebraica" gives, under 1,319 numbers, 2,166 works written in Latin on rabbinic subjects. These were followed by the first Jewish bibliographer, Shabbethai Bass, who, in his "Sifei Yeshevit" (Amsterdam, 1686), mainly used the books of the Bet ha-Midrash and the library of Aguilar. Bass adopted the method of arranging the books according to their titles, giving an index of authors and subjects at the end. This plan is especially applicable to Hebrew books, the titles of which rarely indicate their contents (see Titles or Books). Bass's work forms the main foundation of Jewish bibliography of Hebrew books; his method having been continued and supplemented by J. Hoffmann and J. Benzac'h, whose "Orca ha-Sfarim" is the most complete title-list of Hebrew books in existence. S. Wiener, in his elaborate catalogue of the Friedland collection at the Asher Museum, St. Petersburg, also adopts the title-list as the most suitable in dealing with Hebrew books.

These attempts of Bartolocci and Bass were, however, entirely superseded by the great work of John Christian Wolf, who in his "Bibliotheca Hebraica" (4 parts, Hamburg, 1715-33) brought together almost all the accessible information relating to Jewish authors and their works, as well as to J. C. Wolf, the writings of Christians on Jewish subjects. The first part gives a catalogue of authors with the names in Hebrew, which leads at times to somewhat curious results; the second is more of a subject-classification of the whole of early Jewish literature, including a fair account of the Talmud and of the Targumim, from which later writers have frequently drawn; and the remaining two parts are supplements containing the additional knowledge acquired by Wolf in the later years of his life. In the main, Wolf's materials consisted of the remarkable Oppenheimer collection, which ultimately went to the Bodleian Library, Oxford; and for this reason Steinschneider's great catalogue of the Bodleian collection repeats in improved form much of Wolf's information. Considering his opportunities, Wolf shows remarkable acumen and accuracy; and in some respects his work still remains of value. A sort of supplement was provided by Köcher in his "Nova Bibliotheca Hebraica" (Amsterdam, 1786).

The next name of importance is that of Hayyim Joseph David Azulai, whose "Shem ha-Gedolim" (Leghorn, 1786-96) added considerably to Shabbethai
Bibliography
The Jewish Encyclopedia 200

Bass, mainly from works printed at Leghorn. He was supplemented by the joint labors of Nepi and Ghirondi (Triest, 1853), who gave an account of the Italian rabbis and their voluminous but not very important productions. Auzili's work was consolidated and rearranged by Ben-jacob in the Wilna edition, 1852.

By a fortunate chance the attention of an Italian professor, G. B. de Rossi, was drawn to the subject of early Hebrew printing in Italy, and in a number of monographs on that subject ("De Typographia Hebr. Ferrara Comment. Historico," Parma, 1789; "Annali Ebreo-Tipografici di Sablonetta," Erlangen, 1781; "Annales Hebreo-Typographici," sec. xiv., 1796; "Annales Hebræo-Typographici ab Ann. 1501 ad 1540," Parma, 1798) he laid a firm foundation for a description of all Hebrew books printed up to 1540. The few in-cunabula, additions that have been made in similar lists by Casel and Stein-schneider, Schwab and Cho-wenon, have only served to show the comparative completeness with which De Rossi did his work. Renewed attention has been paid to the subject of early Hebrew printed books during the last decade.

With the rise of Jewish science under Rapoport and Zunz, bibliography entered upon a new era. The same accuracy, thoroughness, and critical acumen which were being devoted to the contents of books were also exercised in the description of their external characteristics. Zunz himself devoted considerable attention to the subject, especially to an enumeration of the productions of the printing-press of Mantua and Prague; and he also gave a summary account of the Italian libraries. Among the works in the field of Jewish bibliography in the early part of the nineteenth century may be mentioned Dukes and Cardow: while Michael offered all the treasures of his library—full of the rarest books—to anybody interested in the subject, though an account of them appeared only after his death. The "Literaturblätter des Orients," founded by Julius Fürst, also helped to revive the study of Jewish literature; while its review columns kept Jewish scholars acquainted with contemporary productions.

All these various activities were summed up in the ambitious attempt of Julius Fürst in his "Bibliotheca Judaica," Leipzig, 1846-68. This work gave short titles of about 18,500 (Fürst says 18,000) Hebrew books, and of perhaps twice that number of Judæa. The latter contained many, if not most, of Wolf's useless Latin dictionaries, but the former, omitting its errors of omission and commission, Fürst's work still retains considerable value as the first attempt to cover the whole field of Jewish bibliography. The names of many writers and books are to be found only in its pages; and the clearness of print and the shortened form of titles make it easy to consult. On the other hand, its dates, and indeed data generally, are far from trustworthy; and more than four-fifths of his information was conferencedly from second-hand sources.

The only possibility of improvement in regard to accuracy was seen to be in more careful cataloguing; and the epoch after Fürst is characterized by a succession of masterpieces in this direction, mainly executed by Moritz Stein-schneider (b. 1816), by whose gigantic labors Jewish bibliography has been organized and made an adequate instrument for the study of Jewish literature.

Catal. ognes. In a recent review of the subject, Professor G. B. de Rossi has hitherto been published, including both books.
and periodicals, is the careful one, compiled by Rev. A. Löwy, of the small collection of Hebraica and Judaica in the Guildhall Library, London. A much more ambitious attempt is being made by A. S. Freidus to compile a card catalogue (author, subject, and title) of the 18,000 volumes and pamphlets of the New York Public Library, which already (1902) runs to about 25,000 entries, including articles in periodicals, and even references to Jewish topics found in the works of the general library. That collection is, unfortunately, not yet catalogued, so that the shelves cannot yet be considered as a comprehensive plan containing about 800 subdivisions, which may be considered to be the first attempt for classifying Jewish literature for library purposes (see Library Classification). The present phase of Jewish bibliography is tending toward the compilation of lists of works relating to special subjects. Here, again, Steinsechneider has been the pioneer. Most of his works, while dealing with special topics, contain a bibliography of the subject, and among other works which he has thus bibliographed may be mentioned his polemical literature of Jews and Mohammedans, mathematical writers among the Jews, Hebrew translations, chess, etc. Besides these, his treatises on Jewish literature in Eich and Grauer's 'Allg. Encyc. des Wis- senschaften und Künste' (Rogl's translation, London, 1837, and an Italian Jewish literature in the 'Mo- natschrift,' 1838-39) in large measure bibliographical guides. While an immense debt of gratitude is due to Steinsechneider for the facilities he has thus afforded, it must be confessed that the style in which he has presented his results is sometimes unclear owing to excessive conciseness; and he has the unfortunate habit of piling up notices which, on inquiry, are perfectly useless.

Having in view the present tendency of Jewish bibliography, it may be suitable and useful to conclude this rough account with a short bibliography of the special bibliographies that have more recently been made. Lists made by Wolf and repeated by Freidus are of no value for practical purposes.


Antiquities of the Jews: Billings, 'Index Catalogue of the Surgeon-General's Library,' s. n.; Jones, 'Jewish Literature,' s. n.; Billings, 'Antiquities of the Jews.'

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Bibliomancy: *The use of the Bible for magic or superstitious purposes. The practice of employing sacred books, or words and verses therefrom, for divination or for magical ends is universal alike among pagans and believers in God. What the Vedas were to the Hindus (Steinlzer, "Abhandlungen zur Kunde des Morgenlandes," vol. vi., Leipzig, 1878), Homer to the Greeks (Heim, pp. 496, 514), and Ovid and Virgil to the Romans (Lampridius, "Alexander Severus," p. 14; "Sortes Virgilianae"); the Old Testament was to the Jews, the Old and New Testaments to the Christians (Kraus, s. v., "Lexikon der christlichen Kirchengeschichte," ii. 380-382, New York, 1900; Blau, "Das Geschichtswesen der Juden," p. 95); and the Koran and Hafiz to the Mohammedans (Blau, "Das Alt. Jüdische Zauberwesen," p. 95). Ps. 119:10a, "To ward off evil dreams, the Rabbinists prescribe the recitation of corresponding Bible verses (Job, 30a, 56b); in order to escape the danger befalling one who drinks uncovered water on Wednesday and Saturday nights, the recitation of Ps. 29a is prescribed (Pes. 112a). To ward off evil dreams, this served as a model for Jewish writers or followers of the "Shimmush Tehillim" (the magical use of the Psalms), or originated with the Jews, is rather difficult to say. Clement of Alexandria objected to the use of the Bible either as a whole or in part for magical purposes (Clement of Alexandria, "Protrepticus," ii. 254); yet both failed to eradicate the custom. According to "Sefer Hasidim" (ed. Lemberg, 1870; Jitomir, 1879, §1140; in the Berlin edition), the Book of Leviticus was placed under the head of a child when first put into the cradle. Sometimes the Torah-scroll was brought into the lying-in room in order to facilitate...
the birth ("Pitif Teshubah" on Yoreh De'ah, 179), or upon the sick babe ("Yad," i.e., Yoreh De'ah, i.e.), or on the head of the new-born child, or during the eight days following the circumcision ("Mitteilungen," i. 88. 89). Also in the curious womb-blessing, the Torah-scroll was used for protection, the words spelled being: "Raceman (words), lie down: with these words I adjure thee: with nine Toras, with nine pure Sefer Torahs!" (Godelmann, in "Monatsberichte," x. 37). When a person was dangerously ill, the Pentateuch was opened, and the name which first met the eye was added to the patient's name, in order to aver the evil destiny (see Simshiy Hx-Shem). The words found at the beginning of a page of the Bible when it was opened at random, or touched by the thumb at the opening, were also employed also in the Fato Books ("Losch R"ihehr"). Genesis was opened as a protection against thunder and hail-storms (Keyser, i.e.). The following single verses may be mentioned as having been used both in the original Hebrew and in translation (pronounced over wounds, Rabbi on Sal. 104a; Shifanus Aruk, Yoreh De'ah, 179).

Use of the Bible Verses.

Gen. i. 3: To make oneself invisible (S.Z. 35).
     i. 4: (The first four only.) To ward off a person's mind (M.V. 57) as a preservative against poison and for other purposes ("C. Amp. Judean, Hist. Ethn." iii. 104; Sich. 911.)

xxi. 1: To lighten childbirth (M.V. 39).
     xxii. 1: On opening a door (M.V. 36).
     xxii. 14: Against the crying of children (M.V. 64).
     xxix. 8: Against danger on a journey (M.V. 50).
     xxix. 10: To shorten one's way or a journey (M.V. 22) in the length of time (M.V. 98).

Ex. i. 7: For protection against a fever (for greater security, the reciter is ordered to carry a stamp nickel as well, which gave rise to the saying, "he has both a verse ("pesuk") and a coin ("sonek") with him.

xx. 8: To lighten childbirth (M.V. 39).
     xxv. 2: To shorten one's way (M.V. 36).
     xxv. 10: To shorten the way (M.V. 36) to insure safety in a court of law (M.V. 37) against fear (M.V. 41),
     xxvii. 6: Against seeing (M.V. 40).
     xxii. 23: In the tympany room (M.V. 94).
     xxii. 31: Against whiteness (M.V. 41).
     xxix. 4: To shorten the way (M.V. 20).

Lev. i. 1: (The same M.V. 23).
     Num. i. 2: Against ice (M.V. 10; R.E. 27).
     i. 23: Against the evil eye (M.V. 41).
     xxiv: 4: In tympany room (M.V. 94).
     Deut. vi. 4: Against fever (M.V. 36).
     xxvii: 4: On taking children to school (M.V. 96).

In addition to verses from the Pentateuch, the following from other books are cited as being efficient in the cases indicated:

Josh. i. 4: To awaken understanding: "Simshiy Hx-Shem." 

xxx. 1: To strengthen one's memory (S.Z. 35).
     xxvi. 3: Against a storm at sea (M.V. 35).
     xxxi. 4: Against the current of winds (M.V. 44).
     i. 4: On taking children to school (M.V. 36).

Jer. xxxix. 15: Against the crying of children (M.V. 64).
Ps. xxi.: Against evil dreams.

xxii.: Against evil spirits.

xxiii.: Against evil spirits.

xxiv.: When one's position has been given to another.

xxv.: In interpretation of dreams.

xxvi.: In a storm at sea (M.V. 10).

xxvii.: To escape from an enemy.

xxviii.: Against a wicked woman.

xxix.: When one is of his wife.

xxx.: To win favor.

xxx.: To frustrate one's creation.

xxx.: Against fever. Verse 6, against pollution (M.V. 67).

xxx.: Against enemies and robbers (Garth), against sickness-accidents.

xxx.: When one feels guilty. Verse 3, against loss of blood (Stein, 520).

xxx.: To keep off slander.

xxx.: To frighten one's foes.

cv.: To be avenged on one's foes.

cx.: To do good to one's enemies.

cx.: To have good fortune.

cx.: To escape from everything.

cx.: Against a curse.

cx.: Before a battle.

cx.: Upon entering a house where one has come for protection.

cx.: For forgiveness of sins.

cx.: On accounting with one's business partner, and to have good fortune in trade.

cx.: On fording a river.

cx.: To carry influence over anybody.

cx.: Against evil spirits.

cx.: Against continuous fever; also for a prisoner.

This psalm, written upon parchment in the form of a "sawed" (sawed together) and surrounded by metal splinters, is frequently found printed in prayer-books. It is claimed that the psalm was engraved upon David's shield in this form. Without the superintendence, it contains seven verses and forty-nine words; the 49 verses, counting the doubled 2 as 1, contains forty-nine letters. It is written in the first part that this psalm is used together with Ps. cx., in the ritual at the departure of the high-priest. For the connection of law and the departure of Sabbath, see "Schriften der Gesellschaft für Jüdische Volkskunde," 1, 26. On the second fact is based the reading of this psalm in the forty-nine days of Tishrei (see正文) between Passover and Pentecost. The Catholic Church also designates a special psalm for daily recital between Easter and Pentecost (see above).

cx.: Against evil spirits.

cx.: Against evil spirits (Garth), as an exorcism for a house.

cx.: Against evil sorcery.

cx.: In a battle (Garth), to appease an enemy.

cx.: In prisons.

cx.: To win grace and favor.

cx.: Against compulsory baptism.

cx.: Against a host, of men or spirits.

cx.: For forgiveness of sins.

cx.: Against food and fire.

cx.: Against all manner of disease.

cx.: To win grace and favor at court.

cxx.: To be rid of one's foes.

cxx.: Against illness.

cxxi.: On an important mission.

cxxi.: In time of war. (Garth) confers the expression in verse 14 (A.V. 13), "make them like a wall," with the Jews' hedge, which was sometimes in the form of a wheel.

cxxi.: Against sickness.

cxxi.: To win favor.

cxxi.: Against an evil spirit.

cxxi.: To deliver one from prison.

cxxi.: To save a city or a community.

cxxi.: Against the effects of sickness.

cxxi.: Against loss or evil spirits. Verse 17, against fever (M.V. 60); shortening a journey (M.V. 28); general protection (M.V. 60),

cxxi.: Against evil spirits (Garth), as an exorcism for a house.

cxxi.: Against evil sorcery.

cxxi.: In a battle (Garth), to appease an enemy.

cxxi.: In prisons.

cxxi.: To win grace and favor.

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For single words or names taken from the Bible and used for magical purposes, see "Names of the following individual personages of the Bible have been employed in bibliomancy:"

- **Adam and Eve:** For use in amulets, see Amulets.
- **The Serpent:** Often treated as the human figure with serpent's feet, see "Names of animals and birds" (M. V. 34).
- **Names of Biblical individuals:** The names of the following individual personages of the Bible have been employed in bibliomancy:
  - Adam and Eve: For use in amulets, see Amulets.
  - The Serpent: Often treated as the human figure with serpent's feet, see "Names of animals and birds" (M. V. 34).
  - Moses: For use in amulets, see Amulets.
  - Noah: As a means of identifying, see "Names of animals and birds" (M. V. 34).
  - Job: Against evil eyes, see "Names of animals and birds" (M. V. 34).
  - Jonas: For use in amulets, see Amulets.
  - Ezekiel: Against evil eyes, see "Names of animals and birds" (M. V. 34).
  - Elijah: For use in amulets, see Amulets.
  - Queen of Sheba: For use in amulets, see Amulets.
  - Solomon: For use in amulets, see Amulets.

Names of rivers have also been employed in bibliomancy:

- **Rivers of Eden:** M. V. 69, Kidron: Wohlstein, 17.
- **Other single names or words:** Rarely employed, with the following exceptions:
  - "The Bush" (M. V. 34, 67): For use in amulets, see Amulets.
  - "The Shield" (M. V. 34, 67): For use in amulets, see Amulets.
  - "It may be" (M. V. 34, 67): For use in amulets, see Amulets.

Concerning the mode of application of these Bible passages and words, it is necessary to state that they were written in various places and on numerous objects: e.g., paper (M. V. 40, 61), cloth (keshet), parchment (M. V. 24, 33, 35, 57, 60, et seq.), stag parchment (S. 1), the wall (M. V. 30), walking-cane (B. B. 73a), on bread (M. V. 48), a human skull (M. V. 40), and an apple (M. V. 23), clay (Sh. 2, M. V. 56, 60) (see "Sefer Raziel," in Wohlsstein, 132); especially on new clay vessels (M. V. 24, 33); an egg (Sh. 119, S. 70, M. V. 48); and on a cake (S. 70).

In addition, they were pronounced or whispered (Sh. 10, 29, 31): compare M. V. 56, 58) over olive-oil (Sh. 5, 5, 33, 46, 60, dittu (Sh. 5, et seq.), especially over well-water (Sh. 7, 10, 20, 32, 60, 119), water upon which the sun had never shone (Sh. 59, 84), on plucking vegetables or herbs (Sh. 12), over oil of anise (Sh. 51), oil of roses (Sh. 50, 51), salt (Sh. 52), willow branches (Sh. 59), leaves of a palm-tree that had not yet blossomed (Sh. 20, 84), and over all of these only at certain fixed times (Sh. 20, 62, 119, M. V. 60). Sometimes they were not uttered at all, but were dwelt on in thought (M. V. 37).

The formulas are recited once only, or several times in succession (M. V. 22, 31, 32, 34, 60, 80); at times backward, at times forward (M. V. 63, 66); in combinations or in permutations (M. V. 20); sometimes in gematria (compare Kircher, "Antithetologia, Rome, 1665", M. V. 68); sometimes abbreviated (M. V. 23); on other occasions with one letter left off at a time.

**BIBLIOGRAPHY:** *Mittelalterliche Geschicht der bibliomantischen Wirksamkeit.* In the recent article in M. V. 51, Berhard Piringer b. Jacob Simon, *Sefer Zehut* (in "Jew. Periodical," Vol. 30, pp. 3-5, 31-32), is mentioned. "H it is not known whether any Hebrew manuscripts were contained in the libraries of Charles V. and Charles VI. It is not even certain that manuscripts No. 715, said to be "written in the letters of the Jews," was really a Hebrew book (Delisle, *Le Cabinet des Manuscrits," i. 48, note 1). A number of Hebrew books might have been expected to be found in these two libraries and manuscripts.
In modern times important gifts have enriched the Brieres, which came into the Sorbonne collection with recognized by the cardinal’s arms on their covers. Having been enriched by those of the Marquis de [note], and the collection of Oriental manuscripts library there as early as 1414 (Delisle, ib. iii. 41). A number of these volumes...
easy task to ascertain their existence in the library. Thus almost all the incunabula enumerated by De Rosal may, it is true, be found there, but in order to discover them, they must be laboriously sought in the numerous subject-divisions.

From a collection of valuable objects of ancient, medieval, and modern times, Louis XIV. constituted the Cabinet de France, or, as it is called, the "Cabinet des Médailles et Antiques." The Hebrew coins in this collection are to be found in the three main sections denominated: (a) ancient medals; (b) early Middle Ages; (c) modern medals. The series of ancient Jewish coins includes 28 from Galilee, Antiquities, 204 from Samaria, and 417 from Judea.

The last number, the greater part of which are Greek or Roman coins, includes also the coins of Simon Maccabee (9 in silver and 11 in bronze), as well as the coins minted during the insurrection of Bar Kokha, S. Monk. In his "Palestine," he has reproduced, on plate 21, 6 of these Macedonian coins (Reinach, in "Rev. Et. Juives," xv. 36, xvii. 43, xvii. 317). There are about forty specimens of this class.

They comprise: (a) inscriptions with historic names recalling the biblical traditions of coins referring to Abraham, and Sarah, to Isaac and Rebekah (R.E. 928); some of these referring to Moses, others to Aaron, David, and Solomon; (b) an antismen talisman; (c) magic squares and astrological symbols; (d) Christian documents with Hebrew and Latin words taken from the Bible. There is also a medal said to have come from Lyons (J. Reeren, in "Revue Israélite," i.4-8), a cloak with the name of Gracia Nasi ("L'Officiel," Nov. 7, 1871), and a Jewish seal of the fourteenth century (A. Buchcotz, in "Revue Numismatique," 1889, p. 480). Finally, there are a number of talismans called Abraham ("Rev. Et. Juives," xxxvii. 149; Catalogue by J. Babelon, No. 57).

The department of engravings in the Bibliothèque Nationale comprises 2,800,000 pieces, preserved in 145,000 volumes and 4,000 portfolios (Delaborde, "Le Département des Estampes à la Bibliothèque Nationale," p. 6). This collection was originally made by the Abbé de Maute in 1667. The Jewish subjects can be found by means of the catalogues and alphabetical lists of engravings. Among these may be mentioned the engraving of a medieval anti-Jewish statue, called the "Triune de Wittenberg" (Kaufmann, in "Rev. Et. Juives," xxv. 288, xxvii. 313); and an engraving of the so-called martyrdom of St. Simon of Trent in 1473, a xypograph of some interest and one frequently described.

**Bickell, Gustav Wilhelm Hugo:**
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Biedermann

Biel (Bienna): Town in the canton of Bern, Switzerland. It had Jewish inhabitants as early as the city of Bern itself. In 1805 a few Jewish families were naturalized in consideration of a yearly tax of fifty pfennigs each. According to the patent of "Jew letter" granted them (see Ulrich, "Sammlung jüdischer Geschichten in der Schweiz," p. 482, Basel, 1788), they were not to be hindered in any way in their trade or traffic. A pledge left in pawn by a Christian could be sold by them after the lapse of a year and forty days. Curiously enough, weapons were allowed to be taken in pawn. In case of emergency these had to be delivered, even on the Sabbath, against a sufficient security, to the mayor in person or in presence of two or three councilors; when the danger was past, they were to be returned as quickly as possible to the Jews. Nothing further is known concerning the Jews of Biel, even the date of their expulsion is unknown. At present (1902) there are at Biel about forty-five Jewish families, who hire their synagogue, maintain a teacher, and provide a fund for the poor and the sick.

Bielgoraj: A district town in the government of Lublin, Russian Poland. According to the "Zuk ha-Ttim," during the uprising of the Cossacks under Chmielnicki (1648-49), all the Jews of Bielgoraj were killed, among them Rabbi Hirsch, brother-in-law of the author of that work, and his brother Rabbi David. Its Jewish population in 1890 was 3,430, in a total population of 7,812. In the district there were 6,811 Jews in a total population of 88,667. The Jews possess one synagogue and three prayer-houses, a Hebrew school, and a hospital. A large number of the Jews of Bielgoraj are artisans.

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In 1896, 200 Jewish families petitioned for charity at Passover, and also for food during the winter. There was a Jewish hospital, a poor house (maintained at an annual expense of 3,000 rubles), and a Talmud Torah, attended by 135 pupils. The statistical information given here was supplied by the Jewish Colonization Association of St. Petersburg, Russia.

BIESENTHAL, JOACHIM HEINRICH

(1827-1909) Theologian and author; born at Lobau, near Cassel, Hesse-Nassau, September 27, 1827. He was educated at the Academy of Fine Arts, Cassel, and at Städels Institute, Frankfurt-on-the-Main, and studied under Prof. M. Oppenheim of the latter place. Biesen came to New York, established a lithographic business there in 1856, and was successful in scientific production, issuing many geographical and scientific works, such as atlases and geological and hydrographic charts. He received medals and diplomas at various exhibitions: Philadelphia, 1876; Paris, 1878; Chicago, 1891; and Paris, 1900. He was president of the National Lithographers' Association from 1886 to 1889, and a member of numerous scientific societies. Biesen was president of the order B'nai B'rith (1854-57) and 1868-1900), and instrumental in giving it an international character. He died December 21, 1909.


BIENSTOK, LEV MOISEIEVICH: Russian writer, educator, and communal worker; born April 6, 1836, at Lukash, Government of Volhynia; died Oct. 22, 1894, at Jaffa, Palestine. He received his first education in the heder and in the Russian public school at Tarn, district of Rovolo; in 1847 entered the gymnasium at Jitomir, and in 1848 the Hebrew Theological Seminary at the same place, graduating from the latter in 1858. He was appointed teacher at the Jewish school of Starokonstantinovo, and acted as rabbi of the Jitomir community from 1859 to 1867. From 1868 to 1867 he was instructor in the Jewish religion at various gymnasiums in Jitomir.

In 1867 Bienstok was appointed assistant editor of the "Volynskaya Gubernskaya Vedomosty," the official newspaper of the government of Volhynia, and from 1867 to 1872 was adviser on Jewish matters ("shohny yevrey") to the governor of Volhynia. In 1889 Bienstok settled at St. Petersburg as secretary of the Jewish community there; but after the anti-Jewish riots he returned to Jitomir, and in 1892 the Russian-Jewish Aid Society for Agriculturists and Artisans of Odessa appointed him as its representative in Jaffa. There he brought order into the affairs of the society, and reported on the condition of the agricultural colonies of Palestine.

Bienstok was one of the pioneer collaborators of the first Russian Jewish periodicals, "Bazyvets" and "Sion." He also contributed to the Russian periodicals: "Moskovskaya Vedomosty," "Russkiy Vychvat," "Sovremennaya Lyetopis," and others. Bienstok was the author of: (1) "Otry I Dety" (Paters and Sons), a translation of the Hebrew novel, "Abot u-Banim," by S. Abravemovich; (2) "Yevreyskaya Zemledelyechnotskaya Kolonii Yekaterinoslavskoi gubernii 1890" (On the Jewish Agricultural Colonies of the Province of Yekaterinoslav in 1890, St. Petersburg, 1890). Among his magazine articles on Jewish topics were: "Vopros ob Yevreyskikh Chelobachech," a paper on Jewish schools, in "Russkiy Vychvat" for 1886, Nos. 11, 12; "Yevreyskii Volynskii Gubernii," a series of articles on the Jews of the government of Volhynia, and containing valuable information on the ethnography of the Russian Jews (published in the "Volynskaya Gubernskaya Vedomosty," for 1887, "Iz Nekravevoe Poznavo," in the same periodical 1887; "Otkrytoe Pismo U. Aleksovoy" in "Voskhod," 1882, No. 4; "Vtoroe Otkrytovo Pismo Aleksovoy," in "Russkiy Vychvat," 1884, No. 251, and "Yaponskie i Finlyandii," reminiscences of Finland, in "Odesski Listok" for 1888, Nos. 187, 189, 201, 202.

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BIENSTOK, LEV MOISEIEVICH: Russian writer, educator, and communal worker; born April 6, 1836, at Lukash, Government of Volhynia; died Oct. 22, 1894, at Jaffa, Palestine. He received his first education in the heder and in the Russian public school at Tarn, district of Rovolo; in 1847 entered the gymnasium at Jitomir, and in 1848 the Hebrew Theological Seminary at the same place, graduating from the latter in 1858. He was appointed teacher at the Jewish school of Starokonstantinovo, and acted as rabbi of the Jitomir community from 1859 to 1867. From 1868 to 1867 he was instructor in the Jewish religion at various gymnasiums in Jitomir.

In 1867 Bienstok was appointed assistant editor of the "Volynskaya Gubernskaya Vedomosty," the official newspaper of the government of Volhynia, and from 1867 to 1872 was adviser on Jewish matters ("shohny yevrey") to the governor of Volhynia. In 1889 Bienstok settled at St. Petersburg as secretary of the Jewish community there; but after the anti-Jewish riots he returned to Jitomir, and in 1892 the Russian-Jewish Aid Society for Agriculturists and Artisans of Odessa appointed him as its representative in Jaffa. There he brought order into the affairs of the society, and reported on the condition of the agricultural colonies of Palestine.

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BIGAMY.—Biblical Data. See polygamy.

—In Rabbinical Literature: According to Merrill's "encyclopedia of Law," II. 192, bigamy consists in "going through the ceremony of marriage with another while a former husband or wife is still alive and not divorced." This definition finds no place in rabbinical law, according to which, in order to constitute bigamy, the second marriage must be a lawful union. Hence it follows that bigamy can be committed only by a man, since a woman who is neither divorced nor widowed can not enter at all into marriage with another, and any cohabitation is considered adultery.

In Biblical and Talmudical times polygamy was a recognized institution; hence there could be no question of bigamy. The singular opinion in the Talmud, that a wife can compel a divorce from her husband if he take a second wife, seems to have remained without following. So long as a man could support them, he was free to have as many wives as he chose, even against the wish of his first wife (Yehez. Sa., below; Maimonides, "Yad," Ishut, iv. 2).

The rabbinical prohibition against bigamy dates from the beginning of the eleventh century; Rabbi Gershon b. Judah of Metz forbade it under penalty of excommunication. His decree was accepted without opposition by the French and German Jews; though not in the Orient.

Prohibitions — In Spain and Portugal, where his authority was questioned, polygamy is still actually found among the Jews in Oriental countries where it is permitted by the law of the land.

Among the Jews of Europe, bigamy is now a crime in the eyes of religion, because of the prohibition of Rabbi Gershon; and because custom sanctions monogamy; he who transgresses is excommunicated. A curious suggestion that Rabbi Gershon's prohibition was intended to hold only until the year 1290, the beginning of the fifth millennium of the Jewish calendar (Joseph Colen, Respuesta, No. 193), was never recognized; the great majority of the "Poskim" agree that the prohibition is in perpetuity.

The following cases are not to be considered as constituting bigamy: In localities where the levirate marriage (see levirate marriage) is practiced, a married man is allowed to marry his brother's widow under certain circumstances as prescribed. But this view is steadily opposed by the majority of German rabbis (Shulhan Aruk, Eben Ha'-Ezer, 1. 10). The same difference of opinion rules also in the case of a barren marriage; many authorities permit the husband to take a second wife when a union has continued childless for ten years. When a wife becomes hopelessly insane, the husband may take a second wife only when the case has been investigated by 100 rabbis from three different countries, and permission given by them. According to most authorities a man may take a second wife when his first one, of openly immoral character, or one who has without reason abandoned her husband, refuses to go through the usual form of divorce. When a Jewish wife embraces another religion, thus, according to rabbinical sentiment, making it impossible for her husband to live happily with her, the latter may marry again without formality in some localities. In other places, however, the bet din appoints some person to receive a letter of divorce on behalf of the wife (shulhan Aruk, "Ezra"). If a Jew commits bigamy, all the resources of Jewish justice are invoked to compel him to divorce his second wife, and the first wife can not be compelled to live with a bigamist. Compare Divorce, Polygamy.

Bibliography: Treger, "Aruk," 1. 112; compare especially the commentary Ber. Sh. on the section on polygamy in the Talmud. See also Leifer, "The Jewish Life of the Middle Ages," pp. 19-22.

—In the Talmud: see polygamy.

In the Talmud the degree of doctor of theology from the University of Giessen.

Bikkure Ha-'Ittim ("First Fruits of the Times"): An annual edited and published in Vienna, 1820-31, by S. J. Cohen. It first appeared as a supplement to the Hebrew calendar \( י"ע ת"א \), and was intended for young people only. In 1829 it ceased to be a mere supplement, and became an independent magazine. It was adopted by the Galician Maskilim as their organ for the purpose of fostering culture and education among the Galician Jews. According to Delittach, the "Bikkure ha-'Ittim" became the organ of the New-German school of poetry in Austria, the influence of Schiller being as apparent in this magazine as was that of Lessing in the "Meassef" (see \( ה"מ"א, פ"א \)).

The influence of the "Bikkure ha-'Ittim" on the European Jews of the first half of the nineteenth century was inestimable. The magazine became a kind of college of Jewish learning for the Israelis of those days. Its success was largely due to the energy and indefatigable labor of its editor, who was a man of considerable literary ability and ambition. A lover of Jewish literature, the first numbers, with their curious mixture of Hebrew and German articles (the latter being in Hebrew characters), and with many reprints of articles from the "Mesessef"—which had ceased to exist—proved to be rather inferior literary fare. Gradually, however, the magazine improved both in style and matter, and finally became the literary resort of the greatest Hebrew scholars of the age, men like S. D. Luzzatto, S. L. Rapoport, and J. S. Ragoçsi contributing to it for many years. The "Bikkure ha-'Ittim," in fact, stimulated the powers of many promising young Hebrew writers. Thus the great Hebrew stylist, Isaac Erter, published therein some of those papers which are now so greatly admired for their elegant composition and stinging wit (see Erter, Isaac).

As the name of the magazine signifies, it was one of the forerunners of modern Hebrew journalism; and it was undoubtedly one of the factors in the revival of modern Hebrew literature.

Bibliography: Deutzsch, Zur Gesh. der jüdischen Poesie, pp. 114, 115; Winter und Wunsche, Jüd. Literatur, 19, 487; Wunder, in \( י"ע ת"א \) iv. 70-81.

Bikkure'im: A Hebrew annual that appeared in Vienna for two years (1864, 1865), Naphtali Keller being its editor and publisher. The greatest Hebrew scholars of the age, as J. H. Weiss, Jellinek, Röfin mann, Lewinsohn, Gottheber, Meyer Friedmann, and others, were among its contributors. Before Keller had time to prepare the second volume for publication, he died, and Jellinek, together with Meyer Friedmann, took up the work of arranging all the material Keller had amassed; and with the publication of this volume the issues were discontinued. The two volumes published contain little poetry or fiction, and are almost exclusively devoted to questions of Jewish scholarship, history, and literature.

Bildad (LXX., Βελθάδ): One of the three friends of Job (Job ii. 11). The meaning of the name is not clear; opinions of scholars divide between rendering "Bel has loved" (compare "Elidad"). Num. xi. 26 of seq., and "Eldad," Num. xxxiv. 21; Nödelke, "Z. D. M. G." xiii. 479) and regarding it as a softened pronunciation of "Bir-dadda," which would then be identical with "Bir-dadda" that appears in
As an assistant, I can analyze the text for you. The text seems to be a detailed exposition on various biblical and rabbinical topics, such as the division of the priests, the role of Bilgah in the Temple, and the character of Bilhah. The text also references other biblical figures and events, such as Jacob and his wives, and mentions the Assyrian inscriptions and Delitzsch's works. The text appears to be discussing the significance of certain biblical names and their meanings, along with the historical and theological implications of these names.

According to another opinion, the priests of Bilgah delayed too long in entering upon the performance of their functions; so that those of the division Judges were compelled to act in their place, and consequently received the prerogatives of Bilgah (Tos., 1. c.; Yer. Suk. end); to which the Jerusalem Talmud adds that in this instance the division Bilgah was neither abolished nor amalgamated with the other twenty-three divisions, because this would have interfered with the ancient institution. The opinion of Buxtorf, that Miriam, daughter of Bilgah, was a member of a sacred order of virgins, deserves mention only as a curiosity. Kalir's dirge, which, on the basis of the Midrash, mentions the divisions of the priesthood, contains no reference to Bilgah; see art. BENJAMIN.

Bibliography: Brugsch, Dict. Bibl. xxv.; Clouet and Baur, Palaeographie, ii. 305, note 1; Delitzsch, Geschichte der jüdischen Schriften, ii. 446; Hildesheimer, Das Buch Hiob, pp. 142 et seq.; Kohut, Aruch Completum, ii. 94; Leopold, Talmud, i. 25, note 2; P. Schurer, Geschichte der Juden, ii. 46, note 1; Z. K. S. Kit. de B. J. W. N.

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merged in the stronger. If the weaker tribe was greatly the inferior of the stronger in authority and power, it was represented as a concubine (compare Stade, "Gesch. des Volkes Israel," 2d ed., I. 90). Consequently Bilhah (like Hagar, Reuben, and others) is to be regarded as the name of a tribe; even though there are no further indications of the fact, and the meaning of the name has not been determined. There is no proof of the accuracy of Ball's conjecture ("S. B. O. T." on Gen. xxx. 3) that "Bilhah" is connected with the Arabic "balasha" (simple, artless, easily misled).

Since Dan and Naphtali appear as the sons of the handmaid of Rachel, the mother of the tribe of Joseph, they are thus characterized as tribes of the second rank subordinate to Joseph. This is confirmed by such historic evidence concerning the tribes as has been preserved. It has not been determined whether Naphtali was always joined to Dan or was added at the period when the latter was driven from its settlement and forced to move to the north. It is possible that at first Dan was only a clan of the tribe of Joseph, like Benjamin, unsuccessfully trying to establish itself outside the original tribe; and it is not improbable that the portion of Dan which settled in the north came into intimate relations with the adjacent tribe of Naphtali. Such circumstances as these are reflected in the genealogical accounts. According to Gen. xxxv. 22, Reuben committed adultery with Bilhah; and according to Gen. xxxiv. 1-4, his downfall was due to his defiling his father's couch. The meaning of this story is doubtful. Dillmann, in his commentary on the passage, and Stade, in. I. 131, think that reproach is attached to Reuben for adhering to the old custom by which the son inherits his father's concubines, at a time when the other Israelitish tribes had adopted different customs. A point against this assumption is that there are proofs of the existence of the custom in the land west of the Jordan as late as the time of the kings (compare II Sam. xvi. 21; I Kings ii. 13-25). The following explanation, suggested by Holzinger in his commentary on Gen. xxxv. 22, seems more likely: Reuben's position as first-born designates his greater power, which, however, was soon lost in one way or another. In the time of his strength he had tried to extend his power westward through the tribes descended from Bilhah; and later generations regarded this as a sin against Jacob. An analogy to this interpretation is to be found in the disapproval expressed in Gen. xxxiv. 30 of the treacherous attack on Shechem made by Simeon and Levi.

In Rabbinical Literature: According to the Rabbis, Bilshan is not a proper name, but a surname to the preceding name, Mordecai. The latter was given this epithet because of his linguistic attain-
ments, Bibshen meaning “man of language” (ם"ס יבש). He not only spoke many languages—the seventy corresponding to the number of nations according to the Rabbis—but also understood the language of the dumb (M.K. 44b, 45a).

BINA BEN DAVID: Cabalist, and rabbi at Lockacz, Poland, in the middle of the seventeenth century. Bina was the author of "Zer Zahab" (Crown of Gold), Cracow, 1647, an alphabetical index to, and extracts and explanations from, the Zohar and Midrash. At the end are novellae on many Talmudical passages. A considerable portion of the point, a kind of three-cornered flap, to which ribbons or straps are sewed to tie the volume together. Such bindings are still largely used among the Jews of Yemen. Another kind of binding with overlapping parchments or leather was intended to protect the free edge, and on it the name of the book or the titles of parts of it were often marked. The stitching thread often goes entirely through the book, making it difficult to open.

After the invention of printing rich owners frequently ornamented Bibles and prayer-books with clasps and mountings of gold and silver, this being especially the case with the prayer-books given by work was translated into Latin by Knorr von Rosenroth in "Cabala Denudata." Steinbucher ("Cat. Bodl., col. 548") incorrectly cites Bina as "Baruch" (see Zedner, "Cat. Hebr. Books Brit. Mus." p. 192).

BINDING: The art of fastening together sheets of paper, leaves of parchment, or folios, and of coating them with parchment, leather, linen, or pasteboards. It was originally practiced by the writer of the book. When books were written on scrolls, these were joined together by bands and protected from dust by mantles (see Scroll or the Law). The earliest existing book-covers—those of the Cairo Genizah—are of parchment on both sides, long enough to overlap each other. The back ends in a the bridegroom to the bride. To-day the book takes the place of the medieval Sima-roos-girdle, presented by the bride to the bridegroom. Pressed leather bindings are often decorated with flowers and garlands. The entire issue of a book is usually in the same binding, but occasionally it is issued in two different kinds of binding, as in the case of Simon Dunm's Responsa, Amsterdam, 1738. Clasps of precious metal are found, often finely chased, and in the shape of a hand or representing the figures of Moses and Aaron. Bindings entirely of silver, intended as gifts for eminent persons, were used chiefly in Italy. Jewish binders were to be found at Prague and in almost every ghetto.

Bibliography: Steinbucher, Vorlesungen über die Kunde der Hebr. Handschriften, deren Sammlungen und Verwaltungen, p. 31; Lapidus, 1892.

J. A. F.
**BING, ALBERT**: Austrian physician; born at Ni noticeable
traged zur Differential Diagnostik der Krankheiten der mechanischen Schlusselungs- und des Nervensystem.


BIRCH-HIRSCHFELD, FELIX VICTOR: German physician and medical author; born at Köslin, near Breslau, in the province of Holstein, Prussia, May 3, 1845, died at Leipzig Nov. 19, 1899. He received his education at Kiel and Leipzig, graduating from the latter university as doctor of medicine. He was then appointed assistant at the pathological laboratory, and later at the university hospital. In 1889 he filled the position of assistant physician at the Rhinische Städtische Krankenanstalten. During the Franco-Prussian war, in 1870, he was surgeon at the Reservelazarett at Uebigau, near Dresden. At the close of the war, in 1871, he became prosecutor at the municipal hospital in Dresden, of which institution he was appointed chief physician in 1882. From 1871 to 1875 Birch-Hirschfeld was lecturer on pathology at the postgraduate courses for military surgeons at Dresden. In 1873 he was appointed a member of the Sächsische Medizinische Kollegium. In 1885, when but forty-three years old, Birch-Hirschfeld succeeded Cohnheim as professor of pathology at the University of Leipzig, one of the leading medical institutes of Germany, and in 1884 he represented the university in the upper house of the Sächsische Stände. Among his prominent works are: "Lehrbuch der Pathologischen Anatomie," Leipzig, 1877: "Die
Birds

Evidently were as numerous in olden times as to be more exact, the partridge, a species of the red-legged partridge which lives in mountains and waste places.

The following migratory birds are mentioned: (1) The swallow ("swallow"), perhaps 

It may also be questioned whether "deer" (γραφήν, Ps. xlviii. 14, for which Jer. viii. 4 has כבש. Since in the Septuagint כבש is missing in both passages, the word is perhaps only an explanatory gloss.

(2) The sparrow ("sparrow"), by which they were designated, also means small birds in general day, although the term "zippor," by which they were known, is doubtfully whether the sparrow was used as food (Matt. x. 29; Luke xii. 6). (3) The stork ("stork"), mentioned as a migratory bird (Jer. viii. 7) which nests on the cypress tree (Ps. xiv. 17; compare Job xxxix. 13; Deut. xiv. 18), which means perhaps a heron, or is a generic name for different species of herons.

The following birds of prey ("āyyit") are mentioned: (1) The eagle ("eagle"), which is often mentioned because of the lightning-like rapidity with which it pouces upon its prey (Hosea viii. 1; Hab. i. 8). Sometimes the word "eagle" includes also the vulture, which is as large as an eagle, and which in the East is found much oftener than the eagle. Micah i. 16 refers probably to the vulture, perhaps to the carion kite (Vultur peruvianus; compare Matt. xxiii. 28; Luke xvi. 37), distinguished from the eagle by its bald head and neck. The hammerhead is perhaps meant by (2) "peres" (Deut. xiv. 12, compare Tristram, "The Fauna and Flora of Palestine," p. 94). Some take it to signify the sea-eagle, which the Septuagint and the Vulgate, the griffon, which abounds in different species.

BIRDS—Biblical Data. The general designation for winged animals is "ayah" (תל), Gen. xi. 11; Isa. xvi. 2) or "of them" (בָּנָיִם) (Gen. i. 21), "zippor" (צִיפָּר, Gen. xv. 10), or "of birds" (בַּנָּיִם) (Gen. xvi. 10), or "of wild beasts" (בַּנָּיִם) (Prov. i. 17). The expression "zippor," however, denotes an individual bird in distinction from "ayah," the generic term. "Ayah" (תל), Isa. xviii. 6; Gen. xv. 11) denotes birds of prey; compare "ayyah" (תל, Lev. xi. 14; Deut. xiv. 18). The frequent mention of birds in the Bible shows that they abounded in Palestine, in which country many birds are found at the present time. The only domesticated birds among the Israelites were the dove ("yemah"; "עַיָּה), and the turtle-dove ("תל"; "עַיָּה), which is sometimes explained as "ducks," may be questioned. Sparrows evidently were as numerous in olden times as to-day, although the term "zippor," by which they were designated, also means small birds in general (compare "ayyah"; Tobit ii. 30). Then, as now, the sparrow was used as food (Matt. x. 29; Luke xii. 6).

The partridge ("kore") (I Sam. xxvi. 20; Jer. xlv. 11) also abounded, or, to be more exact, the partridge, a species of the red-legged partridge which lives in mountains and waste places.

The following migratory birds are mentioned: (1) The swallow ("swallow"), perhaps a species of the red-legged partridge which lives in mountains and waste places.

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Birds

Birmingham, Ala.

THE JEWISH ENCYCLOPEDIA

Birds. (probably a Persian term; Kohut, "Ar- uch Complutense," s. r., suggests "dar-pash = дарпаш," one of which bears the royal by-name "Shapar" and was clean, while the color, also called after a Persian king, the "Firuz," is unclean (Bek. 62a). Mekon stands for a"bird (келен)."

Some of the eggs are not fertile; such are those produced by the hen when she sits in the warm weather, these being, however, better for food (Bezah 4a). The formation of the chick begins at the broad flat end of the egg (Hul. 64b; compare Rashd on the passage). In addition to their production of eggs (referring only to those of the clean species, Kel. i.), birds are useful for other purposes. The meat, though less desirable than beef (Mei. 26b), is esteemed as a delicacy among the rich, while the poor shun it (Bek. 10a; Ket. 5a), the flock of poultry being considered particularly good for old people (Yer. Pea. viii. 21a).

The Talmud names about one hundred classes and varieties of birds, but it is extremely difficult to identify them. For example, it mentions nine classes of unclean birds, the number of the clean is unlimited (Hul. 60a, b). It happens, however, that the unclean birds sometimes hatch the eggs of the clean, and vice versa. Among partridges, the male sometimes sets on the nest (Hul. xii. 2, 138b). Some of the eggs are not fertile; such are those produced by the hen when she sits in the warmth, these being, however, better for food (Bezah 2a). The formation of the chick begins at the broad flat end of the egg (Hul. 64b; compare Rashid on the passage). In addition to their production of eggs (referring only to those of the clean species, Kel. i.), birds are useful for other purposes. The meat, though less desirable than beef (Mei. 26b), is esteemed as a delicacy among the rich, while the poor shun it (Bek. 10a; Ket. 5a), the flock of poultry being considered particularly good for old people (Yer. Pea. viii. 21a).

The wings (Kel. xvi. 19), claws (Hul. 25b; compare Rashid on the passage), and eggs of birds are put to various uses, the last being sometimes covered with a glaze (Kel. i.e.). blown egg-shells are used to hold oil for lamps (Shab. II. 11, 20b); and even as early as Talmudic times the strength of an egg-shell placed on end was recognized, for sometimes an egg is placed under the foot of a beast to make the latter stand even (Bek. 4a). The use of quills for writing was unknown in Talmudic times, and in the twelfth century the casuists questioned whether it was lawful to use them for the writing of Torah scrolls (Law, "Ha-Mafteah," p. 319; Lewy- soln, "Die Zoologiedes Talmuds," p. 101). The Talmud names about one hundred classes and varieties of birds, but it is extremely difficult to identify them. For example, it mentions nine classes of unclean birds, the number of the clean is unlimited (Hul. 60a, b). It happens, however, that the unclean birds sometimes hatch the eggs of the clean, and vice versa. Among partridges, the male sometimes sets on the nest (Hul. xii. 2, 138b). Some of the eggs are not fertile; such are those produced by the hen when she sits in the warmth, these being, however, better for food (Bezah 2a). The formation of the chick begins at the broad flat end of the egg (Hul. 64b; compare Rashid on the passage). In addition to their production of eggs (referring only to those of the clean species, Kel. i.), birds are useful for other purposes. The meat, though less desirable than beef (Mei. 26b), is esteemed as a delicacy among the rich, while the poor shun it (Bek. 10a; Ket. 5a), the flock of poultry being considered particularly good for old people (Yer. Pea. viii. 21a).

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Birds: Birmingham, Ala.

The Arabs also regarded the soul as a bird, and believed that after death it hovered at times around the body, screaming like an owl (Mas'udi, "Les Prairies d'Or," iii. 310, Paris, 1884; Sprenger, "Das Leben Mohammeds," i. 339, note; Kremer, "Gesch. der Herrschenden Ideen des Islams," 1888, pp. 196 et seq.). This view was shared by the Jews. They believed that all souls are gathered in a great cage or treasure-house in heaven, a columbarium, called "Guf"; and so Rabbi Akiba teaches that the Messiah, the son of David, can not come until all the souls have been taken out of the Guf, and have gone through human bodies (Teb. 62a, 68b; Niddah 12b; and elsewhere). In the Greek Baruch Apocalypse (ch. x.), Baruch sees in the fourth heaven a lake full of birds, and is told that those are the souls of the righteous, who continually sing the praise of God. These stories are repeated by Christian saints who affirm having seen the souls of the righteous in the shape of doves in paradise (M. R. James, in "Texte und Studien," v. ixx.; idem, in "Anecdota Oris Byzantini," p. 181, quoted in Kautzsch, "Die Apokryphen und Pseudepigraphen des Alten Testaments," p. 435).

In the Zohar the sparrow and the swallow, spoken of in Ps. lxxxiv. 5, are compared to the souls of the righteous which dwell in paradise; exactly as are those mentioned in the Baruch Apocalypse. Three times a year, in Nisan and Tishri, they rise upon the walls of paradise and sing the praise of the Master of the Universe; whereupon they are ushered into the palace where the Messiah is hidden, called the "Soul's Nest." They are adorned with crowns in his house when he appears to them, and from beneath the altar of heaven, where dwell the souls of the righteous, they prepare the elevation of the Temple of the future (Zohar ii. 7b, iii. 190a). Grätz ("Gesch. der Juden," vii. 9) failed to see that this rests on an old tradition.

It is customary among German Jews, when a death occurs, to open a window in order that the soul may fly away like a bird (compare Liefmann, "Zur Volkskunde," 1879, p. 271). On birds around God's throne see Mark 9.

K. BIRKAT KOHANIM. See Blessing, Priestly.

BIRKAT HA-MINIM. See Shemoneh Esreh.

BIRMINGHAM, ALA.: Capital of Jefferson county, Alabama, founded in 1871. The first congregation, Emanu El, was organized in 1882, the cornerstone of its building being laid in July, 1886, and the building dedicated in 1889. The rabbis of the congregation have been: Alexander Rosecranz, 1885; Maurice Eisenberg, 1886-90; Samuel Ullman, 1891-94; David Marx, 1894-95; Morris Newfield, 1895-. A second congregation, Kesess Israel, was organized 1885; Maurice Eisenberg, 1886-90; Samuel Ullman, 1891-94; David Marx, 1894-95; Morris Newfield, 1895-. A second congregation, Emanu El, was founded in 1889. Birmingham has a Hebrew Ladies Benevolent Relief Association, founded 1883; a social club, the Phoenix, established in the same year; and a Hebrew Aid Association, founded 1888. A lodge of the B'nai B'rith was organized 1884; a Youth's Auxiliary, 1897; a branch of the Council of Jewish Women, 1898; and a lodge of the B'rith Ahlenah, 1900.

Among the prominent citizens of Birmingham are: Samuel Ullman, alderman of the city, 1895-97, mem...
The present minister, the Rev. B'nai Zion Association having been recently founded. Workingmen's Club formed in Birmingham to meet the influx of Russian Jews, such as the Naturalization Society and Birmingham Jews, a branch of the Chovevei Zion and a branch of the B'nai Zion Association.
Birthdays might not have been celebrated by the common people with great solemnity, yet they did not pass wholly unnoticed, and were remembered by congratulations, as in modern times. Jeremiah not only cursed the day of his birth, but wished that it should not be blessed (Jer. xx. 14), as though such had been the custom. It is said of Job, "and he cursed his day" (Job iii. 1). The emphatic and determining expression "his day" implies the idea that he, like everybody else, had a certain day of the year singled out for a certain purpose, which we learn further was the anniversary of his birth. The second or third birthday of a child whose coming into the world was very much desired by his parents was usually made occasion of a feast, because the child was then weaned, and had consequently passed the dangerous and uncertain stage of infancy. Abraham made a great feast on the day Isaac was weaned (Gen. xxviii. 8). This occurred, according to Rashi, at the expiration of twenty-four months. Bishop Tycon on Second Birthday, ("Holy Bible Com." i.e. on the passage, says: "By comparing I Sam. it would seem that this was very probably a religious feast." Hannah postponed the yearly family feast at Shiloh until she had weaned Samuel, in order to celebrate his birthday at the same time (I Sam. i. 26, 27). According to Rashi and Midr. Samuel, i.e., this also occurred at the end of twenty-four months. Yet from II Chron. xxxi. 16 it may be inferred that Samuel was weaned at the end of his third year; for only from that age were children admitted to the service of the Temple.

Two instances of birthday celebrations are mentioned in post-Biblical literature, from which it may be assumed that this was customary in the Herodian family. They used to celebrate birthdays with great pomp, and in the same manner as the Egyptian kings had done more than two thousand years earlier (Gen. x. 20). By extending to friends and pardons to those in disgrace, Agrippa I. solemnized his birthday anniversary by entertaining his subjects with a festival, and decreed the recall of his banished general Silas, which recall, by the way, the latter stubbornly declined (Josephus, "Ant." xix. 5, § 1). Herod the Tetrarch celebrated his birthday with a great feast, at which the daughter of Herodias danced before the guests, the king promising "to give her whatsoever she would ask" (Matt. xiv. 6).

The Jewish people in general may have had reasons to avoid feasting on birthdays in the times of the Tannaim and Amoraim: first, because they had been at one time grievously offended on such festivals (according to II Macc. vi. 7, the Jews were forced, in the time of Antiochus, to eat of the sacrifices which were offered "in the day of the king's birth every month"); secondly, because no "Talmid 'hakham" would attend as a guest at such a feast, since the Rabbinic condemn the Talmid 'hakham who partakes of a meal or feast which is not a 'se'udah mitzvah" (commendable meal). And to the son of him who frequented feasts were applied opprobrious epithets, such as "son of an oven-heater," "son of a market-dancer," etc.

The Bar Mizwah. Since the fifteenth century (Low, "Le Mitzwah," ben haim, p. 319) the thirteenth birthday of a boy has been made the occasion of a family feast because it coincides with his religious majority (Bar Mizwah). In modern times the widely spread custom of celebrating some particular birthday of a great man by a banquet or by some literary production has enriched Jewish literature with many gems of Hebrew learn-
Birthday

Birthday "Birthright.— Biblical Data: The right of possession into which the eldest son is born. The first son born to the father occupied a prominent place in the Hebrew family (Gen. xxvil. 10; xxvii. 35, 51; xli. 3; II Sam. xiii. 3). Such a one is the "first-born" in the proper sense, and is to be distinguished from sons who are "first-born" merely in the sense of being the first child born to one of the several wives that men might have (Ex. xii. 12, xxiii. 20; xxxiv. 19; Num. xvii. 15). The first-born son took rank before his brothers and sisters (Gen. xxvi. 3; xxix. 30). Usually the father bequeathed to him the greater part of the inheritance, except when a favored wife succeeded in obtaining it for one of her sons (Gen. xxvil. 10; I Kings xi. 15-17). In early days the will of the father fixed the part of the chief heir, but the law of Deuteronomy demands for a double portion of all the possessions and forbid favor being shown to a younger son (Deut. xxi. 15-17). After the death of the father the first-born son was the head of the family; he had to provide for the widows of his father and for his unmarried sisters, since they ordinarily did not have any hereditary rights. The later rabbinical law (Rit. 69a) obliges him to give a dowry when one of them was to be married. It is claimed all the first-born sons (in the larger sense, "whatsoever opens the womb") for Yaw (Ex. xii. 2, xvi. 29). Some explain this by ascribing a certain sacredness to the first-born (Kezirah; "Arch." p. 470); others suppose that the elders were obliged to consecrate them as "mizer" (Shiurim, "A. T. Religiongesch." p. 275). But from Ex. xii. 22, xli. 29, Ezek. xxx. 23, 24, it is evident that they were to be eschewed as an offering for the Deity. It is possible that such offerings were brought in the oldest times, but very soon it became customary to offer an animal instead of the child (Gen. xxvi. 31): and the later law obliges the father to redeem the child (Ex. xvi. 18; xxiv. 20) for five shekels (Nim. iii. 47; xvii. 15). See Family; First-Born; Redemption of Junior Right; Primogeniture.


In Rabbinical Literature: The Talmud recommends, as a rule of education, that a father should never show any preference for one of his children over the others, and points to the unhappy relations between Joseph and his brothers as illustrating the disastrous consequences that may follow

All these difficulties and differences may be obviated if יִּבְרָיָה be explained as indicating Christian festivals of the early Church. By יִּבְרָיָה may be understood the Nativity, or Christmas, and by חִיוֹתָה be understood Easter, or the Resurrection. Cave in "Primitive Christianity," part i. 194, cited by McCintock and Strong's "Cyclopedia," s. v., "Christmas" traces the observance of Christmas to the second century, about the time of the emperor Commodus. According to David Ganz (Zeal. iv. 7, ii. year 1858), Commodus rejoined 185-186, at the time of Rabbi Meir of the Mishnah, who counted those days as legal holidays.

R. R.
if one child is privileged (Shab. 106a). The prerogatives of the first-born, as the real head of the family after the father's death, were, however, deeply rooted in the domestic life of the Jews that the Talmud could not attempt to make any changes here. In connection with inheritance the expression "first-born" refers only to the בָּנָי אֲחֵלָּה ("the first-born son of the father"), and not to the בָּתָא אֲחֵלָּה ("the first-born of the mother"), although the latter had many advantages in ritual matters (compare Finez-Boris) which the former could not claim (Bek. viii. 1; B. B. 136a). The בָּנָי אֲחֵלָּה always had the right of the first-born, whether he were a legitimate or an illegitimate son, and even if he were a בָּאָשָׁד (Beb. ii. 5; Gen. xi. 28a; Sifre, Deut. 215), although the Ruman law, on the contrary, distinguished between legitimate and illegitimate children in connection with the law of inheritance (Kippé, "System des Heutigen Römischen Erbrechts," p. 171). The right of the first-born was also possessed by the child that was preceded by a miscarriage, either of a fully developed but still-born infant or one dying just after birth (Bek. viii. 1; Gen. 48b), whereas a child born under such conditions could not be considered a "mother's first-born" (Bek. i.e.). In order to enjoy the primogeniture, the first-born had to be born naturally; hence, that child was excluded at whose birth artificial means were employed: e.g., the Cesarean operation (Bek. viii. 2). A son, however, whose father had previously had children by a slave or a non-Jewess, had the full rights of the first-born: for, according to Talmudic law, those children were in no wise related to their father (Bek. viii. 1; compare "Nagguid Mishnah" on Malmomides, "Yad," Nahalot, ii. 12). In doubtful cases, especially with twins, where the primogeniture was not certain, the three following persons were entitled to determine the identity; viz., the midwife, the mother, and the fixation of the father, who, however, were not the first-born equally privileged as regards the term of the availability of their testimony. The midwife could testify only immediately after the delivery; the mother, only during the first seven days after the birth; while the father was entitled to do so from the eighth day after the birth—i.e., the day of the circumcision— onward (Rit. 74a).

The father's identification of the first-born was most important; for, in case there were no witnesses, only he was the first-born whom the father recognized as such, even though it be contrary to the general presumption (B. B. 137b; Sifre, Deut. 216). Even if the father merely by an incidental remark indicated that such a one was his first-born, the latter had the primogeniture (B. B. 138a). Any doubt as to priority of birth devolved from rights of primogeniture, the rule מיתת בָּהָרָה בָּהָר ("money of doubtful ownership must be divided between the claimants") not being observed here (B. B. 127a). The birthright belonged not only to the first-born, but also to his descendants; so that if A, the first-born of B, died during B's lifetime leaving a daughter, C, this daughter entered upon the full rights of A at B's death (B. B. 117a). A posthumous child, however, is excluded from the primogeniture, although a son so born has a part in the heritage. Thus, if two sons of the same mother or of two wives were born after the father's death, the estate is divided among them in equal shares. If there are five sons besides the posthumous one, the first-born receives as his birthright הַשָּׁבָתָה, and for his ordinary share רְשָׁעָה—like the other brothers—21b, making 2½ of the property (B. B. 147).

The first-born receives a double share of the real and personal estate (B. B. 122b, below; Sifre, Deut. 217). In the division of the estate, the first-born has the right of primogeniture, to claim as the second share the lot adjoining the first share that fell to him (Hoden Mishpat, 272, 2; 174, 2; compare B. B. 121b). The birthright includes only the property the father had in his possession at his death, and not that added later to the estate: either by inheritance or by the collection of debts (B. B. 124a; Tosef., Bek. vi. 13).

In recent times the question has often been raised as to whether government bonds should be considered as outstanding debts in respect to the birthright. Ezekiel Tanasiya regarded stocks and bonds as ordinary property, since they were subject to the fluctuations in the market; but generally these were considered as real property (compare Finez-Boris, p. 64). Franksen-on the Main, 1901. It is also a matter of discussion whether, in case a father left negroes and negro children and also ready money sufficient to cover his debts, these should be paid out of his assets or out of the ready money; in the first case, the eldest son would receive a double share of the ready money in the second, he would receive none of the same.

Most of the authorities have decided this case against the double share (Lampronti, "Pahad Yitzhak," letter n, p. 56a). Nor does the first-born receive a double share of any improvements (B. B. 147) of the estate if the heirs have contributed to it with their own labor or cost (B. B. 124a). (If the father stipulated before his death that the heritage should remain intact for a certain period, then the "bekor" receives a double share of the profits that have accrued in the business, because he has been obliged to assist in maintaining it (Fam. 147), i.e.). The birthright extends only to the estate of the father, and not to that of the mother or of the brothers or sisters (B. B. viii. 4). Although the father cannot directly deprive his first son of the right of primogeniture, he is at liberty to divide his whole property during his lifetime; thus making the share of the first-born equal to that of the other sons, or passing it over entirely (B. B. viii. 5; Gen. ch. 125c). According to Nahmanides on Deut. xxxii. 16, a father violates a religious law if he does not make provision for his first-born to come into his rights. In accordance with this opinion in countries where the law does not recognize the rights of primogeniture, it is a father's religious duty to make special provision on this point (see Specter, in M. Horwitz, i.e.). When the first-born enters upon his inheritance, it is his duty to contribute a double share to the payment of his father's private debts; he may, however, renounce his birthright, and thus be free of the obligation (B. B. 124a).

Compare First-Born, Inheritance.

Bibliography: Shabbath 14a, 15a; Mishpat, 277, 288; Keren, Der Erspahrungensam Meineh-Talhah, P. 304; Frankenstein, "Das Problem der Erbrente," p. 74; Lampronti, "Pahad Yitzhak," letter n, p. 56a; Maimonides, Yad, Nahalot, i.-iii.; Saadia, Sefer ha-Yerushot, ed. Muller, vol. ix. 287, "Ennui Completes de Saadia," p. 171; L. G.
BIRTHS.—Statistical: The number of births among the Jewish population of the world is generally found to vary from that of the surrounding population in a manner showing the influence of some cause common in its operations to all Jews.

Frequency: The following table, giving the birth rate per thousand, seems, at first sight, to show a lower proportion of births among Jews than among the general population of the lands in which they dwell.

**Birth-Rate per Thousand.**

<table>
<thead>
<tr>
<th>Place</th>
<th>Epoch</th>
<th>Jews</th>
<th>Christians</th>
<th>Authority</th>
</tr>
</thead>
<tbody>
<tr>
<td>Algeria</td>
<td>1844</td>
<td>38.8</td>
<td>36.8</td>
<td>Legoyt, &quot;Immunities,&quot; p. 72</td>
</tr>
<tr>
<td></td>
<td>1878</td>
<td>36.8</td>
<td>32.8</td>
<td>&quot;Ann. Stat.&quot; 1878, p. 290</td>
</tr>
<tr>
<td></td>
<td>1891</td>
<td>30.1</td>
<td>29.1</td>
<td>&quot;Statist. Monatschrift,&quot; March, 1891, p. 277</td>
</tr>
<tr>
<td>Germany</td>
<td>1824-73</td>
<td>30.1</td>
<td>26.1</td>
<td>Legoyt, p. 68</td>
</tr>
</tbody>
</table>

This result is surprising in view of the fact that the increase of the Jewish population is almost everywhere greater than that of the general population. It is probably due to the smaller number of deaths under five years among Jews, in consequence of which the non-marriage portion of the population is greater among them than among Christians, and any percentage is less when reckoned on the whole than when reckoned on the number of adults only. Thus, according to Köhler ("Die Hauptstadt Budapest im Jahre 1881"), the percentage of Budapest's Jewish population under twenty years was 45, while that of the Christian population was about 34; and it was approximately the same in 1871. Now, if the same proportion held good in 1875, the birth-rate, instead of being 38 per 1,000 for Jews and 43 for Christians, reckoned on the whole population, would be 69 for Jews and 65 for Christians, reckoned on the adult population only. Hence, it is probable that the birth-rate of Jews is only apparently lower, and would actually be higher, if applied only to adults. Ruppin, however, in a recent study of Prussian Jews in Congress's "Jahrbücher," March, 1902, shows that for Prussia the lower rate is justified, and is due to a change in the social condition and marital habits of the Jews.

Fecundity: Statisticians ascertain the average number of children to a marriage by dividing the number of births in a year by that of the marriages. As is evident from the following table, investigation shows that a Jewish marriage is almost invariably more fruitful than a Christian one:

**Births to a Marriage.**

<table>
<thead>
<tr>
<th>Place</th>
<th>Epoch</th>
<th>Jews</th>
<th>Christians</th>
<th>Authority</th>
</tr>
</thead>
<tbody>
<tr>
<td>Algeria</td>
<td>1844</td>
<td>5.0</td>
<td>5.0</td>
<td>&quot;Ann. Stat. de France,&quot; 1844, p. 29</td>
</tr>
<tr>
<td></td>
<td>1878</td>
<td>4.9</td>
<td>4.9</td>
<td>&quot;Statist. Monatschrift,&quot; March, 1878, p. 239</td>
</tr>
<tr>
<td></td>
<td>1899</td>
<td>4.9</td>
<td>4.9</td>
<td>&quot;Zeit. Preuss. Stat.&quot; 1899, p. 239</td>
</tr>
</tbody>
</table>

But Ruppin points out that mixed marriages are increasing, and the usual method of reckoning fecundity by dividing marriages by births is delusive, since there are fewer marriages of early date to contribute their quota.

Plural Births: So far as the scanty materials that are obtainable go, there appear to be fewer twins among Jews than among the general population. Thus, while in Russia in 1877 there were 5.5 per cent of twins to all births, the percentage of Jewish twins was only 1.1 ("Mouvement de la Population en Russie," p. 11), and only 25 out of 100,000 would earn "the czar's bounty" for triplets as against 33 of the general population. In Galicia between the years 1870-73, Jewish twins showed 0.9 per cent, Christian 1.5 per cent, of all births ("Statist. Monatschrift," 1877, p. 128). In Wieselburg (Mosony), Hungary, 1883-85, there was one case of...
Jewish twin-birth in 174 births; while among the Hungarians the proportion was 1 in 102, and among the Croats 1 in 75 (Glatter, "Lebenschancen," p. 13). In Budapest during 1897 40 Jewish twins were born, and this number was less than 1 per cent of the total number, 4,314 ("Stat. Evkonyv," pp. 98, 110, Budapest, 1897).

Sex: The following table, giving the proportion of boys to 100 girls born alive in the places cited, shows a remarkable predominance of boys among Jewish children:

<table>
<thead>
<tr>
<th>Place</th>
<th>Epoch</th>
<th>Jews</th>
<th>Christianity</th>
<th>Authority</th>
</tr>
</thead>
<tbody>
<tr>
<td>Algeria</td>
<td>1873-74</td>
<td>100</td>
<td>100</td>
<td>&quot;Ann. Stat. de France,&quot; 1881</td>
</tr>
<tr>
<td>Austria</td>
<td>1881-71</td>
<td>103</td>
<td>110</td>
<td>Schimmer, p. 6</td>
</tr>
<tr>
<td>Baden</td>
<td>1857-73</td>
<td>115</td>
<td>125</td>
<td>Bergmann, p. 6</td>
</tr>
<tr>
<td>Bavaria</td>
<td>1876-80</td>
<td>120</td>
<td>130</td>
<td>Korosi, p. 174</td>
</tr>
</tbody>
</table>

The fact was noticed by Burdach at the commencement of the nineteenth century, by Hofacker ("Eigenschaften," 1838), and by Darwin ("Descent of Man," 2d ed., p. 243); but while numerous suggestions have been made, the cause of the predominance has not been determined. The best-known suggestion is that of Sadler and Hofacker, according to which boys are peculiarly the offspring of early marriages. This is shown to some extent confirmed by Jewish statistics; but the predominance of boys among the Jews is equally marked in Russia, where early marriage is the custom with the general population.

It is established that boys are more likely to be born in towns than in the country; and Jews live mostly in towns. Lagneau suggests that the greater number of boys is due to the observance of the laws of Noah (Lev. xvi. 19); while E. Nagel ("Die Holle Knaehlenschauss der Neugeborenen der Juden," in "Stat. Monatsschrift," 1884, pp. 180-186) attributes it to (1) the greater number which Jewish wives take of their health, and (2) the smaller number of illegitimate births. The suggestion is that fewer boys die in still-birth among Jews because there are fewer illegitimate births among them.

But, however, that the predominance is not so great as it would seem from the table; and, as Lagneau suggests, the abnormal figures for Austria, Russia, and St. Petersburg are probably due to some error in the registration of Jewish female children. The later and presumably more accurate statistics for Hungary and Vienna do not show any marked Jewish superiority.

Illegitimacy: The rate of illegitimate births is lower among the Jews than among any other sect or nation. This is evident from the following table, giving the percentage of illegitimate births to total births at the places cited:

<table>
<thead>
<tr>
<th>Place</th>
<th>Epoch</th>
<th>Jews</th>
<th>Christianity</th>
<th>Authority</th>
</tr>
</thead>
<tbody>
<tr>
<td>Austria</td>
<td>1868-72</td>
<td>0.5</td>
<td>0.5</td>
<td>Schimmer, p. 6</td>
</tr>
<tr>
<td>Bavaria</td>
<td>1881-71</td>
<td>0.5</td>
<td>0.5</td>
<td>Bergmann, p. 6</td>
</tr>
<tr>
<td>Baden</td>
<td>1857-73</td>
<td>0.5</td>
<td>0.5</td>
<td>Schimmer, p. 6</td>
</tr>
<tr>
<td>Budapest</td>
<td>1868-75</td>
<td>0.5</td>
<td>0.5</td>
<td>&quot;Statist. Jahrb.&quot;</td>
</tr>
<tr>
<td>Prague</td>
<td>1868-75</td>
<td>0.5</td>
<td>0.5</td>
<td>&quot;Jour. Stat. Soc.&quot;</td>
</tr>
<tr>
<td>Russia</td>
<td>1868-72</td>
<td>0.5</td>
<td>0.5</td>
<td>&quot;Jour. Stat. Soc.&quot;</td>
</tr>
<tr>
<td>St. Petersburg</td>
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</tr>
</tbody>
</table>

The high figure for Russia is almost certainly due to the practice of omitting civil registration of marriage among the poorer class of Jews; thus causing their offspring to be reckoned as illegitimate. Thus, at Storozynee, the percentage of Jewish illegitimate children is put at the absurd figure of 99.61, which simply means that the Storozynee Jews never register their marriages.

It should be noted, however, that where the isolation of the Jews is being modified, their illegitimacy rate is increasing. Bergmann ("Beiträge," pp. 129-130) shows that there has been a perceptible rise in this rate in most of the eastern districts of Prussia; and where a diminution has occurred as in Westphalia, it has been less than that in the general population.

The few facts available do not confirm Nagel's theory that the low rate of illegitimacy (where male births are rarer) causes a more decisive predominance of the male sex among Jewish births in general; for the following table—based on the same authorities as before—giving the number of viable boys to 100 girls in illegitimate births, shows the same predominance:

<table>
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Still-births: It is usually asserted that there is a lower rate of still-births among the Jews than among non-Jews; and this might be expected,
considering their lower infant mortality in general. The following table, giving the percentage of stillborn to viable children, makes the percentage quite evenly balanced; but the trustworthiness of the Prussian statistics confirms the general impression:

<table>
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<tr>
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<tr>
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The difference is attributed to the more favorable age at which Jewish marry, or to the greater care the latter take of themselves. This superiority, however, is by no means proved. And though Nagelein maintains that the smaller number of stillbirths is the cause of the proportionate increase of Jewish boys, Jacobs (i.e.) points out in Budapest, 1876-78, the proportion of boys in still-births was 122 to 100 among Jews, and 118 to 100 among Christians; while the figures for St. Petersburg would seem to indicate 159 for the former against 120 for the latter, but this is probably due to some fault of enumeration.

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A. S. C.

BISCHOFFSHEIM, RAPHAEL JONATHAN: Belgian financier and philanthropist; born at Mayence in 1808; died at Brussels Feb. 6, 1883. He left his native town when quite young and went to Belgium. Endowed with good judgment, being a tireless worker, and having early become familiar with business operations, he was soon engaged in important financial transactions, in which his mere name and his experience inspired the public with confidence. He opened a bank at Antwerp and another at Brussels, both of which rapidly succeeded. Bischoffsheim was one of the most active founders of the Union du Crédit, instituted in the hard times of 1848, and which since then has been specially serviceable to small traders; of the Comptoir de Prêts sur Marchandises at Antwerp; of the Union du Crédit at Liège; and of the National Bank, of which he was successively examiner and director, and which he saved from imminent failure in 1841, receiving for his services on that occasion the Cross of the Order of Leopold. Bischoffsheim had a high standing in political as well as in financial circles. He was a member of the communal council of Brussels, and for twenty years represented the arrondissement of that name in the Senate, often advising the ministers of finance.

Bischoffsheim founded several philanthropic institutions; among them, at Brussels, two professional schools for girls, two normal schools, a model school, courses of lectures for women, an association for encouraging study among women, the Educational League, and committees for supplying food and clothing to needy school-children, and a chair of Arabic at the university. He was also actively interested in Jewish philanthropy, and for many years was a member of the Central Consistory.

Bischoffsheim in a short time acquired the reputation of a public-spirited man; and his munificent gifts to charitable and scientific institutions won for him the exceptional honor of "Boulevard Bischoffsheim," and his community of Watermael-Boitsfort placed his bust in the hall where the sessions of the Communal Council were held.


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BISCHOFFSHEIM, RAPHAEL LOUIS: French banker; member of the Institute of France; son of Louis Raphael Bischoffsheim; born July 22, 1823, in Amsterdam. He received his education in his native city, and was then sent by his father to Paris to take a special course preparatory to entering the École Centrale des Arts et Manufactures, where he was admitted in 1842. On graduating from that school he was appointed inspector of one of the southern railway lines belonging to the system controlled by his father, and remain in that position until 1873, when he succeeded his father in the banking firm.

Genealogy of the Bischoffsheim Family.

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Genealogy of the Bischoffsheim Family.


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Jonathan (d. April 20, 1843, at Paris; m. 1842, Aug., Henrietta Goldschnidt). Henriette (b. 1806, at Alzey; m. 1823, Belmont^; Clara (m. Levy, Paris); Henriette (m. Breal); Clara (m. Landsberg, Bonn); Jonathan (b. April 22, 1808, at Mayence; d. Feb. 6, 1883, at Brussels; m. 1832, Jette Goldschnidt).

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Boulevard Bischoffsheim.
ANDON the appearance of the Black Death in 1348, nearly the whole community was annihilated in 1329. In 1336 the brothers Johann and Eberhard again by those under Armleder's leadership June 27, 1400, in the district of Mosbach, Baden. At Landa and many Jews were martyred. Jacob of Bischofsheim, with his wife and son, is mentioned at Nuremberg by the hordes under Kindfleisch July 24, 1298, and Mayence released the knight Johann von Rieden and the same year they agreed to turnover their share to half to themselves until the chapter should have bought back the city from them. On Dec. 23 of the Mayence promised to cease taxing the Jews in the city. In 1343 Archbishop Adolfo of the neighboring Tauber-Bischofsheim even promi

Bibliography: Family records in the register's office, Mayence, Nos. 55 and 459; record of deaths, ib., for the year 1814, No. 1039; Le Guide de la ... s. J. W. Bartov, Möder, 1808; Die Stadt Mayence, 1864; Bocskai; so that in 1655, when the new edition of the earliest history of its Jews nothing is known.

BISENZ: Town in Moravia, Austria. About the earliest history of its Jews nothing is known, Pesina, whose "Musa Moravica" was published in 1677, calls it "nidos Judorum."

In the time of the margraves (up to the 15th century) the Bisenz Jews must have enjoyed great privileges; for, according to the"mountain-laws," they were permitted to own vineyards, it being a matter of great importance to the margraves to market their wine through the agency of Jewish traders. In the wars between George Podiebrad of Bohemia and Matthias of Hungary (c. 1458), Bisenz, and with it the Jewish quarter, was entirely devastated and came under constantly changing feudal proprietors.

In the first Silesian war (Feb. 1742) the Jewish community suffered severely from the Prussian invasion, especially as its inhabitants had to bear their share of the general levies. At the close of this war the emperor Maria Theresa in 1754 issued the so-called "Familien-Verordnung" (Family Ordinance), according to which only 5,442 Jewish families were allowed to live in Moravia; and of these 127 were allotted to Bisenz. On May 17, 1777, almost the
entire Jewish ghetto, in which there were ninety-three houses, was burned. Up to 1782 the Jewish community was subject to the feudal lord; but in criminal matters they were under the jurisdiction of the city authorities.

Of recent events may be mentioned the organization of the Jewish congregation into a political community in 1832, and the building of a new synagogue in 1865.

BISHOP OF THE JEWS (Episcopus Judaeorum).—This title was given to an official of the Jews in the Bible and in England in the twelfth and thirteenth centuries. At Cologne it appears to have been used as synonymous with "parnas," or warden of the synagogue. In England the parnas is mentioned under that name, and there appear to have been in each large community three, and three only, of these "episcopi" (for example, in the communities of London and Lincoln); and it has therefore been inferred that they were equivalent to the three-day yanim or ecclesiastical assessors who constitute the beit din in the Jewish community, known in the English records as a "chapter of the Jews" (capitulum Judaeorum). Originally an official title, the name became afterward a cognomen, and in French-speaking countries several Jews are found with the name "Episcopos" or "Leverne." Some Talmudic commentaries of the English Exchequer have lately been discovered in which the Latin name is given as "Leverne," but it is signed in Hebrew as "Cohen," and it has been suggested that the name when used as a family name is simply equivalent to "Cohen."

Besides the bishops, there was in England a "Parsi," who appears to have been a kind of chief rabbi, associated chiefly with the treasury; he would correspond to the ab beit din.

BISHOPS or BISSELICHES, MORDECAI LOEB.—Editor of some valuable Hebrew works of medieval authors; born at Brody, Austria, at the end of the eighteenth century; died about 1851. He was married at the age of thirteen (a fact of which he bitterly complained), ultimately divorced his wife, and, after the deaths of his children, went to Paris. There he was very prosperous in business, devoting his leisure to the study and publication of Hebrew manuscripts in the Paris Library. Later he went to Holland and Italy, where he collected a number of Hebrew manuscripts. Returning to his birthplace, he prepared for publication, with the aid of his brother Ephraim, the following works:


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same emphasis he declared his opposition to the anti-Semitic movement: "I decidedly disapprove of this agitation against the Jews, be it on religious or on racial grounds."

In 1868, when the agitation began against the Jews in Rumania, he took the part of the persecuted, and tried to influence Prince (afterward King) Karl in their favor, as is seen from a letter addressed to Cœureux by Count von der Goltz, Prussian ambassador to the French court (April 2): "From the letter of the president of the cabinet of Feb. 22 you may have learned already of the deep interest which the royal government takes in this affair. The readiness with which Count Bismarck has complied with your wishes expressed in your letter of March 26 is a new proof thereof. His Excellency authorizes me to inform you that the Prussian cabinet general at Bucharest has been ordered by telegraph to remonstrate with Prince Karl against the proposed law concerning the Israelis, which has just been submitted to the Rumanian legislature."

At the Berlin Congress of 1878, Bismarck, pleading for the rights of the Rumanian Jews, remarked to Prince Gortchakoff that perhaps the sad condition of the Jews in Russia was due to the fact that they were deprived of civil and political equality. That no political considerations but the sentiments of justice and humanity dictated his action is shown in the answer made by his road-jockey, von Bülow, secretary of state for foreign affairs, to the representatives of the Alliance Israelite Universelle, who, desiring the chancellors intervention in behalf of the Jews of the Balkan districts, had pleaded for toleration: "Gentlemen," said von Bülow, "toleration: is an incorrect word; not toleration, but unreserved exercise of all their rights shall we demand, at the congress, for your coreligionists."

And yet the "iron chancellory," who had it in his power to crush the anti-Semitic movement at its beginning, was led by political reasons to foster it for some time. Having changed the liberal policy which he had followed since 1867, and in which he had had the support of the prominent Jewish statesmen Lasker and Bamberger, he sought the alliance of the Conservative party, which has just been submit to the Rumanian legislature."

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The book is full of clarifications against Schoor's personality, and is written in abusive and boubastic style. Schoor's pupils or followers, and all Polish Jews who have adopted modern dress or modern views, come in for their share of abuse. The work, which is, however, not without merit as a contribution to the lexicography of the Talmud, closes with sixteen epigrams aimed at another alleged follower of the liberal editor of "He-Haluts." Aharon Simhah Weisssmann, editor of "Kedushat ha-Tanah.

BITHIAH.—Biblical Data: Daughter of Pharaoh, whom Mered of the tribe of Judah married (1 Chron. iv. 18). In the Mishnah (Lev. R. i. 8) she is called the foster-mother of Moses.

In Rabbinical Literature: Daughter of Pharaoh; identified in the Midrash with Moses' foster-mother. The name is explained as follows: God said to her, "You have called Moses your son, although he was not your son, therefore I will call you my daughter." (Bithiah = bat, daughter; Yäh, God), although you are not my daughter (Lev. R. i. 3; Meg. 13a; and elsewhere). Bithiah is also identified with "his wife Johannah," mentioned in the same verse (1 Chron. iv. 18), and the name is interpreted as signifying that she became a Jewess, giving up the idolatry of her father. The names of the men whom "she bare," which are enumerated in that verse, are taken to be different designations for Moses (compare Moses in Rabbinical Literature), Bithiah being represented as Moses' mother in the passage, because the person who rears an orphan is regarded as the veritable parent. Mered, whom Bithiah subsequently "took," was Caleb, who was called Mered ("rebellion") because, as she rebelled against her father and her family, so did Caleb "rebel" when he refused to follow the evil counsels of the spies (i.e. Sanh. p. 19b; Targ. on the passage; compare also the pseudo-Jerome commentary on the passage).

Bithiah bathed in the Nile, because, having a skin-disease, she could bathe only in cold water; yet she had hardly touched the casket in which Moses lay, when her disease left her, and she then knew that the boy was destined for great things (Piske R. Ed. xvi.; Ex. R. i. 29). When her attendants suggested to her that it was unseemly that Pharaoh's foster-mother should act against her father's commands, the angel Gabriel appeared and slew them; and Bithiah herself took the casket out of the water. As it was a considerable distance from the bank, her arm was miraculously lengthened so as to enable her to reach it (Sotah, p. 12b; Meg. p. 13b). Bithiah was the first-born of her parents, but, through Moses' prayer, was spared at the time of the death of the first-born (Pekudei, ed. Hebrai, vii. 6a). She is numbered among the persons who entered paradise alive; having saved Moses, she was forever freed from death ("Derek Erez Zutta.") (I. W., i. 43, ii. 387.) Compare Moses in Rabbinical Literature.

BITTHYNIA: A province in the northwest of Asia Minor, adjoining the Propontis, the Thracian Bosphorus, and the Euxine. A Jewish colony existed there as early as the first century of the common era. In his address to Calus, the Judæan Agrrippa speaks of the Jews of Bitthynia (Philo, "Legatio ad Cajum," § 96; ed. Mangny, 287). A Greek tumulus inscription bearing all the characteristic inscriptions for its Jewish origin was discovered in 1891 at Arnavut-Ken in Bitthynia. It runs as follows: "Rebeke sanctificavit Syaxos, filiam Yperionis te[heranos]," graeco et latine in tabulis inscriptione ("Here lies Sanctabilis [- Blubenhall], son of Gennian, praetor, scribe, and president of the elders.") It is thus evident that organized Jewish communities existed not only in the important cities, like Nicæa and Nicomedia, but also in the small towns. Those communities, like all those of the Byzantine empire, underwent many persecutions during the Middle Ages. In 1208 Bitthynia was conquered by the sultan Orkhan, and the condition of the Jews was greatly improved.

At present Bitthynia forms a part of the vilayet of Brusa, which contains about 5,000 Jews. They are chiefly engaged in the sale of textile materials and undressed silk, in brokerage, money-changing, and various handicrafts. The Alliance Israélite Universelle has established several schools for children.

BITTOON, ISAAC (sometimes called Pitton): English pugilist, fencing master, and teacher of "the noble art of self-defense"; born in 1778; died in Feb., 1888. His first encounter was with Tom Jones of Paddington, whom he met and defeated at Wimbledon, July 31, 1801. This victory was followed by a drawn battle with George Maddox, which took place Dec. 13, 1802, on the same spot, and was called after seventy-four rounds. On July 18, 1804, on Willesden Green, near London, Bittoon fought a drawn battle with William Wood, a London coachman, interrupted in the thirty-sixth round by the appearance of officers from Bow street.
The translation of the Pentateuch and to this Solomon Dubno, a grammarian and excellent Hebraist, undertook a "biur" or commentary. As a portion of the translation was published, it was criticized by rabbis of the old school, including Raphael ha-Kohen of Hamburg, Ezekiel Landau of Prague, Hirsch Janow of Posen, and Abraham Levis (Horwitz) of Frankfort-on-the-Main. Fearing that the charm of the German translation would lead the Jewish youth to study the translation rather than the Torah itself, and believing that they would thus be led away from orthodox Judaism, the rabbis united forces, and in June, 1779, issued a ban against "the German Pentateuch of Moses Danino." This act led Solomon Dubno to give up his work after having finished Genesis; but, in order that the undertaking might be completed, Mendelssohn undertook the commentary. Finding, however, that the work was beyond his strength, he committed it to Naphthali Herz Wend (Hartwig Wensely) the biur to Leviticus, to Aaron Jaschow that to Numbers, and to Hertz Homberg that to twenty-two of the middle chapters of Deuteronomy.

The work that was to revolutionize Bible-study among the Jews was completed in March, 1783, under the title "Netibotha-Shalom" (The Paths of Peace). It is preceded by an introduction in Hebrew, written by Mendelssohn, in which he discusses the history of the work and the rules of idiom and syntax followed in his translation. Mendelssohn wrote, also, a German translation of the Psalms, with a Hebrew introduction ("mebo") on Biblical poetry, for which Joel Lowe (Joel Bell) wrote the biur. The four to Kaplan Rabe's translation of Ecclesiastes was written by Mendelssohn. The work begun by Mendelssohn was continued by his followers, the Biurists, whose writings are given in the following columns:

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<td>J. N. Mayer</td>
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<td>M. Oemelik</td>
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<td>Joel Lowe</td>
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In the nature of the biurists movement was the undertaking of Moses Landau, who in 1808 published a biuristic Bible, in which the above-mentioned biurim were superseded as follows:

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Mendelssohn's biuristic school extended from Poland to Alusce, from Italy to Amsterdam, London, and Copenhagen; and it called forth many imitators, such as Samuel J. Mulder, who translated into Dutch the Pentateuch, five Megillot, and the former Prophets; G. A. Parsen, who translated and commented in Hebrew on the Book of Isaiah; I. Neufeld, who translated the Bible into Polish; and J. J. Mandelstam, who translated the Bible into Russian. Isaac Samuel Rogge also followed in the footsteps of the Biurists with an Italian translation and Hebrew commentary to the Pentateuch, and as
BLACK DEATH: A violent pestilence which ravaged Europe between March, 1348, and the spring of 1353, and is said to have carried off nearly half the population. It was brought by sailors from south Russia, whence it had come from central Asia. During March and April, 1348, it spread through Italy, Spain, and southern France; and by May of that year it had reached southwest England. Though the Jews appear to have suffered quite as much as their Christian neighbors (Hüngler, "Der Schwarze Tod in Deutschland," 1882; Haver, "Jahrbuch der Gesch. der Medizin," III. 156), a myth arose, especially in Germany, that the spread of the disease was due to a plot of the Jews to destroy Christians by poisoning the wells from which they obtained water for drinking purposes. This absurd theory had been started in 1319 in Franconia (Pertz, "Monumenta Germaniae Historica," Leipzig, 1891); but its popularity spread with amazing rapidity from town to town; and official reports were sent by the mayors of various cities containing alleged confessions of Jews who had been seized under the accusation and put to torture (see Schiller, in "Königshoven Chronik," pp. 1021 et seq.). The first outbreak seems to have occurred in northern Spain, in Barcelona, Cervera, and Tarrega, in the months of June and July; but the actual myth of well-poisoning in connection with the Black Death seems to have arisen in Switzerland in the autumn of that year, though Clement VI. had issued in July a bull declaring its falsity (Baronius, "Annales," 1348, No. xxxiii.). When the pestilence reached Chillon, Jews of that place were arrested and put to torture. A certain Balavignus "confessed" that an elaborate plot had been concocted by some Jews in a town in the south of France—Jacob & Pascale from Tolbiac, Peyret of Chambery, and one Aboget. These had compounded a poison the ingredients of which were Christians' hearts, spleens, frogs, lizards, human flesh, and sacred hosts, and had distributed the powder made out of this concoction to be deposited in the wells whence Christians drew water. The report spread to Chatel, Chatelard, and Bern; and from the last-named place special messengers were sent to all the Swiss and Upper Rhine towns, which soon produced the natural effect. At Zurich, where the new charge was combined with the old blood accusation, several Jews were burned (Sept. 21, 1348), while the rest were expelled (Solothurn, "Jüdische Merkwürdigkeiten," I. 225). During the month of November the rumor reached Augsburg (Nov. 22), Würzburg, and Munich, and spread through eighty towns of Bavaria, where massacres of the Jews occurred. In the following month the great epidemic reached the Upper Rhine with the same results. At Freiburg in Breisgau, Jan. 30, 1349, all of the Jews, except twelve of the richest, were slain, the latter being reserved solely that their riches might be appropriated. Here it was reported that four Jews of Bruchach had been sent to Freiburg with the poison, which they had obtained at Basel, and that all of the Jews of Strasbourg, Basel, Freiburg, and Breuchach were in the conspiracy. On Jan. 22 the Jews of Speyer fell victims, several being slain, and several killing themselves to escape baptism, while others, less firm spirited, accepted baptism as the sole refuge from death. Meanwhile correspondence had been carried on between the town councils of Basel, Cologne, Chillon, and Strasburg, containing the substance of the so-called confessions. At Strasburg the mayor refused credence to the rumors, and declared his intention of sustaining the Jews; whereupon he was removed from his post, and more than 2,000 Jews of the city were put to death (Feb. 16, 1349). The deeds brought to the latter were seized and destroyed (showing the real motive of the act); and the stories of the Jews gave assurance to the citizens of protection from the consequences of the massacres (Stobbe, "Juden in Deutschland," p. 189). The Jews of Worms were the next victims, and no less than 400 of them were burned March 1; while on July 24 the Jews of Frankfort preferred to offer themselves up as a holocaust, and in so doing burned part of the city. The largest number of victims is recorded at Mayence, where no less than 6,000 are said to have been slain Aug. 22, 1349. Here the Jews for the first time took active
measures against their oppressors, and killed 200 of the populace; but finding the task of freeing themselves hopeless, they barricaded themselves in their dwellings, and when the alternative of starvation or baptism faced them, set fire to their houses and perished in the flames. Two days afterward the same fate befell the Jews of Cologne; and, seemingly in the same month (though other records assign March 21 as the date), the Jewish inhabitants of Erfurt, 2,000 in number, fell victim to the popular superstition and hatred.

Meanwhile the protection of the duke of Austria had preserved the madness from reaching his dominions; but at last, on Sept. 22, the passions of the mob at Krems overcame the authority of the soldiers, and all the Jews of that town were burned. The last month of the year 1349 saw attacks at Nuremberg (Dec. 6), Hanover, and Brussels. With this the popular fury died out; and the rulers of German principalities and cities had to determine what punishment was to be meted out to the slayers of the Jews, and what disposal should be made of the rich possessions the Jews had left behind them. Very little was done in the former direction: the whole social fabric had been overturned by the terrible pestilence; and even with the best will, if they had possessed it, the rulers could not have increased the devastation by adequate punishment of the murderers.

Punishment of Rioters. The emperor, however, claimed the huge fine of 20,000 marks in silver from the inhabitants of Frankfort for the loss he had sustained by the killing of the Jews; and other fines were inflicted by the officials of the imperial treasury. But the chief punishment took the form of claiming the inheritance of the Jews' debts, which, by the imperial law, belonged to the emperor; so that, except in cases where the records of their debts had disappeared, the debtors of the Jews gained little by these murders.

In the preceding account, only the chief outbursts have been specially referred to. The following list contains the names of all towns where the Jews were attacked on account of the Black Death, according to the records given in the Nuremberg "Memorbuch." It is of importance not alone for its testimony to the wide area of the attacks upon the Jews, but also as recording almost every town in Germany, outside the Austrian dominions, in which Jews dwelt in the middle of the fourteenth century:

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In the preceding account, only the chief outbursts have been specially referred to. The following list contains the names of all towns where the Jews were attacked on account of the Black Death, according to the records given in the Nuremberg "Memorbuch." It is of importance not alone for its testimony to the wide area of the attacks upon the Jews, but also as recording almost every town in Germany, outside the Austrian dominions, in which Jews dwelt in the middle of the fourteenth century:
It is somewhat difficult to account for the complete helplessness of the authorities against these outbursts of popular fury. It was fully recognized at the time—as, for example, by the town council of Cologne—that an outbreak against the Jews might imperil the social order generally. The loss and the property losses were immense. Yet, so far from taking any steps to prevent the outbreaks, the emperor in several instances gave beforehand practical immunity to the perpetrators of the crime, by making arrangements as to what should be done with the houses and goods of the Jews in the event of a riot. This happened at Nuremberg, Regensburg, Augsburg, and Frankfurt, and, doubtless, in other towns. There can be little doubt that the authorities shared the palpitations of the mob, and, with few exceptions, believed in the dread rumor of well-poisoning.

The effects on the Jews of Germany were little less than disastrous. The loss of life resulting from the massacres was terrible. Many of the Jews' debtors died from the pestilence; while others renewed acknowledgment of their debts. The Jews of Bavaria, for example, were so impoverished, owing to their losses, that the margrave granted them freedom from all taxes for two years (Scherer, "Rechtsverhaltnisse," p. 577).

**Results.**

From this time onward the Jews in all German towns lived in perpetual dread of similar attacks; and the civil authorities adopted the plan of expulsion as the only means of getting rid of the Jewish question in the towns. By the end of the fifteenth century there were only three considerable communities left in the whole of Germany.


**BLANC, PIOTR:** Polish financier of the eighteenth century, court banker under King Stanislaus Augustus Poniatowski (1764-95); date and place of birth unknown; died at Warsaw in 1797. Together with the bankers Dekert and Raffalowitch he formed the tobacco monopoly in 1786 and the government lottery in 1781. With Tepper he negotiated the Holland loan. In 1790 he was raised to the nobility, and in the following year became the owner of a palace near Senatorska street, Warsaw, and of a villa in the suburb of Fawory. When Ignacy Paterzyk and Piast in 1792 worked out a plan to improve the condition of the Polish Jews, Blanc and his influential friends guaranteed the payment of five million rubles, which the Jews of Poland pledged themselves to contribute, instead of the usual taxes, for the amortization of the king's debts.

Blasphemy has influenced many of the latter to join the Mussarites.

Blasphemy is the author of "Pert Yiphath" ("The Fruit of Isaac"). responses, and various rabbinic resolutions (Wilna, 1891).

BIBLIOGRAPHY: Ozer ibn-Shittah, iii. 5-15; Koschat Trum, 1898, ii. 106, 161; Pesam, Eden Israel, New York, 1898, 1-4.

BLASHMERY. See Moses NASBNEBO

BLASPHEMY: Evil or profane speaking of God. The essence of the crime consists in the impiety purpose in using the words, and does not necessarily include the performance of any desecrating act.

The Jewish law is based on the case of the blasphemer, one of the mixed multitude that went out of Egypt with the children of Israel (Lev. xxiv. 10-23). He blasphemed the name of the Lord and cursed; was sentenced to be taken without the camp; and it was decreed that all who heard him should lay their hands upon his head, and that all the congregation should stone him. The judgment in his case was formulated in a general law in verses 15 and 16.

The term "we-nokeb sham Yhwh," used in verse 16 ("And he that blasphemeth the name of the Lord," A. V.), does not seem to signify that the mere pronunciation of the Ineffable Name was considered blasphemy, but that it was blasphemy to curse or revile the same. The later law, however, took the word "nokeb" in the sense of "pronouncing," and declared that the Ineffable Name must have been pronounced before the offender could be subjected to the punishment provided by the law.

The author of the law, and the prophetsspeak of the blasphemer, and the king: To revile the king, who was God’s representative, was apparently considered a species of blasphemy (Ex. xxii. 27; Isa. viii. 21). This is furthermore shown in the case of Nahoth, the indictment against him being: "Then didst thou blaspheme God and the king" (I Kings xvi. 10). Beyond the reference to cursing in the text of Leviticus, there is nothing in the Biblical laws to indicate what constitutes the crime, and nothing to show that, to prove blasphemy, it was required to prove that the blasphemer had uttered the name of God. The Mishnah, however, laying stress on the term "nokeb," declares that the blasphemer is not guilty unless he pronounce the name of God (Mishnah Sanh. v. 7). The Gemara goes further and extends the crime to an impious use of any words which indicate the sacred attributes of God, such as "The Holy One" or "The Merciful One." As long as the Jewish courts exercised criminal jurisdiction, the death penalty was inflicted only upon the blasphemer who used the Ineffable Name; but the blasphemer of God’s attributes was subjected to corporal punishment (Sanh. 55a). According to Talmudic tradition, the Sacred Name was in early times known to all; but later its use was restricted (Kid. 71a; see ADONAI; GOD, NAMES OF).

Even in taking testimony during the trial of a blasphemer, the witnesses who heard the blasphemy were not permitted to repeat the very words, but an arbitrary phrase was adopted to indicate the blasphemy. Thus, R. Joshua ben Karbah said: "Throughout the examination of the witnesses, 'Yose' should be used for Yehoshua, and they should say, 'Yose shall strike Yose,' to indicate the blasphemy" (Mishnah Sanh. 6.). At the conclusion of the trial sentence of death could not be passed by such testimony only, and it thus became necessary for one of the witnesses to use once the very words which they had heard. The court directed all persons not immediately concerned in the trial to be removed, and the chief witness was then addressed thus: "State literally what you heard"; and when he repeated the blasphemous words the judges stood up and rent their garments, that being the common sign of mourning. And the rents were not sewed up again, indicating the profound degree of the mourning. After the first witness had thus testified, the second and the following witnesses were not called on to repeat the identical words: but were obliged to say, "I also heard it thus" (Mishnah Sanh. 6.).

The text of the law in Leviticus provides that the stranger, as well as the native born, is liable to punishment for blasphemy. Talmudic tradition states that blasphemy was one of the seven crimes prohibited to the Noahides (Sanh. 56a), i.e., according to natural law. Although, according to Jewish law, a Jew who blasphemed a heathen deity was not guilty of the crime of blasphemy, Josephus ("Ant." iv. 8, § 10, after Philo, "Vita Mosis," 26; ed. Manges, ii. 166) to the contrary notwithstanding, yet a stranger might be guilty if he blasphemed the name of the Lord (Barnin Sanh. 56a). The crime of the heathen blasphemer, though subjecting him to the penalty of death, did not oblige the Jewish bystanders to read their garments. The Talmud bases the custom of rending the garments in such cases upon the Biblical precedent in II Kings xviii. 37), where Eliahu and others rent their garments when they heard the blasphemy of Rab-shakeh; and in order to bring this view into harmony with the practice requiring the rending of garments only on hearing a blasphemy by a Jew, the Talmud states that Rab-shakeh was an apostate Jew (Sanh. 56a).

According to R. Hyyas, the rending of garments was no longer required after the fall of the Temple ("He who hears blasphemy nowadays is not obliged to read his garments, because otherwise his garments would be nothing but tatters," Sanh. 6.), for the criminal jurisdiction of the Jewish courts had ceased, and the fear of death no longer deterred the blasphemers. The later law, however, restored the practice of rending the garments. In an opinion rendered by Gaon Rab Amram ("Teshubot Geone Mizrah U’ma’arab," collected by Joel Miller, No. 103) he says, "He who hears his neighbor blaspheme must excommunicate him in these days, no matter what language was used. This is the practise of the places. It is not necessary that the blasphemy be in Hebrew, and it makes no difference whether the Ineffable Name or the attributes of God be mentioned, whether the offender be a Jew or a non-Jew, whether the language be Hebrew or any other. These distinctions were made to distinguish the capital crime from the lesser offense; but for purposes of excommunication, it makes no difference whether the blasphemer be a heathen or a Jew, whether he
besides writing feuilletons. During all this time he studied Sanskrit and Oriental literature; and the literary works from and into English and German, to such English reviews as the "Nineteenth Century" and the "Contemporary." He also translated correspondent of papers in Germany, and contributing both in English and in German; acting as correspondent of the opera "Das Erbe Judas" and the oratorio "Samuel," as well as the dramas "Scherben," "Bride of Capello," "Die Prophezeiung," and "Goldzieher." In 1893 Blau came on a visit to the United States, but remained only a short time.

BLAU, HEINRICH: German journalist; born in Vienna April 5, 1865. He received his education at the gymnasmum and university of his native city, and was graduated as doctor of philosophy in 1886, becoming a member of the university of the Austrian capital as privat-dozent in chemistry in 1890. Blau has contributed essays to the "Monatshefte fòr Chemie der Kaiserlichen Akademie der Wissenschaften" ("Studien über Pyridiniumverbindungen"); the "Berichte der Deutschen Chemischen Gesellschaft in Berlin" ("Zur Constitution der Nicotin"), etc.

F. T. H.

BLAUSTEIN, DAVID: Educator; born May 5, 1869, at Lida, near Wilna, Russia. He received his first education in Hebrew in the heder and yeshibah of his native town; went at the age of eighteen to Prussia, where he studied Hebrew and rabbinical literature under Israel Lipkin; subsequently, on his removal to Mecklenburg-Schwerin, he studied Jewish history and philosophy under Dr. Failesenfeld. Being still a Russian subject, he was ordered to leave Germany, and in 1896 came to the United States and settled in Boston, where he
opened a private school. He actively engaged in educational and communal work, being one of the founders of the Sheltering Home for Immigrants. About 1896 he entered Harvard University, but left it after three years to devote himself entirely to congregational work at Providence, R.I., where from 1892 to 1896 he acted as rabbi, and became a member of the executive board of the Society for Organizing Charity. In 1896 he was appointed lecturer on Semitic languages at Brown University, and in 1898 became connected with the Educational Alliance of New York, where he fills the office of superintendent. Blaustein went to study the conditions of the Romanian Jews in the summer of 1900, visiting for this purpose Bucharest and other cities, accompanying Mr. Wachthorn, delegated by the United States government to study the Jewish question.


B. B.

BLAYNEY, BENJAMIN: English divine and Hebraist; born in 1728; died Sept. 20, 1801. He was educated at Oxford, took the master's degree in 1735, and became fellow and vice-principal of Hertford College in 1749. He was employed by the Clarendon Press to prepare a corrected edition of the Authorized Version. This appeared in 1759, but most of it was destroyed by fire in the Bible warehouse, Paternoster Row, London. Blayney then studied Hebrew, and in 1766 he took his degree as doctor of divinity.

His principal works are: "A Dissertation by Way of Inquiry Into the True Import . . . of Dan. ix. 24 to the End," etc., 1773-87, which was translated into German by J. D. Michaelis; a new translation of Jeremiah and Lamentations, 1784; an edition of the Samaritan Pentateuch in Hebrew characters, 1790; a new translation of Zedekiah, 1797. He was a good scholar and a useful writer.


T. E. M.

BLAZON. See Coat of Arms.

BLEEDING. In accordance with the pathology of its epoch, the Talmud declares, "At the head of the list of human ailments stands plethore (B. B. 53b). The Rabbis say elsewhere (Ber. 44b), "Where there is an abundance of blood, there is also an abundance of eczema." Bloodletting is therefore considered of great importance; and the scholar is forbidden to reside at a place where no bloodletter ("uman," surgeon) is at hand (Sanh. 17b; Maimonides, "Yad," Deor, iv. 23). The following are the rules, partly pathological and partly astrological or demonological, which the Rabbis recommend for the operation.

A man ought to be bled once every month, but with advancing years the intervals must be extended. The first, fourth, and sixth days of the week are the most appropriate for the operation. On the fourth day of the week, which falls on the fourth, fourteenth, or twenty-fourth of the month, necessity or after which remains less than four and Time of days till the new moon, there must be Operation, no bleeding since, at such times it is dangerous. On the first and second days of the month the operation is exciting, and on the third day dangerous. The operation is not permitted on the eve of a Biblical festival; neither must it be performed on a cloudy or a stormy day, or soon after eating a hearty meal, after purgation of bulk, or after a sweeter, while suffering with fever, while having sore eyes, or while exposed to a draft (Shab. 120a; Yeb. 72a; Ned. 34b; "Ab. Zar. 195a). On entering the operating-room, the patient must offer the following prayer: "May it please Thee, O Lord my God! that this my project effect healing unto me; and do Thou heal me, for Thou, O God! art the true Physician, and Thy healing is true." After the operation one should say, "Blessed be the generous Healer" (Ber. 60a; Maimonides, "Yad," Ber. x. 21; Orh. Hay. 350, 4).

Immediately after the operation one should drink one-fourth of a log of red wine, as a substitute for the red blood lost. This is of so much importance that the very poor patient who cannot buy the wine is permitted to obtain the prescribed quantity by calling at shops and tasting the wine, on pretense of intending to purchase a large supply. Or, failing in this, he must eat seven black dates, anoint his temples with oil, and then himself, in order to become thoroughly heated. Under ordinary circumstances, however, eating is to be deferred until such time has elapsed after which one can walk half a mile. A little rest after the operation is heartily recommended. Washing the hands is considered to be of almost equal importance, the omission of which will render the patient nervous for seven days (Shab. 120a; Pes. 113b; Orh. Hay. 4, 19). One must eat a good meal after the operation. So urgent are the Rabbis concerning this particular injunction that, although they have laid down the rule that a man should sell the roof of his house to buy himself shoes in case of necessity, they also prescribe that, if necessary, a man should sell his shoes in order to procure a good meal after bloodletting. Furthermore, they assert that the one who makes light of the meal on such an operation, tenance from Heaven; if he does not prize his life, why should Heaven prize it? For this meal meat is recommended, or a dish of milk; but the flesh of fowl will produce palpitation of the heart. Fish is said to be beneficial when eaten.

Dietary Rules. After occasion will receive but slight sus-
BLEEK, FRITZ: Christian theologian; born July 4, 1793, at Ahrensbock, Holstein; died at Bonn in 1859. After a preparatory course at the gymnasium of Lübeck and two years of philosophical study at Kiel, he entered the University of Berlin, where he studied under Schleiermacher, De Wette, and Neander; becoming tutor at the university in 1828, and assistant professor in 1829. In 1829 he was appointed professor of theology at Bonn, which position he held until his death.

The researches of Bleek were devoted principally to the Old and New Testaments. His work in the former field only will be considered here. Bleek first became known through a series of investigations on the origin and compilation of the Sybilline Books ("Über die Entstehung und Zusammenziehung der Sybllinenischen Orakel," in "Berliner theologische Zeitschrift," 1819-20), which work, as the first systematic endeavor to illuminate this obscure field, must be regarded as aepoch-making. Next followed the two treatises, "Über Verfasser und Zweck des Buches Daniel" ("Berliner theologische Zeitschrift," 1819-20) and "Einige Aphoristische Beiträge zu den Untersuchungen über den Pentateuch" (Rosenmüller, "Repertorium," 1823). In 1828 he appeared in the "Theologische Studien und Kritiken" with "Beiträge zu den Forschungen über den Pentateuch," an endeavor to point out such portions of the Pentateuchal legislation as may be traced to the authorship of Moses. Bleek also made an important contribution to the history of the criticism of the Pentateuch in his program for the University of Bonn (1838), entitled "De Letho Genoves Origines & Indola Historiae Observationes Quasdam Contum Bibliorum," in which he vigorously defends the supplementary hypothesis of J. Bohlen, although sharply contrasting the late epoch assigned by the latter to the various portions. In 1832 he published in the "Studien und Kritiken" the dissertation "Über das Altersalter von Sacharja Cap. 9-14., und eine Gelehrtenbeiträge zur Auseinandersetzung dieser Ausprägung der." In 1839, shortly after the death of Bleek, his son Johann, and his foremost pupil and successor, Adolf Kamphausen, edited, from the manuscript of his class-room lectures, the "Einleitung in das Alte Testament." (4th ed., 1878; edited by Wellhausen). The lucidity, thoroughness, and thoughtfulness with which all the results of the so-called "Vermittlungslehrteologie" are combined in this work, have served to make it highly popular and useful. The eminently reliable scientific works of Bleek are characterized by extensive learning, thoroughness, ingenuity, and incorruptible veracity.

BLEICHRODER, B. von: Jewish banker; born Dec. 22, 1822; died Feb. 19, 1898, in Berlin. At the age of sixteen he entered the banking firm founded by his father, and on the death of the latter, in 1855, assumed its management. It was due to his large experience and practical ability that the firm acquired a world-wide reputation.

Bleichröder enjoyed the full confidence of Prince Bismarck, and is held to have been a close friend of the emperor William I., who often consulted him on important financial operations. In 1865 he went, at the invitation of King William, to Carlsbad, and, to extricate the government from a financial embarrassment, proposed the cessation of its participation in the Köln-Minden railroad interests. In 1867 he was made commercial privy councillor (Gelieimer des Reichs), and in 1869 he was made commercial privy councillor (Gelderlicher Konsul) to France. It was owing to these circumstances and to his connections with the Rothschilds that after the Franco-Prussian war (1870-71) Bleichröder was summoned to Versailles as financial advisor on the question of the war indemnity. For the services thus rendered he was made a hereditary count of the Hohenlohel dynasty in that country.

Bleichröder took much interest in the fortunes of his kinsmen, and his high position in the financial and political world of Germany was of great value to the representatives delegated by the Alliance Universelle to follow, in the interests of the persecuted Jews of the eastern states, the proceedings of the Berlin Congress. Many decorations were conferred upon him by various European governments; and for nearly a quarter of a century he filled the position of British consul-general in Berlin. He left a fortune estimated at 70,000,000 to 100,000,000 marks.

BLEMISH: The Hebrew term for "blemish" (בְּלֵימָה) seems to have originally meant a "black spot" (compare Gesenius-Buhl "Handwörterbuch," etc.). It denotes anything abnormal or deviating from a given standard, whether physical, moral, or ritualistic. Biblical legislation makes certain kinds of blemishes a ground of disqualification of animals for sacrifice, and of priests for the performance of the priestly functions. It moreover prescribes qualifications for certain inanimate things.

Disqualifications of which qualifications constitute a blemish, or disqualification. Some of the blemishes are constitutional; others are transitory. All the physical blemishes in animals and priests are external bodily defects.

The later Halakah, however, considers blemishes in priestly form also to the priestly blessing pronounced in temple and synagoge; in persons in general with regard to the vitiating effect of such blemishes on the marriage-contract; and, finally, internal ones in animals.

Blemishes in Animals. (a) Bodily Blemishes: The bodily defects qualifying an animal from being offered as sacrifice are enumerated in Lev. xxii. 20-25. The Halakah has extended them to seventy-three, of which number fifty are blemishes also in priests (Beq. v.; Maimonides, "Yad," Issure ha-Mizbeah, ii.). In addition to these external defects the Halakah adds seventy internal defects as cause the animal to be unlawful for food (see Terahaf); and the absence of any internal organ. The reason for the requirement of faultlessness in sacrificial animals is given in Mal. i. 8: "If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts."

The laws of "terefah" are also applicable to fowl; but the seventy-three blemishes are not. If, however, the fowl have a marked defect—

Laws of Tereafah. (b) Ritualistic Blemishes: The disqualifications under this head are: Levitical uncleanness; birth in unlawful wedlock ($>$TI), or in an unnatural way (גער אבר), uncertainty as to sex (דבלם القضירה), state of mourning: or of impurity: disheveled hair, and rent garments ("Yad," Biss ha-Mikdash, viii.).

(3) In the case of first-born animals, all the blemishes that disqualify sacrifices are also disqualifications in first-born, with this difference, that the blemishes in the latter must be constitutional, and the fact of its being first-born must be established beyond a doubt ("Yad," Bekorot, ii.).

The disqualifications in meal-offerings, oblations, and altar-apparels are: Levitical uncleanness, which in this case extends even to license and wood; sacrificed, or change from natural state; lack of prescribed ingredients, or presence of leaven and honey; lack of required fineness in materials; wine left uncovered; produce grown in a field with mixed seed (דבש), or untitled ("Yad," Insara ha-Mizbeah, v., vii.).

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blemish. Circumcision fitted him for his high station before his circumcision was not altogether with backward, "Lev. xxxi. 20," that is, since you have a bakaltomar-le-habrak" (Do not accusethy fellow-man, Mt. xxvii. 38). The blessing of a man is, "Do not cast a blemish on thyself" (Pes. 112b).

In the case of man, however, only a few blemishes are mentioned (Ket. vii. 7-10, 75a-77; "Yad," Ishut, iii. 13; compare "Eben ha-'Ezer," 39). C. L.

BLESSING OF CHILDREN: In the domestic life of the ancient Hebrews the mutual respect existing between parents and children was a marked feature. While prominent among other Semitic peoples (Smith, "Rel. of Sem." p. 60), it was of first importance with the Hebrews, as is evident from the frequent mention of the duties toward parents (Ex. xx. 12, xxii. 15; Lev. xx. 9; Num. xxiv. 4; Deut. xvii. 10; 1 Sam. ii. 25; II Sam. xx. 20; Jer. xxxv. 19; Mal. i. 6; Prov. i. 8, iii. 13, ix. 1, xxii. 3, xxx. 11; I Chron. xvii. 10). The natural accomplishment of this was the value placed on the favor of parents, and notably on their blessing pronounced upon the children. The words spoken by parents were supposed to be fraught with power to bring good or ill, blessing or curse. Happy was he who was so fortunate as to receive the father's blessing; wretched he upon whom the restor the father's curse. These statements are based particularly upon the Hebrews, as set forth in the Book of Genesis. Noah (Gen. iv. 30) blesses Shem and Japheth, the sons who had covered his nakedness, and curses Ham, the disrespectful son; and that blessing and curse were looked upon as determining the future destiny of the seed of the two first-born sons and the eternal aversions of the offspring of Ham. In the story of the blessing of Isaac (ib. xxvii. 7 et seq.), Rebekah makes every effort to assure the paternal blessing for her favorite son, Jacob. The importance attached to the blessing appears also from Isaac's heartrending cry, "Hast thou but one blessing, my father? bless me, even me, also, O my father" (Gen. xxvii. 8). The blessing, even though obtained by deceit, could not be recalled. The father's voice was the instrument through which God spoke; and the words, once pronounced, were regarded as the declaration of the Deity.
The paternal blessing was the most valuable heritage that parents could bequeath to children. In recognition of all the good that he had enjoyed at Joseph's hands and of all the honors received during his sojourn in Egypt, Jacob bestowed a particular blessing, or blessing upon Joseph's sons: "Bring them, I pray thee, unto me, and I will bless them" (Gen. xliii. 9). Special importance attaches to this blessing of Ephraim and Manasseh by Jacob, because it became the formula by which, in later days, the children were blessed by their parents, in accordance with the word of the patriarch, "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh" (ib. 20). And the favorite son Joseph was given the assurance, "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren" (Gen. xlix. 9). It is thus evident from the whole spirit of Biblical ethics that the parent's good will and blessing were regarded as the greatest happiness that could come to children, and it is well known to those who are at all familiar with Jewish domestic life that this sentiment continues to the present day.

The customs of a people do not always find expression in its literature. The most prevalent sentiments are not set down in words, for the very reason that, being so commonly held, they do not call for comment. Fortunately, however, there are several expressions in later Jewish literature showing the value attached to the parent's blessing. The author of Ecclesiasticus undoubtedly voices the belief that parent who is a priest of the family, and the Prophets in general, and also by a father; for not only was the father the priest of the family, and I will bless them" (Gen. xlviii. 9). Especially marked from the whole spirit of Biblical ethics that the parent's good will and blessing were regarded as the greatest happiness that could come to children, and it is well known to those who are at all familiar with Jewish domestic life that this sentiment continues to the present day.

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The customs of a people do not always find expression in its literature. The most prevalent sentiments are not set down in words, for the very reason that, being so commonly held, they do not call for comment. Fortunately, however, there are several expressions in later Jewish literature showing the value attached to the parent's blessing. The author of Ecclesiasticus undoubtedly voices the belief that parent who is a priest of the family, and the Prophets in general, and also by a father; for not only was the father the priest of the family, and I will bless them" (Gen. xlviii. 9). Especially marked from the whole spirit of Biblical ethics that the parent's good will and blessing were regarded as the greatest happiness that could come to children, and it is well known to those who are at all familiar with Jewish domestic life that this sentiment continues to the present day.
Blessing and Cursing

Blessing, Priestly (called, R. H. iv. 5, Birkat Kohanim; now Dukan): One of the most impressive and characteristic features of the service both in the Temple of Jerusalem and in the synagogue, having its origin in the blessing pronounced by the Aarones in accordance with the command and the formula ordained in Num. vi. 22-27: "And God spoke unto Moses saying, Speak unto Aaron and unto his sons, saying, This is the word of the Lord which ye shall speak unto the children of Israel." The blessing was given with uplifted hands. In the Temple service the priests raised their hands above their heads, while in other places they lifted them only to their shoulders. Any Aaronite who had attained manhood's estate was enjoined to perform the function; there were, however, certain disqualifications due to physical, moral, or ritualistic defects (Deut. xvi. 22; 2 Sam. xiii. 32; Jer. xlviii. 20-41; see BRACHOT); viz., if a priest had ever killed a human being (even though unintentionally), committed idolatry, violated any of the Levitical purity or marriage laws pertaining to restrictions the priests, committed any crime with- out having repented, or had indulged regulations. unduly in drinking wine (this is based upon the juxtaposition of the chapter on the Nazarite, Num. vi. 1-6, and the priestly blessing, Ta'annit 26b, 22-23; if he were crippled, a hunchback, or blind even in one eye, or had any shall ye bless the children of Israel, saying unto them: The Lord bless thee and keep thee: the Lord make his face shine upon thee and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace! And they shall put my name upon the children of Israel; and I will bless them." Thrice to the Penatroux the priestly blessing is mentioned; once in speaking of Aaron (Lev. xi. 23; compare Sifra. Shemini, and So'ah 39a), and twice in referring to the priests (Deut. xxvii. 16). In the historical books of the Bible there are two references to the blessing of the people by the priests (Josh. viii. 23; II Chron. xxxii. 27).

Many rules were observed by the priests when pronouncing the blessing. These rules made some distinctions between the service in the Temple of Jerusalem and the services elsewhere. Thus, in the Temple the blessing was spoken after the sacrifice of the daily offering (Sotah vii. 6, Tamid v. 1, vii. 2; Meg. 17a); elsewhere it was pronounced during the daily morning service and on Sabbath and holidays at every service, with the exception of that in the afternoon, because this followed shortly after the midday meal, at which the priests

In Temple were permitted to drink wine; and it and Syna- was feared that this might unfit them gogus, to perform the function properly. On fast-days, however, the blessing was pronounced also at the afternoon service (Ta'annit 39a; b, Malmendol, "Yad," Tefillah, xiv. 14; Shul- han "Avot, Orah Hayyim, 39, 1). In the Temple, the priests used the Tetragrammaton, or Adonai, pronouncing it distinctly in uttering the blessing; elsewhere the pronunciation of Aaron as substituted (Sotah 39a; Num. x. 4; Sifre, Nasso 39a; "Yad," i.e. 9). According to one report, the priests discontinued using the Tetragrammaton, even in the Temple, after the death of Simon the Just, in order that no man who was not respected and worthy might learn it (Yoma 39b). In the Temple the three portions of the blessing were spoken without pause, and at the close the people responded: "Blessed be the Lord God, the God of Israel from eternity to eternity" (see DOXOLOGY). Elsewhere the priests passed after each sentence, and the people responded with an "Amen." The blessing was given with uplifted hands. In the Temple service the priests raised their hands above their heads, while in other places they lifted them only to their shoulders. Any Aaronite who had attained manhood's estate was enjoined to perform the function, there were, however, certain disqualifications due to physical, moral, or ritualistic defects (Deut. xvi. 22; Be. 22b; "Yad," Tefillah, xv. 1-6; Shulhan "Avot, Orah Hayyim, 39, 30-41; see BRACHOT); viz., if a priest had ever killed a human being (even though unintentionally), committed idolatry, violated any of the Levitical purity or marriage laws pertaining to restrictions the priests, committed any crime with- out having repented, or had indulged regulations. unduly in drinking wine (this is based upon the juxtaposition of the chapter on the Nazarite, Num. vi. 1-6, and the priestly blessing, Ta'annit 39a, 22-27); if he were crippled, a hunchback, or blind even in one eye, or had any
defect on his hands, or if his speech were not distinct; and, finally, without ablation of the hands, he was disqualified. (Compare Bikkurim.) Should any priests who were thus incapacitated, or who considered themselves unworthy, be present at the service, they were compelled to leave before the reader in his prayer gave the signal to the priests; for otherwise they would violate the command, "Thus shall ye bless the children of Israel."

The blessing was to be spoken standing, as were the blessings in Deut. xxvi. (Sifra, Sifre, I.e.; Num. R. I.e.). The priests faced the congregation out of respect for the people; but the latter were not allowed to look at the priests while the blessing was spoken, lest their attention be distracted and their devotions disturbed. ("Yad." I.e., xxiv. 17.) In all motions connected with the blessing, such as advancing to the platform, or turning toward the Ark or the congregation, the priest was always to go to the right ("Yad." I.e., xiv. 18 after Sotah 13b).

The blessing was to be spoken in Hebrew because of the command "thus"; that is, only in the prescribed words and language. It was to be pronounced in a loud voice so that all the congregation could hear. The priests were required to discard their leather-foot-wear (sandals) when they ascended the platform to pronounce the blessing (Sotah 40a). They were required to wash their hands before proceeding to the performance of the function (Sotah 59b).

Originally the priestly blessing was a function performed every morning at the regular service, provided the necessary number of ten persons were present (Shulhan 'Aruk, Orah Hayyim, 128, 1). But in the course of time, as the daily business came to occupy so much time on their devotion, the blessing was merely recited by the reader and introduced by a brief prayer such as is inserted in the common daily ritual; and the priestly blessing was reserved for Sabbath and holy days (Kol Bo, 199).

Finally, in view of the fact that on the festival days people are better disposed, both in body and in soul, for the reception of the divine blessing, owing to the purifying ablations of the previous day and to their greater cheerfulness of spirit, the festival day alone was retained for the imparting of the priestly blessing, and not the "Shacharit," but the "Musaf" service was selected, on which occasion the attendance is large (see Bet Jofe, Tifereth Hayyim, I.e.; Moses Isserles, to Shulhan 'Aruk, Orah Hayyim, I. 44, and the commentators; also Magen Abraham, for the reason why the blessing was not imparted when the holy day falls on the Sabbath). In Amsterdam and other places the blessing is recited every Sabbath.

The main idea pervading the whole function of the priestly blessing rests upon the Name of God (Shem ha-Meforash), which is to be "put upon the children of Israel." While originally every greeting or blessing was accompanied by the pronouncement of the Name to make it efficacious (see Ber. iv. 4; compare Ps. cxvii. 20), it became later only the privilege of the priests to use the Name in blessing the people; and the reverential anxiety attached to the Name lent to the priestly function a mystical and almost magical power. Hence the belief prevalent that during the lifting up of the hands by the priests, the Shechinah was hovering over their heads and its rays streamed through their open fingers, the people not being allowed to look on lest, like those who gazed at the sacred Ark in ancient times, they might be hurt, struck with dizziness of the eyes and other misfortunes (Hag. 16a; Sotah 39a; Yer. Meg. iv. 7a; Cant. R. ii. 8; Num. R. xi.; "Aruk," s.v. πνεύμα; see, however, Tomel., Hag. 19a, and Yer. Meg. I.e., for more rationalistic views regarding the time when the Name was no longer pronounced). That great magical powers were long afterward ascribed to the priestly blessing may be learned from the advice given in the time of Rab. Akiba to those overcome by bad dreams; viz., to offer a prayer that God might turn every curse into blessing (Ber. 55b)—a prayer which has been embodied in the common ritual, and is still recited during the singing of the blessing; the medieval mystics having added strange, fantastic, angelic conjurations to make it still more efficacious.

Another opinion (Cant. R. on iii. 7; Num. R. xi. 9) is that the mere listening to the priestly blessing is a charm against every malign influence, the sixty letters of the blessing being "the threescore valiant men, each his sword upon his thigh because of the fear in the night" (Song of Songs iii. 8). Even the haggadic comments and the Scripture parallels given in Sotah 39b-40a, Sifre and Num. R. I.e., to the priestly blessing have been embodied in the ritual, and are, partly on the recommendation and partly with the disapproval of the Rabbis, recited during the singing of the blessing by the priests (see Tos. Sotah 40a; Kol Bo, I.e., and ARUCABAS).

After the "Modim," the reader introduces the priestly blessing with the words: "Our God and God of our fathers, bless us with the threefold blessing which is in the Torah, written by Moses, Thy servant, spoken by Aaron and his sons, the priests, Thy holy people." Then the Aaronites proceed to the platform and offer the following invocation silently: "May it be Thy will, O Eternal our God, that this blessing whichst Thou hast commanded us to bless Thy people Israel may be a perfect blessing; may it be imparted without stumbling and error now and ever" (Sotah 89a). The benediction is also prescribed which the priests recite before giving the blessing.

In the Reform ritual the priestly blessing is usually recited by the rabbi at the close of each service before the dismissal of the congregation; the assumption being that the Aaronites have ceased to possess special claims and obligations as priests, since with the destruction of the Temple the people of Israel became the priest-nation (see CONFESSIONS, HILLOCINICAL).

The great danger in all blessings by priests lies in the possibility that the people may believe such blessings to have mediatorial power. This idea has always been foreign to the spirit of Judaism. The priest is not a mediator. The blessing which he utters has no magical power for good or ill. It is merely a portion of the prescribed ritual. Not the
Blessing, Priestly

Blessing, Priestly 24=6

THE JEWISH ENCYCLOPEDIA

priest, but God, blesses (see Sifre, i.e.): "I (God) will bless them." These words are used so that the Israelites may not say that their welfare depends upon the blessing by the priests: God alone can bless. Furthermore, these words are used that the priests may not say, "We will bless Israel." From God alone do blessings flow: no man has power to bestow them (Sifre, i.e.; Hul. 49a, where, in opposition to R. Ishmael (the priest), R. Akiba interprets the words "And I will bless them" as referring to Israel and not to the priests, since these could merely pronounce the blessing, while the real blessing comes from God).

Each word of the priestly blessing was a fruitful theme of comment and interpretation.

"May God bless thee" with wealth, and "keep thee" in health.

"May He let His countenance shine toward thee"; i.e. "May He give thee the light of the eyes"; or, according to Rabbi Nathan, "the light of the Shekinah."

"May He be gracious to thee" with knowledge and understanding, with learning, instruction, and wisdom.

"May He lift up His countenance toward thee"; i.e. "May His anger pass away from thee."

"May He grant thee peace" in thy going out and in thy coming in, with all men, in thy house, and without end.

"Great is peace, for through it alone is blessing secured."

"Great is peace, because it seals all the blessings" (Num. R. xi. 7; Sifre, Naos, 40-41).

Music: The ceremony of pronouncing the benediction is termed in the Talmud (Hul. 133b; Meg. 24b et passim) "nesiat kappayim" (raising of the hands), from Lev. ix. 22. It is also familiarly called "dukan" (platform), from the position of the priests during the ceremony. These stand on a dais or platform, such as that upon which the Levitical choir in the Temple was placed. Hence the Judeo-German verb in common usage, "duchans." The hands as upraised during the priestly blessing, with the thumb and first finger and the middle and ring-fingers so separated as to form little spaces through which the rays of the Shekinah streamed upon the assembled worshipers, in accordance with Cant. ii. 9 (see Sojath 39b; Num. R. xi.; Aruk, s.v. "Cyber"), were adopted as the family badge of a Cohen. It is found thus on gravestones, objects of ecclesi-
from one another, some appearing to be of very ancient origin. One of these is preserved in the traditions of the Sephardim, to which each of the fifteen words of the benediction is sung at length; and this has been seriously claimed to be the identical melody sung by the priests in the Temple. But while obviously antique, being practically melismatic psalmody in the sixth ecclesiastical mode, yet its structure, particularly its coda, is so close a reproduction of many another strain in the music of the southern Jews of acknowledged peninsular origin by them, that no claim could be allowed to an origin more remote than Mozarabic Spain, even were not the resemblance to some of the later Mozarabic intonations so unmistakable. (See p. 246.)

The Spanish Chant. The older is a medieval German melody, which exists in several variants, and is in most instances reserved for the concluding days of the festivals (“Hazkarat Neshamot, Matnat Yad”), when departed relatives are called to mind. From this it has come to be widely known as “Niggun Me-zik,” “The Chant of the Dead.” Its structure, particularly its coda, is almost entirely of ancient origin. It has been seriously claimed to be the identical melody sung by the priests in the Temple. But while obviously antique, being practically melismatic psalmody in the sixth ecclesiastical mode, yet its structure, particularly its coda, is so close a reproduction of many another strain in the music of the southern Jews of acknowledged peninsular origin by them, that no claim could be allowed to an origin more remote than Mozarabic Spain, even were not the resemblance to some of the later Mozarabic intonations so unmistakable. (See p. 246.)

The other old northern chant is of Polish origin, probably of the seventeenth century, and is perhaps even more extensively known. At the Polish once beautiful in itself and very characteristic, it is to many lovers of music a typical example of Hebrew melody. It is performed at several memorial services of the British royal family. Its original simple form is as follows:

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BIRKAT KOHANIM
BLINDMAN gratefully acknowledged the visit, saying: "Ye have honored by your audience one who is seen while traveling, came to a certain town and inquired of the blind. It is related that he and R. Hiyya, rabbinic literature who helped to remove the stigma in dark places as they that were dead of old." (Ta'an. 24a).

In this account the Talmud says that a bride whose quotation from Lamentations (iii. 6): "He hath set childless, and the pauperto the dead (Ned. 64b), not marry Leah because she had "tender eyes." On ailments and defects are the punishment of sin, special legislation was provided for the protection of the blind and afflicted: "Thou shalt not . . . put a stumblingblock before the blind" (Lev. xix. 14). "Cursed he that maketh the blind to wander out of the way" (Deut. xxvii. 17).

The Talmud compares the blind, the leper, the childless, and the pauper to the dead (Ned. 464), quoting from Lamentations (ill. 6): "He hath set me in dark places as they that are dead of old.

Judah ha-Nasi is the first person mentioned in rabbinic literature who helped to remove the stigma of the blind. It is related that he and R. Hiyya, while traveling, came to a certain town and inquired whether there were any learned men whom they could honor by a visit. The townsmen directed them to a blind scholar. R. the Blind. gratefully acknowledged the visit, saying: "Ye have honored by your audience one who is seen but sees not. Ye shall be blessed and acceptable before One who sees but is invisible." (Hag. 5b). R. Abba b. Jacob offered a high seat in his house to a blind visitor, which action caused the people to believe in the latter a great man and secured for him an honorable position. He bestowed the above-mentioned blessing upon R. Abba (Yer. Peah, end, ch. viii.). R. Hoshaiah the Great, engaged for his son a blind teacher with whom he dined daily. On one occasion, when visitors were at the house, the teacher was not invited to the table. R. Hoshaiah apologized afterward for the omission, saying he did not wish to embarrass or disgrace him before the assembly; however, upon the blind teacher rejoined, "May thy apology be acceptable before the Inexorable" (ib.).

For euphemistic reasons the Talmud calls a blind man רֶנֶן ("a man of abundant light"). The blind are exempt from all religious duties. They may perform any religious service for themselves, but can not be a proxy for others. Thus a blind man when saying the eighteen benedictions need not face the Temple of Jerusalem (the east), being unable to distinguish the points of the compass, but he shall direct his heart toward his Father in heaven (Ber. 59a). Yet he must not utter His name in vain. R. Judah would not permit him to say the benediction before the Shema: "Blessed be the Lord who formed light and created darkness," as much as the blind derives no benefit from light. The "wise men" differ, however, claiming that the light indirectly benefits the blind. R. Yose (the tannaite) could not understand an apparently illogical passage in Deuteronomy: "And thou shalt grasp at noon-day as the blind grasp in darkness" (xxviii. 29); until he chanced to meet a blind man who was walking at night with a lantern in hand, and who explained that the lantern was of great service to him, to enable him to passers-by to guide and protect him from obstacles and pitfalls (Meg. 54b).

R. Joseph, who was blind, said that at one time he would have welcomed one who could assure him that R. Judah was right in the statement that the blind were exempt from the performance of religious duties; for in that case he (R. Joseph), who, although blind, performed these duties, would deserve a greater recompense than one who was not blind. Hearing R. Johanan, however, he asserted that "one who performs his prescribed duties is greater than a volunteer." Joseph said that he would offer a banquet to the rabbits if they could assure him that R. Judah was wrong in his statement.

R. Joseph, and R. Sleschet, another blind Talmudist, held the opinion that the blind are under obligations to perform all religious duties, and accordingly they recited the Haggadah on Passover eve before the assembled family (Pes. 116b), which was contrary to the decision of R. Aba b. Jacob, who excused a blind man from saying the Haggadah (ib.).

Interesting stories are related of the totally blind R. Sleschet, showing his exquisite and instinctive knowledge of his surroundings while the guest of the Chief of the Captivity (Git. 67b), and his remarkable discernment of the approaching Persian king among many legions (Ber. 59a). A blind rabbi was accustomed to cite Mishnaic traditions before Mar Samuel.
Blindness

and on one occasion forgot to provide for the cooking of food on a holiday preceding Saturday (Negah 180), an instance showing that the blind were not entirely free from religious duties.

The authorities differ as to the extent of the exemption, whether from a Moscotic or rabbinic point of view, whether from mandates, or even prohibitions from prohibitions ("not to do"). The and the development of customs and laws regulations, relating the blind has abrogated many distinctions, and the tendency of the recent authorities is to remove all disabilities and to give the blind equal religious and civil rights.

The greatest emancipation on, rather, the participation of the blind in all matters of religion and law, is shown by the following quotations ranging from the Moscotic law to the latest code and response: A blind man is not permitted to offer sacrifices on the altar (Lev. xxvi. 17), and he was exempt from a pilgrimage to Jerusalem on holidays, this applying even if he be blind only of one eye, for R. Johanan says: "One must see as he is seen" (Mishnah Hag. ch. 1, § 1). A blind man who committed unpunished homicide was exempt from banishment to a city of refuge, according to R. Judah, who interprets literally the verse, "Seeing him not" (Num. xxxv. 23; see Mak. 96a). Maimonides concurs in this decision, holding that homicide was in this case an unavoidable accident ("Yad," Rozeah, vi. 14).

The Mishnah prohibits the commission of a blind justice, although a blind witness is permitted to testify. An exception is noted of a blind justice who was allowed to practice without protest (Sanh. 34b). The Shulhan Aruk prohibits the appointment and practice of a totally blind man as a judge, but tolerates one who is blind only of one eye (Hoshen Mishpat, 7, 2). R. Jerusalem permits even a totally blind judge to render decisions (Bet Yos. 59a). R. Isaac Lampronti rules that the defendant can claim the right to submit his case before a resident blind justice, on the ground that some authorities raise no objection to such a proceeding. R. Ben Sason and R. Ben Nebeniah, two blind justices, practiced at Venice ("Pañah Zivah," Letter Samek, 24b, ed. Lyck, 1886). Lampronti gives as his reason for this decision that nowadays the judge does not merely follows the precedents established in the various books, and does not render new decisions.

The public reading of the Pentateuch by a blind man is prohibited, as the "words of Holy Writ must not be recited orally" (Meg. 34a). This decision in Shulhan Aruk, Orakh Hayyim, 35, 14, is reversed by later authorities (Magen Abraham, 3, § 7; Isaac Zadok, 189, 104) on the ground that-to-day the person who is called up to read the Scriptures, the Torah merely repeats mentally the words dictated by the reader. R. Moses Zacuto relates that the rabbis of Poland did not permit a blind man to recite the Scriptures. Nevertheless he agreed with the other rabbis at Mantua (1476) to allow the blind R. Benjamin Ashkenazi of Prague to read, while at Ferrara such permission was refused to a blind man named Norii, though an exception was allowed in the case of R. Jacob Isaac, on account of his superb Biblical and Talmudic learning ("Pañah Zivah," 57).

Among blind scholars after Talmudic times may be mentioned R. Judah Gaon, of Pumbedita (Sefher's letter in Neubauer, "Med. Jewish Chronicles," II, 29, the accredited author of "Hakoket Gedolat"); Isaac Sagig Nahor ben David, "R. Judah, the father of the cabala" (end of eleventh century); and R. Abraham Judah Zafag, born blind at Tunis and lived at Jerusalem, author of "Yosef Yitzhak" ("The Eyes of Abraham"); Amsterdam, 1794. The blind R. Joseph b. Azriel ha-Levi Schnitzler is the author of an illustrated commentary on the last nine chapters of Ezekiel explaining the whole plan of the Temple, courts, gates, etc., which he dictated to R. Zakai ha-Levi, the reader of the Hamburg congregation in London (1855). Of modern authors who lost their sight are Solomon Monak, Adolph Neubauer, Joseph Derrernburg, and Abraham M. Lohn.

BLIND-COHEN, FERDINAND: German student who made an attempt on the life of Prince Bismarck May 7, 1866, and on the following day committed suicide in prison. He was a stepson of the well-known radical Karl Blind, whose name he assumed. Blind-Cohen left a letter in which he stated that he had no accomplices. He declared Bismarck to be the worst enemy of German liberty, and expressed the hope that his own self-sacrifice might promote the welfare of Germany, as Oscar's attempt on the life of Napoleon III. had led to the liberation of Italy. Blind-Cohen was known as a young man of considerable talent. He spent the last few years of his life at an agricultural academy in Hohenheim, Wurttemberg. He was buried at the expense of his stepfather.

BLINDNESS : Statistics, wherever obtainable, show that the proportion of blindness is greater among modern Jews than among their non-Jewish neighbors. Thus, according to Dr. Georg Mayr ("Die Verbreitung der Blindheit, der Taubstummen, der Mund-, Nase- und Gehirnerkrankungen in Bayern," p. 11), the proportion of blindness is as follows: among Protestants (per 10,000), 7.84; among Jews, 13.81, the Jews thus showing a rate of blindness about double that of the Protestants. In Bavaria the proportion of blindness was as follows: among Protestants (per 10,000), 7.84; among Catholics, 8.27, among Jews, 13.85, the Jews thus showing a rate of blindness about double that of the Protestants. In Bavaria at the censuses of 1840 and 1858 the Protestants also showed relatively the least number of blind, and the Jews again the largest proportion.

For Prussia, Dr. Cohn (in Eschenburg, "Real-Encyc. der Gesammt. Heilkunde," III, 180) presents the following figures for 1860: Among 10,000 Protestants, 8.3; among 10,000 Catholics, 8.4; among 10,000 Jews, 11.9; showing a considerable excess of blindness among the Jews. The same census showed that there was also a larger proportion of congenital blindness among Jews (about 5 per cent) than among non-Jews (only 4.7 per cent). The absolute numbers are given in "Zeit. des Statist. Bureaus für..."
Preussen," 1882, pp. 190 et seq., and the percentages in a special article by A. Gutschaft in the following year.

Blindness is not found very frequently among the Jews of the United States of America, probably because the stringent immigration laws prevent the entrance of defective classes, including the blind.

Judging from the etiology of blindness, it might have been expected that the number of blind should be less among Jews than among non-Jews. The most important cause of blindness in the new-born is in from 20 to 30 per cent of cases due to gonorrheal infection from the mother. It is a well-known fact that gonorrhea is comparatively infrequent in Jewish women. This granted, it would be reasonable to expect that Jews would have at least 25 per cent less blindness than non-Jews.

To account for the great prevalence of blindness among the Jews, some authors have adduced the greater frequency of consanguineous marriages among them. But all those who have carefully investigated the subject, as G. Darwin Lancy, Huth, Trousseau, and many others, have reached the conclusion that, apart from heredity, consanguinity is not a factor in the production of blindness.

Any explanation of the frequency of blindness among the Jews must also account for the great frequency of eye-diseases among them. Trachoma, glaucoma, and various diseases of the cornea and of the uveal tract are found among the Jews in a greater proportion than among non-Jews. All these diseases often lead to blindness. Heredity, again, shows itself in eye-diseases with great frequency; Trachoma, glaucoma, and various diseases of the cornea and of the uveal tract are found among the Jews in a greater proportion than among non-Jews. All these diseases often lead to blindness. Heredity, again, shows itself in eye-diseases with great frequency; for this work he was awarded a medal of the first class at the geographical exhibition of Paris, and was heartily endorsed by the Imperial Russian Geographical Society.

Another problem of considerable importance which attracted Blioch's attention was the question of pensions for railroad employees. The subject was in a chaotic state, there being no general rules or regulations. At his suggestion a committee was appointed by the general assembly of representatives of the Russian railroads to draw up, under Blioch's supervision, a plan for the establishment of a system of pension funds. In 1873 Blioch, jointly with Vishnegradski, published the results of the committee's labors, as an authoritative statement of the pension problem. On the same question he wrote in French "Calculs Servants des Reves pour des Constructions des Chemins de Fer." Published in 1876 under the title "Izlishvovanie po Voprosam Otvoryashchimya k Proizvodstvu, Torgovli i Perevzheniyu Skota i Skotskikh Produktov v Rossii v Zagraniitke"—an inquiry into the subject of the breeding, sale, and transportation of cattle and cattle-produce in Russia and abroad.

In 1873 Blioch published, in "Vestnik Yevropy" (Sept.-Dec), a series of essays on the economic condition of Russia, past and present, under the title "Ekonomicheskoe Sostoyanie Rossii v Proshlomi i Nastoyaschem." The object of these essays was to calm the public apprehensions with regard to the financial embarrassments of Russia at that time. The rapid construction of railroads had absorbed enormous capital; and the public at large was inclined to see in this the chief cause of all financial trouble. Blioch endeavored to show that these enterprises were an absolute necessity, and that, though they made the financial crisis more acute for the time being, they would ultimately raise the productive power of the country, increase results of profits, and revive trade. The same railroad subject is more extensively treated by Blioch in a massive five-volume work, published at St. Petersburg in 1878, entitled "Vliyanie Zhelyeznykh Dorog na Ekonomicheskoe Sostoyanie Rossii," which states more particularly the effect of railroads upon the economic conditions of Russia. This work, translated into French and Polish, was awarded a gold medal at the Paris Exposition of 1878. The above-mentioned writings gained for him a membership in the so-called "committee of scholars" (Ucheny Komitet) of the Ministry of Finance.
With the view of refuting the unjust attacks upon the financial policy of the government in the seventies, Blioch published in 1892 a work on the finances of Russia in the nineteenth century, entitled "Finance Rossii XIX Stoletija," in which he demonstrated the improvement in the condition of the country's finances as compared with those of the epoch of Nicholas I. This treatise contains interesting memoirs of the former ministers of finance, Reuter and Greig. It has been translated into German, Polish, and French. In Polish, Blioch published "Przemysl Fabryczny Krolestwa Polskiego," on the industries of the kingdom of Poland; "Statistics of the Kingdom of Poland"; and, on financial and railroad topics, a series of articles in the periodicals "Biblioteka Warzawska" and "Anexes." At the invitation of the president of the commission on agriculture, he composed a treatise on the policy, adopted by Russia and other countries, of giving governmental aid to agriculture by means of loans. It was published at St. Petersburg in 1895 under the title "O Selskokhozatsvennom Melioratsionnom Kreditye v Rossi i Inostrannyh Gosudarstvakh."

When the Russian press took up the discussion of the rights of the Jews, Blioch published a work presenting a comparison of the material and moral welfare of the Western Great Russian and the Volga provinces. This was entitled "Srasnie Materiaalnoi i Navtrennovao Biagosnastojady Secretnago Zapudyadkaya, Veliko Rossiskikh i Privlaviyanskikh," and in its five volumes (with an atlas) are presented the results of an investigation into the conditions of life and industry of the divers regions. It contains a historical view of the fortunes of the Jews in Europe, as well as a sketch of the origin of anti-Semitism. In this painstaking publication (an abstract of which is given in his pamphlet: "Les Ouvrages Statistico-Economiques," pp. 22-41) the author adduces a mass of statistical evidence exhibiting the hollowness of the charges that had been brought against the Jews of Russia for the purpose of justifying the atrocities perpetrated upon them in the early part of the reign of Alexander III. The cruel measures adopted by the imperial government—measures that formed a sequel to the other atrocities—are also adduced. He sets forth the manner in which the cause of the Jews was invariably prejudged in the numerous official investigations that were conducted with the ostensible purpose of ascertaining the conditions and motives leading to the outbreaks. The modus operandi of these inquiries, Blioch contends, was regularly so framed as to invite testimony hostile to the Jews, and the very fact that such massacres had occurred was taken as evidence that the provocation for the measures existed. The notion, sedulously propagated, that the atrocities represented an uprising of the people against Jewish exploitation, is pronounced baseless, in view of the fact that the worst outbreaks originated not in the rural districts but in the cities. The charge that in those provinces where the Jews had resided in numbers, they have impoverished and brutalized the peasantry through liquor traffic, is met by Blioch with statistical evidence to the effect that the provinces closed to the Jews are in a worse condition as regards the evil effects of drink. He points out the gross manner in which the criminal statistics of the empire have been manipulated to arouse prejudice against the Jews in order to justify their expulsion from the villages. In like manner he exposes the unfairness of the statistical data adduced to show that the Russian Jew had shirked his military duties. Blioch arranges the evidence, amounting to counterevidence, of the imperial government in the matter of the anti-Semitic massacres of 1881-82, and argues that a resolve of attitude against them would soon have put an end to the outbreaks, as was evinced by their speedy suppression when Count Dmitri Tolstoi was entrusted with the Ministry of the Interior.

Concerning the Jews, Blioch makes the following statements: The value of land in the Pale of Settlement is 19 per cent higher than in the governments where Jews are not allowed to reside. Prostitution and crime are far less prevalent, there being 1 Jew criminal to 2,179 individuals, whereas among non-Jews the proportion is 1 to 719. In the Pale the arrears of taxes are less than in governments which have no Jews; and in the 35 governments of the Pale 8,000,000 rubles less are spent every year in drink, a saving which enables the peasants to improve their land and pay their taxes. The Jews in the Pale who carry on business form more than half of the trading population, but the total value of their income is 496 million rubles, against that of 499 million rubles of the Christian minority. The great majority of Jews are small retail dealers and artisans, who earn from 20 to 60 copecks a day; and in order to make even this small profit they must carry on their business from 12 to 16 hours daily.

In 1888 Blioch produced his famous work, in six volumes with atlas, on war in the future, "Budushchaya Voyna," which has been translated into German and French and also into English. This is said to have inspired Czar Nicholas II.

War and Its Solution. Conference in 1899. The leading idea of the book is that the development and improvement of military art practically tend to make war altogether impossible or at least improbable. The destructive power of modern firearms and the radical dissipation of the economic and political fabric produced by war on a large scale are certain to make such a calamity for the nations concerned that even the greatest success would not in the least compensate them for the dissolution caused. Blioch then sets forth a scheme for the solution of all international conflicts by arbitration. Considered from a scientific standpoint, the work is not without grave faults. It represents a collection of uncritical, not always well-digested, material, striking in the manner of its presentation, but astounding in details that obscure the paramount problem. It contains a great mass of facts concerning the art of war, as well as political, economical, and financial reflections, and a discussion of means for preventing war. Unfortunately, in Blioch's consideration of the great
problem he does not possess that tempered regard for expediency which is indispensable to the real efficacy of any reform. However, the work must not be undervalued by applying to it a scientifically exacting criterion.

Blitz, who participated, as stated above, in the construction of the lines laid by the Great Company of Russian Railroads, built also the Landwark-Romney and Ivangorod-Dombrovichi roads, and organized the Company of the Southwestern Railroads. He has been president of various railroads, and has taken part in the work of railroad legislation. Shortly before his death he retired from business life and devoted himself exclusively to science and literature. The family testament left by Blitz begins with the words: "I was my whole life a Jew and I die as a Jew."


H. R.

BLITZ, JEKUTHIEL BEN ISAAC: Composer and statuary; born in Breslau, Moravia, Jan. 25, 1848. After receiving a thorough education at Paris, whither his parents had removed, he entered at the Conservatory. In 1871 he obtained a position as a teacher at the Conservatory of Vienna, and Freiburg in Baden; being graduated as doctor of medicine in 1871.

The young musician made rapid progress. In 1884 he received the first prize for solfeggio; in 1889, the first prize for piano; in 1890, the first prize for harmony; finally, in 1899, by a unanimous voice, the first prize of Rome. He was trained by Massenet and Andre Gedalge.

Blitz's work is full of charm, originality, and distinction. Besides the cantata that obtained for him the "prix de Rome," his best works are: "Poeme Nomade," for chorus and orchestra, words by J. Richelieu; and several pleasing songs and pieces for the piano, for two and for four hands.

A. A. G.

BLOCH [ISSACHAR] BAER B. SAMSON HAYY: Austrian rabbi of the eighteenth century; a native of Hamburg, and son of the Tanchot Zaddashim on the Mishnah. Bloch was rabbi of Elwanowitz, Moravia, when, in 1767, he was called to the rabbinate of Kojetein, in the same province, to succeed Ephraim Zilts. About 1787 he became rabbi of Semnitz, Hungary, and later occupied a similar position in Bosnowitz, Moravia. He was also for some time rabbi of Dolschnau.

He wrote the author of "Binat Yiswakar" (Issachar's Wisdom), a collection of sermons, published in Prague, 1785.

Bibliography: Monatshefte, xxvii. 379; Sronen Infos, Cat. Boll. No. 529; Walden, Saroni-German he-Italian, 66, 56.

BLOCH, ELISA (pseudonym, E. Waldow): German authoress; born at Laban, Silesia, Jan. 19, 1848, where her father was attendant at a local court. Owing to the reduced circumstances of the family, she was restricted to merely a rudimentary education, but subsequently made up for the deficiency by extensive reading. In this, as in her literary work, she was encouraged by Dr. Bernhard Starowof of Gdritsitz, who recognized her talent and developed it. In collaboration with V. von Breckheyde (Alte Neumann) she wrote two plays, 'Ein Holzer Tag'--a farce, 1881; and "Vor dem Post"--a comedy, 1886. Her other works are: "Bluse Augen"--a farce, 1891; "In Knister Zeit"--a comedy; "Lieber Monat, oder Malzbein"--a comedy; and "Strohwittwer"--a farce, 1892.


E. M.

BLOCH, EMIL: German entomologist; born at Breddin, Brandenburg, Dec. 11, 1847. He was educated at the universities of Heidelberg, Wurzburg, Vienna, and Freiburg in Baden; being graduated from the last-named as doctor of medicine in 1871. After a postgraduate course at the University of Berlin and in hospitals in London, he established himself as a physician in Freiburg. In 1886 he took
up the study of laryngology and rhinology under Haeck, and of otology under Thiry at the University of Freiburg. In the following year he became assis-
tant to Thiry, which position he held till 1892, when, on the death of the latter, he became his suc-
cessor as chief physician at the otological dispensary and privat-doctor at the university. In 1894 Bloch
was appointed assistant professor of otology; and under his supervision the clinic for this branch of
medicine he opened in 1899.

Bloch is the author of the following works and papers: "Untersuchungen zur Physiologie der
Nasenatmung," Wiesbaden, 1889; "Pathologische und Therapeutische Masern," ib. 1889; "Sprachge-
brechen," ib. 1891; "Uber das Braune Horen," in "Zeitschrift für Ohrschilkunde," 1893; "Die Me-
thode der Centripetalen Preussien und die Diagnose der Stapesfixation," ib. 1892; "Einheitliche Bezeich-

BIBLIOGRAPHY: Pages Bibliographischen Lexicons, etc., Vienna, 1900.

BLOCH, GUSTAVE: French historian and archeologist; born at Poperinge, Alame, July 21, 1848. After
passing through the Ecole Normale Superieure he became professor of rhetoric at the lycees of
Besancon. Subsequently he was a member of the French schools at Rome and Athens, and professor
of Greek and Roman archeology at the University of Vienna, whence he was graduated in
1870. During the Prusian siege of Paris (1870-71) he served as assistant chaplain. In 1873 he was
employed in the office of the Alliance Israelite Universelle. Two years later he was elected rabbi at
Remiremont; in 1878 he was appointed chief rabbi of Algiers; and in 1882 he became chief rabbi of
Oran; in 1883 he was appointed chief rabbi of the Jewish Theological Seminary in Buda-
pest, where he has since lived.

Bloch is the author of: "Die Quellen des Flavius
Josephus in Seiner Archaeologie," Leipzig, 1879, and a contributor to many European newspapers
and journals; e.g. "Mittheilungen aus der Historischen Literatur," Berlin, vols. xi.-xxx., 1889-1901 (historical essays); "Vom Pfei zum Meer," Stuttgart, 1874; "Le Moyen Age," Paris; "Allgemeine
Zeitung" of Munich, 1884-90; "Frankfurter Zeitung," 1894-95; "Jüdischer Lloyd," 1895-1901; "Vienna
Fremdenblatt," 1894-99; "Breisauer Zeitung;" "Jüdisches Literaturblatt;" "Allgemeine Zeitung
des Judenthums;" "Magyar Élet Szemle;" "Ev-
köröjö," etc.

BLOCH, HERMANN (HAYYIM): German
author; born at Breslau April 26, 1826; died Nov.
19, 1896. He was a grandson on his mother's side
of the learned Abraham Tiktin, chief rabbi in Bres-
lan and author of numerous learned works, and in
his early years received halakic instruction from his
uncle Solomon Tiktin, also chief rabbi in that city.
His studies were completed in Hamburg, and at the
age of twenty-seven he busied the first part of his
"Mefo ha-Talmud" (Introduction to the Talmud), in
which he endeavored with astonishing learning to
trace a new theory of the development of the Hala-
kah. But to perfect this new theory—a consumma-
tion which was never vouchsafed to him—he found
it necessary to accumulate vast stores of learned
material; thus he devoted extraordinary industry
and acumen to the endeavor to formulate the prin-
ciples upon which the 613 precepts of Judaism re-
pose. He gave samples of his work to the world
in the shape of four parts of his book "Hirhure
Torah" (The Torah's Thoughts), published 1865 to
1868, which treated of the "law of the majority"
(Ex. xxiii. 2) according to Mosaic and Talmudic
conceptions, and consisted of 519 quarto pages.
Connected with this work was also an attempt to
reproduce the plan of the Temple of Herod ("Zurat
ha-Bayyit") (The Form of the House), published
in 1888, a book which was supplemented with a model.
Private misfortunes bore heavily upon him, and he
found consolation in the Wisdom literature of the
Bible and Talmud, publishing a poetical elaboration
of 167 Oriental proverbs and maxims under the title
of "Qumr Imshi" (Men Say) (1884). He lived as a
merchant in Rostov and Breslau, and ended his
days as resident scholar in the Mora Leipziger Bet
ha-Midrash in Breslau, leaving voluminous literary
material awaiting publication.

BIBLIOGRAPHY: Pages Bibliographischen Lexicons, etc., Vienna, 1900.

BLOCH, ISAAC: French rabbi; born at Saulc,
Alame, July 17, 1849. He received his education at
the lyceum at Strasburg and at the Jewish Seminary
in Paris. During the Prussian siege of Paris (1870-
71) he served as assistant chaplain. In 1873 he was
employed in the office of the Alliance Israelite Uni-
verselle. Two years later he was elected rabbi at
Remiremont; in 1879 he was appointed chief rabbi of
Oran; in 1883 he became chief rabbi of Algiers;
and in 1890 he was appointed to the chief rabbinate
of Nancy, which position he still (1902) holds.

Besides a great number of sermons, Bloch has
published a novel, "Les Fils de Samson," 1887; and
"Inscriptions Tumulaires des Anciens Cimetieres
d'Alger," 1898. In 1877 he translated from the
German into French S. Kohl's novel entitled
"Gabriel." He has been a frequent contributor,
both in prose and verse, to "L'Univers Israelite,"
"Archives Israelites," "Revue des Etudes Juives,"
etc.

BLOCH, IVAN. See Bloch, Ivan Stanislav-
ovich.

BLOCH, IVAN STANISLAV-
ovich.
BLOCH, JOSEF: Austrian rabbi and deputy; born at Duka, a small city in Galicia, Nov. 29, 1860. His parents, who were poor, destined him for the rabbinical career, and he devoted himself to the exclusive study of the Talmud. He frequented the yeshibot, especially that of the Rabbinical Holstein, afterward in Kobylin, Posen, and Rabbi Nathanson at Lemberg, who, in his response, mentions Bloch, when he was only fifteen years old, as one of his most intelligent pupils. After having finished his studies at the colleges (gymnasia) of Magdeburg and Liegnitz, he went to the University of Munich. Thence he went to the University of Zurich, where he obtained his degree of doctor of philosophy. He was appointed rabbi in Rendsburg, afterward in Kolovrat, Posen, and Brzéz, Bohemia; and finally he resided in Kobylin, Poland, near Vienna. The anti-Semitic movement had at that time (about 1880) almost reached its climax in Austria. During the Tisza-Eszlar trial Professor Rohling, of the Catholic theological faculty of the Prague University, made a written offer to substantiate the blood-ritual of the Jews. Bloch then came to the front with a series of articles in which he openly accused Rohling of having offered to commit wilful perjury; denouncing him, moreover, as a person utterly ignorant in Talmudic learning. After several successful attempts to delay the proceedings, Rohling preferred to withdraw, thus tacitly acknowledging defeat (see Blood Accusation).

At this time, 1883, Bloch founded a periodical, "Österreichische Wochenschrift," with the aim to defend the political rights of the Jews, to refute unjust attacks, and to inspire its readers with courage and faith in the conflict that had been forced upon them. Bloch also attended several meetings held by working men, and lectured with some success on the Talmudic principles of labor and on the laboring classes in the Old Testament.

After the death, at Cracow, in 1884, of the chief rabbi S. Schreiber, who had been deputy for Kolomea in parliament, Bloch was elected as his successor, in 1885 he was reelected, and after a hard struggle with Dr. Byk, in 1891 he was elected for the third time. As a member of the Deputies' chamber of Deputies he withdrew from his rabbinical post in order to devote himself entirely to his public functions and journalistic labors.

In 1893, instigated by one Deckert, an anti-Semitic writer in Vienna, a baptized Jew named Paulina Meyer declared in the "Vaterland" of May 11 that a number of Russian rabbis from Leutens had performed a ritual murder in his presence. In the name of the children of these rabbis, Bloch at once instituted criminal proceedings against Deckert, Meyer, and the publisher of the paper, and on trial, Sept. 15, a conspiracy was unmasked and the three defendants were sentenced to heavy punishment.

himself to the education of her young corigilions.

For two years, when she was about twenty-five years of age, she directed the institution for young girls at Lyons, founded in 1587 by the Jewish community of that city. Afterward she taught in the establishment of her sister, Mme. Pereira, at Passy.

Under the title "Letters Parisiennes," Mile. Bloch published, from June, 1854, to Aug., 1861, a series of articles in her father's paper ("L'Univers," vols. ix.-xviii.). "Nothing could be more suitable," says her pamphlet, M. Maurice Bloch (ib. 1865, part 1, II. 22), than the title of these letters, for they show true French wit, and, moreover, wit of the best quality. They remind me of the letters of Mme. Emile de Girardin."


BLOCH, LUDWIG, or LEO: Swiss educator; born in 1825. Six years later he traveled through Great Britain, France, and the United States, returning with his father in 1831. He is the author of: (1) "Dekorirt," a comedy; (2) "Am Stammtisch," a farce under the pseudonym R. Elbe; (3) "Frisch Durch die Welt," a musical composition; (4) "Am Wickeltisch," a musical composition; (5) "Wetter und Lotte," for piano. In his capacity as editor of his father's publications, Bloch has produced various popular works relating to the stage.

BIBLIOGRAPHY: Das Geistigc Berlin, 1897, p. 32.

BLOCH, MARCUS ELIEZEB: German ichthyologist and physician; born at Ansbach in 1723; died in Carlsbad Aug. 6, 1799. His parents, being very poor, gave him hardly any education, so that in arriving at manhood he was almost illiterate, and till the age of nineteen could not even read German. Some knowledge of Hebrew and rabbinical literature enabled him, however, to obtain a teacher's position in the house of a Jewish surgeon in Hamburg. Here he learned German thoroughly and mastered some Latin, taking up also the study of anatomy. Scientific enthusiasm being thus aroused, Bloch went to Berlin, where, with remarkable zeal, he devoted himself to the study of all branches of natural science and medicine, being supported by some relatives. After taking the degree of M.D. at Frankfurt-on-the-Oder in 1747, he settled in Berlin and practiced his profession for many years.

In 1774 Bloch published a volume of medical treatises, "Medizinische Bemerkungen, Nebst einer Abhandlung von Pymonts Sauerbrunnen," Berlin, 1774; but after that he devoted himself almost exclusively to research in natural science, especially in ichthyology. Travel increased his knowledge, and he made a fine collection of specimens of fishes, which, upon his death, was acquired by the Prussian government and presented to the Academy of Science, now to be seen in the Berlin Zoological Museum. In 1781 Bloch published "Die Oekonomische Naturgeschichte der Fische Deutschlands," and between 1782-84 by "Oekonomische Naturgeschichte der Fische Deutschlands:" and during 1785-86 these works were completed by his "Naturgeschichte Aussiländischer Fische." These series of publications, under the general title "Allgemeine Naturgeschichte der Fische," Berlin, 1781-90, 12 vols., provided with 483 excellent plate-illustrations, formed the principal work on ichthyology in the eighteenth century. But this great work, which Bloch began to publish at his own expense, would not have been finished were it not for the enthusiasm that the enterprise aroused throughout Germany, it being regarded as almost a national affair; so much so indeed that all the princes and patrons of science participated in the publication expenses of the last six volumes, each plate bearing the name of the person at whose cost it had been prepared. Notwithstanding the fact that the science of ichthyology has since been altogether modified, and that, although splendidly characterizing the fishes of Germany, the work is not always precise in the description of fishes inhabiting waters outside that country, it still possesses a great value, particularly on account of the illustrations. The "Allgemeine Naturgeschichte der Fische" was translated by Lavaux into French, Berlin, 1783. In a prize-essay on the generation of intestinal worms and the means of their extermination, entitled "Abhandlung von der Erzeugung der Eingeweidewürmer und den Mitteln, Wider dieselben," published in Berlin, 1782, and in Strasburg, 1788—a problem proposed by the Copenhagen Royal Academy of Sciences—Bloch proved that these worms were hereditary. He left an incomplete system of ichthyological publications, published after his death by L. G. Schneider under the title "Systema Ichthyologica Iconibus CX. Illustratum," Berlin, 1890.

BLOCH, MATTHIAH ASHKENAZI: Cabalist; lived at Jerusalem in the seventeenth century. A blind adherent and indefatigable apostle of Shabbethai Zebi, he was appointed by him one of his prophets charged with the announcement of the Redemption.

BIBLIOGRAPHY: See Hom. Zion, 1863; Nos. 30, 34; Scientific and Ethical J., 1873, p. 31; Kahina, 1874, p. 11; Zamenhof, 1886, p. 154; Netzer, 1881, 7, 11. 562.

BLOCH, MORITZ: Hungarian educator and writer; born at Colmar, Alsace, Aug. 9, 1856. He received his first education at the Jewish communal school of his native city, of which his father, Joseph Bloch, was director. Thence he passed to the lyceum, and from that time important factors of Hungarian culture, and the emancipation of the Jews. In 1840-41 Bloch published his Hungarian translation of the Pentateuch with philological and explanatory notes. After the appearance of the first part of it, Sept. 5, 1848, he was appointed corresponding member of the Hungarian Academy of Science in recognition of his patriotic and scientific endeavors. His "Nyelvészeti Nymonzsok" (Philologische Abhandlungen) appeared in 1841, and was followed in quick succession by "Ungarischer Unterricht in der Kleinkinder Schule," Ofen, 1841; "Jasrael Köszönségére Köszönő Érve," Budapest, 1841; "A Beszéd Zöve" (The First Prophets); the Book of Joshua, Hungarian translation with commentary, Buda, 1841; "Auszfuhrliche Theoretisch-Praktische Grammatik der Ungarischen Sprache," Pest, 1842.

In addition to his literary work, Bloch devoted his attention to the establishment of a Hungarian rabbinical seminary, in which he interested, among others, Count Stefan Révész, and which he advocated in the "Pesti Hírlap," the then most influential organ of liberal Hungary. As the plan miscarried, Bloch again left Hungary; going to Tübingen to study theology under Ewald, Baur, and others. He was baptized in Notzingen May 11, 1843, and from that time to the end of his life associated with Josef Szecky and others. Bloch worked for the cause of Protestantism. In 1844 he accepted a call to the Protestant college of Starvas. He remained in this position until the Revolution of 1848, when he became editor of the Pesti Hírlap, later on he occupied a similar post in the Ministry of War.

Bibl.: Pallas Lexikon; Meyer, Konversations-Lexikon.

E. N.

BLOCH, MOSES: French rabbi; born at Wittenheim, Upper Alsace, Jan. 2, 1884; died Nov. 12, 1891, at Budapest. He was baptized in Notzingen May 11, 1843, and from that time to the end of his life associated with Josef Szecky and others. Bloch worked for the cause of Protestantism. In 1844 he accepted a call to the Protestant college of Starvas. He remained in this position until the Revolution of 1848, when he became editor of the Pesti Hírlap, later on he occupied a similar post in the Ministry of War.

Bibl.: Pallas Lexikon; Meyer, Konversations-Lexikon.

E. N.

BLOCH, PHILIP: French educator and writer; born at Colmar, Alsace, Aug. 9, 1856. He received his first education at the Jewish communal school of his native city, of which his father, Joseph Bloch, was director. Thence he passed to the lyceum, and from that time important factors of Hungarian culture, and the emancipation of the Jews. In 1840-41 Bloch published his Hungarian translation of the Pentateuch with philological and explanatory notes. After the appearance of the first part of it, Sept. 5, 1848, he was appointed corresponding member of the Hungarian Academy of Science in recognition of his patriotic and scientific endeavors. His "Nyelvészeti Nymonzsok" (Philologische Abhandlungen) appeared in 1841, and was followed in quick succession by "Ungarischer Unterricht in der Kleinkinder Schule," Ofen, 1841; "Jasrael Köszönségére Köszönő Érve," Budapest, 1841; "A Beszéd Zöve" (The First Prophets); the Book of Joshua, Hungarian translation with commentary, Buda, 1841; "Auszfuhrliche Theoretisch-Praktische Grammatik der Ungarischen Sprache," Pest, 1842.

In addition to his literary work, Bloch devoted his attention to the establishment of a Hungarian rabbinical seminary, in which he interested, among others, Count Stefan Révész, and which he advocated in the "Pesti Hírlap," the then most influential organ of liberal Hungary. As the plan miscarried, Bloch again left Hungary; going to Tübingen to study theology under Ewald, Baur, and others. He was baptized in Notzingen May 11, 1843, and from that time to the end of his life associated with Josef Szecky and others. Bloch worked for the cause of Protestantism. In 1844 he accepted a call to the Protestant college of Starvas. He remained in this position until the Revolution of 1848, when he became editor of the Pesti Hírlap, later on he occupied a similar post in the Ministry of War.

Bibl.: Pallas Lexikon; Meyer, Konversations-Lexikon.

E. N.
Bloch, Philip

1873; educated at the Lycée Colmar, the Paris Rabbinical Seminary, and the Rosh des Hassof-Etudes, where he studied Arabic. He was rabbi of Remiremont (Ypres) from 1873 to 1888; assistant secretary of the Alliance Israélite Universelle; assistant professor of Arabic at the Paris Rabbinical Seminary from 1896 to 1898. In that year he was appointed rabbi at Versailles, which position he held until his death. He prepared a French translation in four volumes of the Mahzor (“Traduction Française du Mahzor Selon le Rit de la Rue de la Victoire à Paris, pour l’année an IX”), Bloch also translated into French the third, fourth, and fifth volumes of the “History of the Jews” by Graetz, 1888-97, as well as Gross’s “Galen Judaica,” 1897. In 1888 he published the Arabic text, with Hebrew annotations, of Maimonides’ “Sefer ha-Miyvolet”; and he was a contributor to the “Revue des Études Juives” (vols. i. and v.) and to “1. Univers Israélite.”

BLOCH, MOSES: German rabbi; born at Gal-lingen, Baden, in 1853; died at Buchau March 3, 1881. He pursued his Talmudical studies at Emdingen, Manfred, and Carlsruhe, and then entered the University of Heidelberg. After passing his examination for the rabbinic, he first became assistant rabbi at Oberdorf, Wurttemberg (1829), and then rabbi at Buchau (1858). Bloch belonged to the liberal religious party. In addition to a few ser-

BLOCH, MOSES LÖB: Rector of the rabbinic-

Seminary for 1885, Leipzig, 1886; (4) “Das Mosaisch-

Talmudische Erbrecht” in the Annual Report for 1889; (5) Sefer Sha’are Teshubot Maharam (“Die Bisher Unedirten Responsas des i. Meir von Rothen-

burg”), Berlin, 1891; (6) “Mekize Nirda’mim” publica-
tions; (6) “Der Vertrag nach Mosaisch-Talmu-
dische Rechts” (from the Annual Report” for 1890), Budapest, 1895; (7) “Das Mosaisch-Talmu-
dische Besitzrecht” (from the “Annual Report” for 1897). The works published in the reports of the Landes-Rabbinerschule (National Rabbinical School) have all appeared also in the Hungarian language.

BLOCH, MATTHIAH: Rabbi and author; born in Prussia May 30, 1841. He studied at the University of Breslau, after which he entered the University of Heidelberg. He was rabbi at Gross-Tapolcsoi (Hungary), is often quoted in the “History of the Jews” by Graetz, 1888-97, as well as Gross’s “Gallen Judaica,” 1897. In 1888 he published the Arabic text, with Hebrew annotations, of Maimonides’ “Sefer ha-Miyvolet”; and he was a contributor to the “Revue des Études Juives” (vols. i. and v.) and to “1. Univers Israélite.”

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Judaism to its foundation early in the fourteenth century.

Judaiah Penini, also known as But he was a thirst for knowledge and his firm resolve to make a name for himself in literature helped him to undertake a profession that was not to be a failure with fortitude all the vicissitudes of fortune.

The place of corrector in the Hebrew printing-establishment of Anton Schmidt, made vacant by the death of Anton Schmid, was filled by the appointment of a new corrector, known as Ha-Levi, Lemberg, 1855. This work bears the name of the author, and is interspersed with biographies of Alsatian, Malmontes, and other famous Jews who were born or lived in Africa (Zolkiev, 1857).

Bloch made a journey through Hungary, Bohemia, Moravia, and Austria, in order to obtain subscriptions for his work. He was honored and assisted by the enlightened wherever he went, but the treatment accorded to Hebrew authors by the general public, especially by the ignorant among the wealthy classes, so disgusted him that he never finished the volume on Europe, although the divisions containing descriptions of Spain, Portugal, and part of France were already written. His last years were spent in poverty and disappointment, the dreaminess and loneliness of his native city being rather accentuated than relieved by his occasional visits to the neighboring cities of Lemberg and Zolkiev. He died in Kulikow, leaving his nine-year-old daughter to the guardianship of his intimate friend H. Hirsch Chajes of Zolkiev.

Besides the above-mentioned works, Bloch also translated into Hebrew Kunkel's biography of Rabbi, to which he wrote an introduction and many notes (Lemberg, 1849). This work bears unmistakable traces of decadence, both in style and vulgarity. He also wrote many letters on literature which appeared in various Hebrew periodicals and collections. The most important of them is probably the one about philosophy and on Kant, in "Keren Hemod," v. 1, letter 24. The unfinished part of his geography of Europe was published under the title "Zehab Sheba" (The Gold of Sheba) (SBH = Sason Bloch ha-Levi, Lemberg, 1955).


P. Wi.
Blood

BLOOD.—Biblical Data: The importance of blood for the continuance of life must have been recognized even in most remote antiquity and under the most primitive conditions. Any one could see that the death of wild animals during the chase and of slaughtered domestic animals was due to loss of blood. Almost every one had occasion, more or less frequently, to notice that wounded men became unconscious after having lost a certain amount of blood, and that they died if the bleeding did not cease. “To shed blood” is therefore synonymous with “to kill,” “to murder,” and guilt for a person’s death is expressed by “damnum,” plural of “dam” (blood). For instance, in Josh. ii. 19 the spies say to Rahab: “And it shall be that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head [Ish Zanim], and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be upon our head [Ish Zanim].” If any hand be upon him.” So long as the blood circulates, the mass or the animal lives; hence the assertion: “The life (Hebr., “sord”) of the flesh is in the blood (tofl [Ish Zanim]).” (Lev. xxvi. 20, and verse 16. “It is the life [Hebr., “sord’] of all flesh;” R. V., “the blood thereof is all one with the soul thereof.” Even of animals it is said, “the life (Hebr., “sord’) of all flesh is the blood thereof [mot nishab leh lodei].” (68), and “the blood is the life (Hebr., “sord’).” (Deut. xii. 23; compare Gen. ii. 4). The blood, then, is the seat of Life or of the soul. All life originates in the breath of a being which God Himself sends forth: “Thou sendest forth thy spirit, they are created” (Ps. civ. 20). “Thou takest away their breath, Object they die” (I. 39). It is therefore easy of Awe, to understand how blood became an object of sacred awe: not is it difficult to explain the origin of the prohibition against the paruking of the blood of beasts or birds, or of meat that is still full of blood—a prohibition repeatedly

This was the first time in France that the Jews had been accused of using blood in their Passover. The anniversary of this martyrdom was decreed by H. Tamm as a fast day. Four dirges, composed by Hillel ben Jacob, Ephrani ben Jacob of Bonn, Gershom ben Isaac, and Menahem ben Jacob of Worms, and inserted in the sefer, perpetuated the memory of this sad event. The “Memorbuch” of Mayence has preserved the names of the martyrs:

Baruch; Baruch ben Menahem; Issac ben Elener; Jehiel ben Isaac ben Kohui; a pauper, disciple of B. Samuel, probably Babylonian origin; "Gavria Judasol," p. 115; Jacob ben Judah; a pauper, disciple of B. Samuel; Judah ben Aaron (brother of Isaac of Treves); Judah ben Neti; Judah ben Isaac ben Nari; Samuel ben Menahem; the young Pisan; Esau (son of Samuel the Seferin); Eglon, a Gaalite; Abuna (the little daughter born in the anna de llo); Leah (wife of B. Samuel); and her two daughters, Shirah and Ahiram (wife of B. Juden); Baruch; Zecharia ben Sophra.

The name "Memorbuch" mentions another auto da fé of Blois which took place in 1298, during the Hindenburg persecutions. It is, however, difficult to believe that Jews ever settled there after this event.

BLOIS (BLO) (BLOIS, BLOIS, BLOIS, BLOIS, Blois, Blois, Blois, Blois, Blois, Blois, Blois, Blois, Blois, Blois, Blois, Blois, Blois, Blois; BLOIS, Blois, Blois, Blois): Capital of the department of Loir-et-Cher, France. Although of small importance itself, Blois occupies a prominent place in Jewish history through the somber drama of which it was, in 1171, the theater.

On the testimony of a Christian servant of the mayor, a Jewess of Blois was accused of having crucified a Christian child for the Passover, and of having then thrown the body into the street. Count Theobald then ordered that all the Jews should be cast into prison, with the exception of a woman named Pulcelina, for whom the count entertained a particular affection. At first the Jews severely fought the accusation, but a priest intervened, beseeching the count to punish them, and thus they were convinced that his statement was true; and consequently all the members of the Jewish congregation were condemned to death by fire. When they were brought to the auto de fe, a priest begged them to embrace Christianity and thus preserve their lives; but, with very few exceptions, they refused, and died (May 26, 1171) in the flames while chanting the prayer "Amen," containing the profession of faith in one God (Pulcelina died with the others).

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and explicitly emphasized in the Old Testament (Gen. ix. 4; Lev. iii. 17, vii. 20, xv. 19, xix. 26; Deut. xii. 16, 22; xvi. 23). That this law was really observed, and that its transgression was regarded as a sin, is proved by 1 Sam. xiv. 32 et seq.; Ezek. xxxiii. 25; Judith xii. 12. The apostle (Acts xv. 20; compare xv. 20; xx. 21, xxi. 23) exhorts the Gentiles to "abstain from meats offered to idols, and from blood, and from things strangled." The ordinances referring to blood, "σφαγὴ παντοῦ και πάντων," were obeyed by the Judaic-Christians from the very first (compare Clementine, "Homilies," vii. 4; Sibyllines, ii. 96), but by the Gentiles only after the historic books of the New Testament, and especially the Acts, were declared to be canonical. In J. G. Sommer's "Das Apostelvorschriften" (ii. 46, 60 et seq., Königsberg, 1882) it is shown how the decree in Acts xv. 29, under the influence of the Torah and of the Jews that were consulted, led to a new ceremonial law, the import of which may be gathered from the penitential ordinances, "Libri Penitentiales." It may be incidentally remarked that the Koran also forbids the eating of blood (sura v. 4; compare ii. 175, xv. 115).

In addition to their natural aversion to the tasting of blood, the Jews had another reason for abstaining from it, which is indicated in Lev. xvii. 11, where God says: "I have given it [the blood] to you upon the altar to make an atonement for your souls." God, in His mercy, ordained that blood should be a mean of atonement; for which reason its place is upon the altar, and man shall not taste of it (compare also K. C. W. P. Bähr, "Symbolik des Mosischen Cultus," ii. 200 et seq., Heidelberg, 1889).

In Rabbinical Literature: In conformity with the general development of Judaism after Ezra, the Jews of later times multiplied and intensified the commands against partaking of blood (compare especially Shulham "Avuk, Yoreh De'ah, 65-88). There are explicit directions regarding the elimination of blood from food, such as the salting and salting of meat to be prepared for the table (compare Eleazar ben Judah of Worms, in "Rebaha," Naplehal Benet, in "Sefer Berit Melach," Prague, 1516; Ludwig Stern, "Die Vor-Auschluss der Thora," § 19, Frankfort-on-the-Main, 1883; compare also Deutary Laws). In the medieval Talmud blood plays a purely negative part. Compare the sentence in B. B. 58b: "At the head of death stand I, the blood; at the head of all remedies stand I, the wine." In other words, most diseases arise in the blood. Blood is therefore not considered a remedy; but, on the contrary, bleeding and cupping (that is, the removal of blood) are recommended as modes of treatment (compare Leopold Löw, "Gesammelte Schriften," iii. 315-379, Stuttgart, 1883).

In Folk-Lore: The supreme importance of blood for human and animal life explains its prominence in folk-lore, where it is employed for the confirmation of compacts, for renumedia, superstitious, and criminal purposes (compare Paulus Cassel, "Die Symbolik des Blutes und 'Der Arme Heinrich,'" von Hartmann von Aue, p. 263, Berlin, 1882; H. C. Trumbull, "The Blood Covenant," p. 290, Philadelphia, 1883).

Owing to the command against tasting blood, and also to the Talmudic law forbidding any use to be made of a corpse (רנסיק נון פוד), practices of this kind were abhorred by the Jews at all times. See Blood Accusation.

In Socrates' "Hist. Eccles." there is an account of some drunken Jews who accidentally killed a Christian lad whom they had hung up in derision of Haman at Purim, but it is doubtful whether this could have given rise to the myth.

During all antiquity and far into medieval times there is no trace of any similar accusation against the Jews, not even in the Occident, although the work of Josephus was, upon the recommendation of Cassiodorus Senator, translated into Latin in the sixth century, and of this translation there are still more than twenty-four copiexistant. Neither by that bitter-cursory of the Jews, Agatho, Bishop of Lyons (ninth century)—the statement to the contrary by August Heding is a falsehood—nor by the monk Rudolph von Mainz, who inveighed against the Jews in 1146, and called them enemies of the Christian religion, nor by Bernard of Clairvaux (1091-1153), was the accusation repeated.

The first case in which Jews were actually accused of having killed a Christian child for ritual purposes was that of St. William of Norwich in 1144. According to an account recently discovered (Jesopp and James, "St. William of Norwich," Cambridge, 1899), the disappearance of the boy was explained by a Jewish convert, one Theobald of Cambridge, as due to a universal conspiracy of the
European Jews, who every year cast lots where the annual sacrifice of a Christian child at Passover should take place. In the preceding year the lot had been cast at Narbonne and had fallen on Norwich. Absolutely no evidence was adduced that a murder had been committed; it seems indeed that the lad had been merely in a cataleptic fit when found, and was buried alive by his own relatives. None of the Jews were tried or punished for the alleged crime, yet the mere statement of the Cambridge convert led to the bringing of similar charges at Gloucester in 1186, at Bury St. Edmunds in 1181, and at Winchester in 1182. In none of these cases was there any trial; but popular rumor was considered sufficient to establish the martyrdom of the lad, and this proved a considerable source of attraction to the cathedrals and abbeys of these towns.

In Dec., 1225, five children of a milner residing in the vicinity of the city of Fulda, Hesse-Nassau, were murdered, in consequence of which thirty-four Jews and Jewesses were slaughtered by the Crusaders. The Jews were accused of the deed, and put to the torture are said to have confessed that they murdered the children, in order to procure their blood for purposes of healing ("ut ex eis sanguinem ad suum remedium elicerent"). It is necessary to note here (1) that the reports say nothing of the presence of witnesses; (2) that the confessions were elicited through torture, and were consequently worthless; (3) that these confessions speak only of the intention to procure a remedy ("remedium"), and contain no reference to ritualistic ceremonies; (4) that the German emperor, Frederick II., in order to sift the matter thoroughly, invited a large number of scholars and distinguished Jewish converts to Christianity from all parts of Europe, who, in answer to the question whether the Jews required Christian blood for their Passover ceremonies ("Judaei Christianus sanguinem in panes sacerdotes necessarium habent"), replied: "Neither the Old nor the New Testament states that the Jews lust for human blood; on the contrary, it is expressly stated in the Bible, in the laws of Moses, and in the Jewish ordinances designated in Hebrew as the 'Talmud,' that they should not deject themselves with blood. Those to whom even the tasting of animal blood is prohibited surely can not thirst for that of human beings, (1) because of the horror of the thing; (2) because it is forbidden by nature; (3) because of the human tie that also binds the Jews to Christians; and (4) because they would not willfully imperil their lives and property." The judgment of the emperor reads: "For these reasons we have decided, with the general consent of the governing princes, to encourage the Jews of the district from the grave crime with which they have been charged, and to declare the remainder of the Jews in Germany free from all suspicion."

This judgment did not suffice to clear the Jews of Germany from the general suspicion aroused by the Fulda incident. The affair may, however, have been a symptom, not a cause, since the accusation soon after became still more frequent in other countries. As early as 1247 a trial, conducted in the little town of Vairens (Vaucluse, France), showed that the judges of the Inquisition there had heard of the blood accusation against the Jews. On the Wednesday before Easter (March 27) a two-year-old girl was found dead in the town meat, with wounds upon her forehead, hands, and feet. The fact that the child had been previously seen in the ghetto suffered to fasten the suspicion of guilt upon the Jews. They were brought to trial, and, after being tortured, confessed even to the most absurd charges. One Bendig, for example, declared that the Jews had desired to celebrate communion on Easter Saturday, in accordance with a custom observed annually in large Jewish communities and particularly in Spain, where a Saracen was bought for this purpose whenever a Christian could not be obtained. This confession appears to have been based on the rumor set afloat by the renegade Theobald of Cambridge in connection with St. William of Norwich. Bendig further declared that, fearing detection, the Jews of Vairens had poured the blood of the child into the cesspool. In the same year (1247) the Jews of Germany and France complained to Pope Innocent IV. that they were accused of employing the heart of a Christian child in the celebration of communion during the Passover festival.

According to present information, the blood accusation against the Jews dates from the middle of the thirteenth century. The first literary reference to it is made about this time in the following passage from the writing, "Bonum Universale de Apibus," ii. 29, § 25, by Thomas of Cambray (a monastery near Cambrai): "It is quite certain that earliest the Jews of every province annually mention. decide by lot which congregation or city is to send Christian blood to the other congregations." Thomas also believes that since the time when the Jews called out to Pilate, "His blood be on us, and on our children" (Matt. xxvii. 35), they have been afflicted with hemorrhages: "A very learned Jew, who in our day has been converted to the [Christian] faith, informs us that one enjoying the reputation of a prophet among them, toward the close of his life, made the following prediction: 'Be assured that relief from this secret ailment, to which you are exposed, can only be obtained through Christian blood ("sola sanguinis Christianos").' This suggestion was followed by the ever-blind and impious Jews, who instituted the custom of annually shedding Christian blood in every province, in order that they might recover from their melancholy. Upon the basis of the information furnished by this convert, Thomas adds that the Jews had misunderstood the words of their prophet, who by his expression "sola sanguinis Christianos" had meant not the blood of any Christian, but that of Jesus—the only true remedy for all physical and spiritual suffering. It is a pity that Thomas does not mention the name of the "very learned" proselyte. Possibly it was Nicholas Donin of Paris, who, in 1290 had a dissertation on the Talmud with Jehiel of Paris, and who in 1343 caused the burning of numerous Talmudic manuscripts in Paris. It is known that Thomas was personally acquainted with this Nicholas.

Of the alarmingly large number of ritual trials only a few of the more important and instructive can here be mentioned:
The case of Little St. Hugh of Lincoln is mentioned by Chaucer, and has thus become well known. A little lad of eight years, named Hugh, son of a woman named Beatrix, disappeared at Lincoln on the 31st of July, 1267. His body was discovered on the 29th of August, covered with filth, in a pit or well belonging to a Jew named Jopin. On being promised by John of Lexington, a judge, who happened to be present, that his life should be spared, Jopin is said to have confessed that the boy had been crucified by the Jews, who had assembled at Lincoln for that purpose. King Henry III., on reaching Lincoln some five weeks afterward, at the beginning of October, refused to carry out the promise of John of Lexington, and had Jopin executed and ninety-one of the Jews of Lincoln seized and sent up to London, where eighteen of them were executed. The rest were pardoned at the intercession of the Franciscans (Jacobis, "Jewish Ideals," pp. 191-234).

In 1267, at Weissenburg, Alsace, in 1270, a miracle occurred at La Guardia, near Toledo, Spain, the accusation recurred in 1490. Here no inquiry was made. Here no inquiry was made; and it is probable that the above-mentioned "wicked woman" was the murderer. That a judicial murder was then and there committed against the Jews in consequence of the accusation is evident from the manner in which the Nuremberg "Memorbuch" and the synagogal poems refer to the incident (Salfeld, "Martyrologium," pp. 15, 128-130).

At Weissenburg, Alsace, in 1270, a miracle occurred. Thirteen with healing powers. In consequence, the Jews of Oberwesel and many other adjacent localities were severely persecuted during the years 1286-89. Emperor Rudolph I., to whom the Jews had appealed for protection, issued a public proclamation to the effect that great wrong had been done to the Jews, and that the corpse of Werner was to be burned and the ashes scattered to the winds.

The statement was made. In the "Chronicle" of Conrad Justinger (cf. 1430), that at Bern in 1294 the Jews were wholesale tortured and murdered the boy Rudolph. The historical impossibility of this widely credited story was demonstrated by Stammberger, the pastor of Bern (see "Katholische Schweizer-Blatter," Lucerne, 1880).

In 1452, at Rimini, near Lasnitz, a boy named An- dross (Oxner) was said to have been bought by Jew- ish merchants and cruelly murdered by them in a forest near the city, his blood being carefully collected in vessels. The accusation of drawing off the blood (without murder) was not made until the beginning of the sixteenth century. The false in- scription in the church of Rimini, dating from 1525, is distorted by fabulous embellishments; as, for example, that the money which had been paid for the boy to his godfather was found to have turned into leaves, and that a lily blossomed upon his grave.

In 1473 occurred the case of the boy Simon of Trent. The confessions elicited by torture here themselves preclude the possibility of a ritual murder. The Feast of Passover in 1475 began on the evening of March 22, that is, on Wednesday. According to the charge, however, the boy did not disappear before Thursday, and he was murdered on Fri- day. The Jews could, therefore, have employed the blood neither for their unleavened bread ("matzah") nor for the four cups ("arba' kosot"). Nevertheless, they are alleged to have admitted that they required "fresh Christian blood" for this particular year, as being a Jubilee year. But, in truth, the Jews have not counted or celebrated the Jubilee year (Lev. xxv.) since the destruction of the Temple by Nebu- chadnezzar. The year 1475, however, was a Jubilee year of the Catholic Church; and the ignorant tor- turers, believing that the Jews also celebrated it as a jubilee, forced their victims to confess accordingly. The Fifteenth and Sixteenth Centuries. case of the boy Simon (collected and copied by Moritz Stern, Berlin) is much to be desired (compare the extracts in Her- mann Strack, "Das Blut," pp. 136-181).

At La Guardia, near Toledo, Spain, the accusation occurred in 1490. Here no inquiry was made as to the remains, the clothes of the child, the instru- ments of the murder, or the time and place of its commission. Modern historians even deny that a child had disappeared at all (Loeb, "Rev. Etudes Juives," xx. 230-232; Loes, in "English Historical Review," iv. 259-259). Nevertheless, Lope de Vega employed this supposititious incident as the plot of a play.

In a case at Tyrawa, Hungary, in 1494, the absurd- ity, even the impossibility, of the statements forced by torture from women and children shows that the accused preferred death as a means of escape from the torture, and admitted everything that was asked of them. They even said that Jewish men men- struated, and that the latter therefore practised the drinking of Christian blood as a remedy.

At Bazin (= Bosing), Hungary, in 1529, it was charged that a nine-year-old boy had been bled to death, suffering cruel torture; and thirty Jews con- fessed to the crime and were publicly burned. The true facts of the case were disclosed later, when the child was found alive in Vienna. He had been stolen by the accuser, Count Wolf of Bazin, as an easy but foolish means of ridilng himself of his Jewish creditors at Bazin.

In Feb., 1840, at Damascus, Syria, Father Thomas, a Capuchin, and his servant were murdered. In
this instance, also, confessions were obtained only after the infliction of barbarous tortures. A trustworthy witness of the proceedings was the converted Jew G. W. Pieritz, who said of himself that he was no friend or defendant of rabblanism ("Persecution of the Jews at Damascus," London, 1840). See DALMATIC AFFAIR.

In 1892, at Trinta-Eszlár, the victim was Esther Solymosi (compare Paul Nathan, "Der Prozess von Tisza-Eszlár," Berlin, 1892). See TISZA-ESZLÁR AFFAIR.

At Corfitz, during the night of April 12, 1891, an eight-year-old girl was murdered. It was commonly reported that the child had been a Christian Maria Desilly by name, and that Jews had murdered her and then taken her blood. Her teacher, however, declared, in a document attested by the French consul at Corfitz, that the child's name was Rubina Sarda, and that she was a Jewess.

In 1891, at Xanten, Rhenish Prussia, a butcher, Adolph Brachwill, was accused of murdering the boy Johann Hegmann, five and one-half years of age, and of drawing and Century, concealing his blood. The two public prosecutors, after carefully collecting all the evidence, declared that the accused could not have committed the deed, and that there was no evidence showing that blood had been concealed (see Brack, Lc., pp. 135-150).

On April 1, 1899, at Polna, Bohemia, there was found in the forest near the town the body of Agnes Hurza, a seamstress, nineteen years old, with a gash in the throat. A Jew, Leopold Hilsner, an idler, twenty-three years of age, was accused of the deed, and in the same year was sentenced to death by the court at Kutenberg for complicity in the murder. The public prosecutor, Schneider-Swoboda, and the advocate, Dr. Baas, averred (the former indirectly, the latter openly) that a ritual murder was involved. But the medical faculty of the Czech University of Prague have demonstrated that the obtaining of blood must be excluded as a motive for the deed. No blood was missing: a quantity proportionate to the size of the body was found in the saturated garments, in the hair (which was soaked with blood), in the pool of blood near the body, and in the body itself. After the Court of Cassation at Vienna had set aside the first verdict, Hilsner, in Oct., 1900, was condemned a second time by the court at Pliez, and again upon the charge of complicity, although there was no evidence that more than one person had been engaged in the murder. This decision was again attacked, but was upheld, May, 1901, by the Court of Cassation at Vienna. Whether Hilsner is the sole murderer, an accomplice, or entirely innocent, in no case is a ritual murder here involved, or a murder of which the object was the obtaining of blood. See POLNA AFFAIR.

Despite the strenuous efforts of the police, the murderer of Ernst Winter, a nineteen-year-old pupil at the gymnasium at Konitz, West Prussia, has not yet been discovered. There is no trace of a ritual murder, or of a desire on the part of the murderer to appropriate any of the blood. The dismemberment of the body is fully explained as having been done for the purpose of removing the remains from the scene of the murder.

The origin of the blood accusation has not yet been discovered. The annals of Erfurt state that the Jews used waxed sacks ("insaccis eca lilis") for collecting the blood of the children killed at Fulda in Dec., 1234. According to the Marchand annals (also contemporaneous with the event) the Jews confessed that they wished to utilize the blood for remedial purposes. The annals also state that the emperor Frederick II. (as mentioned above) consulted a number of distinguished converted Jews in order to ascertain whether the Jews required Christian blood on Passover—a term frequently used to designate Good Friday. As early as the twelfth century the Jews had crucified Christian children during Easter (e.g., William of Norwich, 1144, see above; Gloucester, 1171; Blois, 1179; Richard of Paris, in Pontoise). Whether all or part of these reports agree with the facts, or are alike unworthy of credence, the theory of a ritual murder is in no case justified; and, if the accounts are historical, it can only be assumed that the Jews in one instance or on several occasions put Christians to death. A ritualistic feature was imparted to these real or supposed crucifixions or other murders of Christians, and especially of Christian children, by the suggestions: (1) that the murders involved the acquisition of blood; and (2) that the crimes were related to the Passover festival. The emperor had probably already heard that Christians had been crucified or otherwise murdered by Jews at the time of the Christian Easter; he now heard of the bleeding of the victim, and asked (if the expression "in Parasceve" is correct) whether the Jews did at that time actually require Christian blood. This explains why the Jews of Vélins in 1247 were forced to confess that they wanted the blood of the murdered child in order to celebrate communion on Easter Saturday. The absurdity of such a confession on the part of Jews was so obvious that even with the most stupid inquisitors could not afford to have it often repeated. The most dangerous consequences, on the other hand, followed from the establishment of a connection between the blood accusation and the period of the Jews' Passover Festival. A statement to this effect appears to have been first made by Riecher of Siena in the "Gesta Somnium Ecclesiae," published between 1239 and 1270. He mentions the event at Fulda as occurring on the day before Passover ("qua terdecim Ianu")—that is, March 22, 1234—whereas both the "Memorabilia" of Nuremberg and the annals of Erfurt irrefutably establish the date as Dec. 29, 1234 (Sulich, "Martyrologium," pp. 13, 122). The false statement of Riecher is probably traceable to the fact that he could find no connection between the bleeding and the Christian Easter. The untrustworthiness of Riecher's chronology is evident also from the fact that he places the scene of the murder at Hagenau, Alsace, instead of at Fulda, although it is firmly established that the corpses of the children were brought to Hagenau. Reference has already been made to the petition presented by the Jews of Germany and France to Pope Innocent IV., to the effect...
that they had been accused of celebrating the Feast of Passover with the heart of a murdered Christian boy, in answer to which the pope issued a bull (July 3) decreeing that the Jews should not be persecuted because of this false accusation. Examples of the association of ritual murders with the Feast of Passover are found as follows: at Weinsen, Thuringia, 1308; Savoy, 1329; Trent, 1427; Breslau, Galicia, 1293; Turnow, Galicia, 1844; Ostrogo, in the Russian government of Lublin, 1783; Eisleben, 1802; Rakau, Romania, 1892 (see Stuck, loc. cit. xviii.).

Several circumstances conducd to spread the belief that the use of human blood among the Jews was directly associated with the Feast of Passover. The nazjot, for example, were, to secure purity and absolute absence of leaven, prepared with peculiar ceremonies incomprehensible to Christians, and were, therefore, invested with an element of mystery—a circumstance enhanced by the great and somewhat superstitious value then (and even today) placed by many Jewish people upon the Passover bread. It was natural to compare it to the wafers used at the Christian communion, when, by eating the wafer, the pious Christian believed that he partook of the body and blood of Christ; the blood purifying from all sin, and working miracles. "Without blood, no atonement" was both Old Testament and Christian doctrine. Since the destruction of the Second Temple, however, the blood sacrifices of the Jews had, as stated above, ceased; and the assumption would naturally arise that the Jews had endeavored to find a substitute. The blood of Christ was visible neither in the broad nor in the wine of the holy communion: was it not possible that the nazjot contained a similar invisible ingredient, operating as a mysterious agency? The Jews also preferably used red wine for the four cups which they were commanded to drink on the first two evenings of the Passover festival; the red color of the wine, according to the legend, being reminiscent not only of the blood of the Numidian children (Ex. R. ii. 20) shod to prepare a bath for the leprous Pharaoh, but also of the numerous Jews who had died for their faith. This red wine has been interpreted by the enemies of the Jews as being actual blood; and consequently David ha-Levi b. Samuel, in his commentary "Ture Zahab" to the Shulhan Aruk, Orah Hayim, 472, 8, has warned against its use. So much for a real or imaginary association between the blood accusation and the Feast of Passover. It is not to be surmised that other circumstances for the healing of the wound caused by circumcision longed to make use of the so-called "dragon's blood," a dark or blood-red gum of a species of palm (Calamus Dracm, Pterocarpus Dracm, Javoulin Dracm), whoever held this gum to be blood unjustly accused the Jews of employing blood for ritual purposes.

But all this does not suffice to explain that the accusation of employing blood for ritual purposes has, during six and one-half centuries and throughout a large part of Europe, rested heavily on the Jews. The Christians have never had more than a very imperfect knowledge of the language, religion, and customs of the Jews dwelling among them; whereas the Jews, as a whole, had far better information, at least as regards the language and customs of the nation among which their lot was cast. This circumstance also accounts for the superstitious and distrustful attitude toward the Jews. Just as the Roman prejudice, Catholic clergyman in specifically the Real Protestant districts was frequently involved in wonder and mystery, the Jews in Christian lands frequently became the subjects of superstitious misconceptions on the part of the Christian population. In the strife waged at Bern in 1507, between the Dominicans and Franciscans, the assertion was made that the Dominicans had used the blood and eyebrows of a Jewish child for secret purposes (Grünseim, "Bernische Chronik," 1555, p. 622). In 1590 the magician Wawrzek Marut was sentenced in Galicia for stealing the corpses of two Jewish children from the cemetery in order to fumigate a peasant's hut after typhoid fever. He declared that there were two kinds of typhoid: one a Catholic type, banishable through the Lévi's Prayer; the other a Jewish type, removable only by means of Jewish bones (compare A. Wutke, "Der Deutsche Volksaberglauben der Gegenwart," Berlin, 1869, Index).

Furthermore, the belief in the miraculous properties of blood may be traced far into antiquity; and its high importation to vitality must ever have been obvious (see Blood). A severe loss of blood causes faintness, syncope, and even death: "For the life of the flesh is in the blood" (Lev. xvi. 11). Hence, a sanguinary sacrifice, and particularly a human sacrifice, is regarded by the ignorant as the most precious. Hence also, the custom of using blood to symbolize important actions; friendship was pledged and alliances were formed by intermingling the blood of both parties. At this very day blood-brotherhood is practiced in this way in Africa, as, for example, in Madagascar and Cameroon. These circumstances, in their turn, account for the belief that blood, human as well as animal, is invested with extraordinary properties. Even in ancient times human blood was considered a remedy for epilepsy (see Pliny, "Naturalis Historia," xxviii. 1, § 2; § 10); and this belief has survived to the present day, the blood of newly executed persons being regarded as particularly powerful remedial agency. As a specific against leprosy, bathing in human blood was recommended both in ancient and in medieval times. Pliny (l. c. xxv. 1, § 3) relates that when the Egyptian kings were stricken with elephantiasis they took such baths; and this statement is in singular accord with the passage from Exodus Rabba (1, end), which states that the leprous Pharaoh, upon the advice of his sages, commanded that 120 Jewish children should be slaughtered every morning and every evening, in order that the monarchs might bathe in blood. For other medicinal and folk-lore uses, see Blood.

Blood has a deep significance in the religion of the Old Testament. God Himself has designated blood as a means of atonement (Lev. xvi. 11). In no other religion is the specific impact of blood so clearly emphasized. Hence the oft-repeated and emphatic prohibition (existing among no other nation...
No Jewish, or European Jew, has ever been able to cite a passage from these sources showing that such a prescription exists. The statements to the contrary by the Austrian professor, August Rohlfs, have served only to demonstrate the ignorance and malice of the man.

In consequence of the undeniable weightiness of these reasons, the assertion is now frequently made that while the traditions concerning a sanguinary rite do not obtain among Judaism as a whole, they are, nevertheless, accepted by one or several sects. But this opinion, also, is untenable: for if the Talmudic Jews, respectively or in individual cases, had cultivated sanguinary rites, the Karaites would certainly not have failed to emphasize that fact again and again. Nor would the Talmudic Jews have been silent had it been possible for them to accuse the Karaites of such a ceremony. Nothing of the kind has ever been ascertained by either side.

In order to increase the plausibility of a blood ritual among the Jews, it has become customary to speak of the "slaughterer's cut," and the application of the slaughterer's knife: it is the communal slaughterer ("shohet"), too, who is preferably accused of the murder of Christian children. It is noteworthy, therefore, that Joseph Teomim, in his commentary ("Petit Megillah") to the Shulhan "Aruk, Yoreh De'ah, 8," should relate the following: "A slaughterer bought, for use in slaughtering, a knife which an executioner had employed. R. Joseph declares this to be prohibited; for human flesh is prohibited, and in consequence of the former close contact of the knife with the flesh of the animals slaughtered, "slaughterer's cut" would also be prohibited." Whoever accepts, therefore, the ritual "cut" as a killing of Christian children by Jews, must assume that the slaughterers are equipped with two sets of knives, one set for animals, and the other for Christian children! It is noteworthy, also, in this connection that in the very cases in which the "slaughterer's cut" was most vigorously discussed—as, for example, at Xanten in 1891—a close inspection of the wound demonstrated beyond a doubt that such a cut had not been made. Finally, it should be mentioned that those who charge an intentional secreting of the blood for ritual purposes have an entirely erroneous conception of the actual quantity of blood in the body. The weight of the blood constitutes only one-fourteenth to one-thirtieths (7.1-7.7 per cent) of the total weight of the body. The total quantity of blood lost in the case of death through wounds is only about one-half of this blood-content of the body, or, in the case of decapitation (where the loss of blood is heaviest), about 75 per cent of it. Thus, the quantity of blood that can possibly be found on the spot and on the clothing of the victim is much smaller than most persons suppose (compare "Der Xantener Kna- nemord vor dem Schweizergericht zu Cleve," July 4-18, 1892, Berlin, 1892, pp. 54 et seq., 61 et seq., 63 et seq., J. Marcus, "Etude Médico-Légale du Meurtre Ritiel," Paris, 1900).

The proselytes who have confirmed the blood accusation against the Jews have always been malicious and ignorant menials of their people, and upon their testimony, devoid as it is of proof, no reliance can be placed. Among these proselytes were: Samuel Friedrich Breuz, author of the book; "Jüdischer Abgestreifter Schlangen-Balg," Nuremberg, 1814; Paul Christian Kirchner, author of "Jüdisches Coran und," Frankfurt, 1789; and Paulus Meyer (see
Blood Money

Strack, I.e. pp. 105-160 et seq.) It is very noteworthy, however, that such pronounced anti-Jewish proselytizing as J. Pfefferkorn ("Speculum Adhortationis Judaicse ad Christum," 1507) and Julius Morosini ("Via della Fede Mos PRONOUNCED traagliEbrei," 1688) have pronounced the accusation false in recent times. August Rohling of Prague has become widely recognized as the principal authority for such anti-Jewish statements; but Strack, in "Das Blut" (ch. xvii.), furnishes unsailable proof that, both from a scientific and from a moral point of view, Rohling's assertions are utterly unreliable.

Among the large number of observant Jews and Christians who have refuted the blood accusation are the following: Jews: Manasseh b. Israel, author of "Vindiciae Judifiorum," London, 1656, who took a solemn oath that the Jews were guiltless of this charge, an oath which was repeated at London June 30, 1840, by the rabbi Solomon Hirschell and David Mehlroth. Other Jews who protested were Jacob Emden and Jonathan Eybeschutz. Protests have also been expressed in poetry and "Memorials" designed only for Jewish readers. Proselytes: Johann Emanuel Velth, the eminent preacher in the Cathedral of St. Stephen, Vienna; and Alexander McNab, who, in "Reasons for Believing that the Charge Lately Revived Against the Jewish People Is a Baseless Falsehood," London, 1840, published a protest signed by fifty-eight converts, of whom the first was M. S. Alexander, bishop of the Anglican Church at Jerusalem (d. 1845). It runs as follows: "We, the undersigned, by nation Jews, and having lived to years of maturity in the faith and practice of modern Judaism, but now, by the grace of God, members of the Church of Jesus, do solemnly protest that we have never directly nor indirectly heard, much less known, among the Jews, of the practice of killing Christians or using Christian blood; and that we believe this charge, so often brought against them formerly, and now lately revived, to be a foul and Satanic falsehood." Popes: See "Die Papstlichen Bullen liber die Blutbeschuldigung," Berlin, 1893, and Munich (Aug. Schupp, 1900), contain the bulls of Innocent IV., Gregory X., Martin V., Paul III., and the opinion of Lorenzo Ganganelli (later Clement XIV.). Many popes have either directly or indirectly condemned the blood accusation; no pope has ever sanctioned it.

Monarchs: The German emperors Frederick II. (1236); Rudolph of Habsburg (1275); Frederick III. (1470); Charles V. (1541); the Bohemian kings Ottocar II. (1324), etc.; the Polish kings Boleslav V. Piast (1094); Casimir IV. (1392); Casimir IV. (1443); Stephen Bathory (1576); and others. For Hungary see the constitution of 1791; for Turkey, "Abdul-Majid (1840). Christianscholars and divines: Johann Christoph Wagenseil (1633-1705); Johann Jakob Schleiermacher (1768-1834); Johann Jakob Schott, "author of "Jüdische Gerichtsbarkeit" (1714); Johann Solomon Scheuler (1725-91); Alex. Meaçal; Franz Delitzsch (1831-90); J. J. von Döblinger (1799-1880); and many others.


The following cases, where the blood accusation has been raised, with short indications of the results and of the authorities for the statements, may be found useful for reference. Some of the more frequently quoted authorities are referred to by abbreviations as follows: A. E. = "Amadordelos Btos," "Historiadelos JudiosenEspafia"; A. J. Y. B. = "American Jewish Year Book," 1901-3; Csl. = "Corvee der Juden in der Kaiserzeit"; Zz. = "Zunz," "Syna- gogale Poesie des Mittelalters."
267 Blood accusation

THE JEWISH ENCYCLOPEDIA

Blood Money: Ransom paid by a murderer to the avenging kinsmen of a murdered man, in satisfaction for the crime. Among the Anglo-Saxons and other Germanic peoples blood-money or "wergeld" was commonly paid, and a regular scale of prices fixing the value of lives was established by law (Kemble, "The Anglo-Saxons in England," ii. 276 et seq.). Blood-money was unknown in Roman law. All crimes except murder could be satisfied by payment of a fine; but for murder the death penalty* was invariably inflicted (see "The Law of the Twelve Tables," Table VIII).

The Jewish law went farther than the Roman law in this respect. The code of the Twelve Tables simply states that for murder the death penalty shall be inflicted, and for lesser crimes the money compensation may be received in satisfaction, thus inferentially prohibiting the taking of blood-money for murder. The Biblical law (Num, xxxv. 31, 32), however, expressly prohibits it. It forbids (1) the taking of blood-money for the life of a murderer, allowing him to escape; and (2) the taking of it for a murderer who has fled to a city of refuge, allowing him to return to his home. The crime of taking human life was the most heinous known to the Jewish law (ib. xxxv. 34).

According to another Biblical code (Ex. xxi. 28-32), the owner of a goring ox who, knowing the dangerous nature of the animal, still did not keep it in subjection, was put to death if the ox killed a human being. But as the death in this case was not directly caused by the owner of the ox, a concession was made in his favor, and he was permitted to ransom his life. The Talmud modifies the severity of the law through the following process of reasoning: If the owner of the ox committed the murder, he was forced to die according to the law (Num.

287 THE JEWISH ENCYCLOPEDIA

Blood Accusation

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and the mother of a Jew who had been murdered upon the complaint of the wife in that vicinity. The villagers, being unable to raise such a sum, implored the clemency of the prince, for the murder of a Jew was very heavy; a decree of Prince Petraschcu of Wallachia, in 1553, mentions a case.

The law in Ex. xxi. 22 was thus explained: "If there is no death from the injury, the murderer is punished by fine; but if death results, he is not punished by fine, because he is subjected to the death penalty." (Mishnah, Ket. iii.)

Maimonides states the matter as follows: "The court must take care that no blood-money be taken from the murderer even if he would give all the money in the world, and even if the avenger would be willing to release him: because the life of the murdered man is not the property of the avenger, but the property of God, and God has said, 'Ye shall take no blood-money for the life of a murderer' (Num. xxxv. 31): and 'There is no sin so great as that of murder, for blood defileth the land' (Num. xxxv. 33)." (Maimonides, Yad, Tosef., iv. 4; see articles BALAAM, HOBBEY, RASOIN.)

BLOOD-MONEY IN RUMANIA: According to the common law of Moldavia and Wallachia, the murder of a person entailed not only the execution of the murderer, but also the imposition upon him, or his nearest of kin, of a heavy fine ("prenul sangelui" = blood-money), which fell to the relations of the victim. Villages that could not pay the fine were depopulated. This legislation applied to Jews in common with the other inhabitants, and the communities were made collectively responsible for the fines. As commercial travelers and pedlars, the Jews journeyed constantly, and while the Rumanians were hospitable to every traveler, they considered it hardly a mortal crime to murder a Turk, a Tatar, or any person. According to the Biblical view of blood-money, it was not considered a payment for the life of a murdered person, but only a fine for the commission of a criminal act. The institution of blood-money was abolished by the law of 1881, but the murders of Jewish travelers and Jewish tavern-keepers (especially notorious on the main highways) continued unabated.

A singular consequence of these frequent murders among Rumanian Jews, more especially in Moldavia, is the custom of regarding Jewish tavern-keepers who have thus been foully dealt with, as martyrs in a religious cause, for the reason that they have lost their lives in the endeavor to provide "kasher" food for their traveling coreligionists. The sons of such are called to the Tomb by the proud title "Ben ha-Kedoshim." (Son of the Saints.)

BLOOD-RELATIONSHIP: Biblical Data: Family connection between persons other than by marriage. To the casual reader of the Old Testament, blood relationship seems almost always to have been reckoned by the Hebrews from father to son. The genealogies are all drawn up on this basis (compare Gen. iv., v., x., xxii., 29, 34, xlv., i. Chron. i.-ix., etc.). These genealogies, however, are not uniform. Some of them give the name of the mother (as Gen. xxii., 20, 24), while many of them give the names of father and son merely. Another interesting variation is that one set of passages represents the mother as naming the children (see, for example, Gen. iv. 1, 25; xxix. 32-33), while another set of passages attributes that function to the father (e.g., Gen. xxvii., 19; xxii., 21, 32). For further light on the idea of relationship see the Critical View.

Blood-relationship was interpreted broadly as a brotherhood which bound together by peculiar ties all who were descended from a common father. In the old Testament, blood relationship prevailed; but, while it did not obscure the Hebrew mind the fact that in every generation men had one father (i.e., brothers in a narrow sense) were under more peculiar obligations to one another than others of the same nation. Thus, in certain cases restitution had to be made to the nearest of kin (Num. v. 7, 8), and in other cases peculiar duties devolved on the nearest kinsman (compare Ruth ii. 20, iii. and iv.; see MAAROI). Other evidence that in the later time degrees of
relationship were recognized is shown by Tobit vi. 10 and Luke ii. 38.

The recognition of certain differences in the degree of kindship belongs to an early period; for marriages within certain degrees of kinship were prohibited from very ancient times. In Lev. xix., marriage prohibitions, with a father or mother, son or daughter, grandchild or granddaughter, or with a consort of any of these, is prohibited, as is the marriage of a man to a woman and her daughter, or to two sisters at the same time. There is involved in some of these prohibitions a recognition of an artificial relationship; but even these are based on the strong feeling of kinship with those of one family. Not all the prohibitions of this law are, however, primitive; for it defines a sister (verse 9) as "the daughter of thy father or the daughter of thy mother"; though in ancient times marriages seem to have been permitted between children of the same father, if they had different mothers; cases in point are the marriages of Abraham and Sarah (Gen. xx. 12), and Amnon and Tamar (II Sam. xiii. 13).

As among the Arabs, it was regarded by the Hebrews a duty to avenge the blood of a murdered relative; and if this were not done, Blood Yavn was thought to be displeased. Avenger. Thus Joab avenged his brother Asahel (II Sam. iii. 27); and Yavn sent a famine because the Gibonites were not avenged of the house of Saul (I Sam. xxvi. 1 et seq.). It was in consequence of fabrication that the story of the Curses or Revo- cee were founded. See also AVENGER or BLOOD.

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Critical View: It is a feature of primitive culture to form clans artificially in organization though not necessarily of different stocks, which select some totem as their emblem (compare Giddings, "Principles of Sociology," pp. 270-272; and Roskell, in "International Monthly," i. 288 et seq.). These clans in the course of time regard all their members as brethren descended from the common totem. In order to account for the growth of the clan it has been supposed by some scholars that clans meeting others who have for some reason chosen the same totem will naturally regard one another as brethren too. In this way an enlarged and artificial brotherhood is formed, which is, however, conceived as real. The existence of "Lasu," "Bachel," and "Calab" (denoting wild cow, ewe, and dog) as clan names among the Hebrews, taken in connection with the evidence from other parts of the Semitic world, makes it probable that relationships originally artificial were by the Hebrews counted as blood-relationships. (Compare W. R. Smith, "Animal Worship and Animal Tribes Among the Arabs and in the Old Testament," in "Journal of Philology," ix.: ibid., "Kinship and Marriage in Early Arabia," ch. vii.; Jacobo, "Studies in Biblical Archaeology," iv.; and Barton, "Semitic Origins," i.) Among the Semites also kinship was originally reckoned, as among many other primitive nations, through the mother (see W. R. Smith, "Kinship," etc., pp. 145-163, 240-241; "triarchate," Barton, op. cit. lii.). This seems to have been also the case among the Hebrews. In the earlier Jewish document the mother names the child, which, as Wellhausen points out, is a relic of maternal kinship (compare, "Nachticht der Königlichen Gesellschaft der Wissenschaften zu Göttingen," 1888, p. 478, note 2). By the time of the production of the Priestly Code, relationships were reckoned through the father; so that the mother's name was then suppressed, and the father named the child. In accordance with the system of maternal kinship, the children of Jacob are said (Gen. xxxi. 43) to belong to their mother's clan. The marriage of Abraham and Sarah and that of Amnon and Tamar—though in each case between children of the same father—are explained by the fact that blood-relationship was counted only through the mother.

Some further instances of the artificial assumption of blood-relationship, which differ in character from the primitive totemic system, remain. Adoption to be considered. Adoption, in the and sense of the legal transfer of filial Blood-Relationship rights from one person to another, seems not to have been known in Israel as it was among the Romans. There are three possible instances of it in the Old Testament: (1) the adoption of Moses by Pharaoh's daughter (Ex. ii. 10), which does not seem to have made the blood-bond to his own people less binding; (2) the adoption of Genubaith by the Egyptian queen (I Kings xi. 30), which seems to have been a survival of kinship through the mother; and (3) the adoption of Esther by Mordecai (Esther ii. 7), which was done under foreign influence. Adoption in the modern sense of the word played no important part in Israel's system of relationship (see ADOPTION). Closely related to adoption was the system of the levirate, whereby when a man died without issue his brother or nearest kinsman was required to marry the widow, and the first son born of such levirate marriage was counted as the son of the dead brother (Gen. xxxix. 12; Deut. xxv. 5-10; Ruth passim : Matt. xxii. 25 et seq.). A similar custom prevailed among the Arabs (compare W. R. Smith, "Kinship," etc., p. 87) and among the Abyssinians (compare Letourneau, "Evolution of Marriage," p. 260), as well as among many non-Semitic peoples (compare Sturcke, "Primitive Family," pp. 157, 158; "International Journal of Ethics," iii. 466; and Wettermark, "History of Human Marriage," pp. 510-514). For the origin and outing of the custom see LEVIRATE. It is enough to note here that it introduced a system of blood-relationship in part artificial.

In Lev. xviii., where the degrees of kinship in which marriage is prohibited are enumerated (compare also Lev. xx.), the conscript of a near kinsman or kinswoman is counted as within the prohibited degrees, thus recognizing an artificial degree of kinship. Some writers hold that Lev. xviii. 16 and xx. 21, by prohibiting marriage with a deceased brother's wife, abolished the levirate (so Nowack, "Hebräische Archeologie," i. 546; and Benzinger, "Hebräische Archeologie," p. 140); and a confirmation of this is found in Num. xxvii. 1 et seq., which provides for the succession of daughters in case a man dies without male issue. Others hold that Leviticus gives the general prohibition, while Deut. xxv. 5-10 contains the one exception (so Driver, "Deuteronomy.")
Bloomfield, Maurice

p. 285. At all events, the levirate seems to have survived till the first century of the common era. In ancient Semitic society, blood relationship rested not only upon the basis of common blood, but upon the fact that kinsmen constantly ate together and renewed the physical bond (compare W. R. Smith, "Religion of the Semites," 3d ed., pp. 299 et seq.). Covenants of brotherhood were made between those who were really not related to one another, by opening the veins of the covenantants and tasting each other's blood, as well as by eating together (compare Trumbull, "Blood Covenant," and W. R. Smith, op. cit., pp. 413, 479). Such artificial brotherhoods seem to have been recognized in Israel (compare Amos 1:9).

BIBLIOGRAPHY: In addition to the literature already cited, see C. G. Wilken, RCT Matriarchaat bij de Oude Arabieren (also German translation, P... Socialen Verhaltnisse der Israeliten, Berlin, 1899), 5, 4, G. A. B. Smith, op. cit. pp. 315, 479). Such artificial brotherhoods seem to have been recognized in Israel (compare Amos 1:9).

Bloomfield, Maurice: Professor of Sanskrit and comparative philology in Johns Hopkins University, Baltimore, Md.; born at Bielitz, Austrian Silesia, February 23, 1853; emigrated to America in 1867. He studied at Chicago and Furman, (S. C.) universities, and at Yale, Berlin, and Leipzig, and received the degree of doctor of philosophy from Johns Hopkins in 1879, while Princeton conferred on him the honorary degree of doctor of laws in 1890. Bloomfield is one of the most prominent Sanskrit scholars in America, and is recognized as the chief living authority on the Atharva Veda. Besides Sanskrit, Bloomfield has made contributions to comparative grammar, Greek, Latin, and Balto-Slavic, and has treated various problems of the science of religion, especially in relation to India and its literature. He is a member of the American and German Oriental societies, American Philological Association, Royal Bohemian Society of Prague, and other learned bodies.

Among Bloomfield's chief works are: an edition of the "Kausika-Sutra," New Haven, 1880; a volume of selected hymns from the Atharva Veda, with extracts from the ritual and commentary, forming vol. viii. of Max Müller's "Sacred Books of the East," Oxford, 1887; and "Atharva Veda," Strasburg, 1890, forming a portion of the "Grundriss der Indischen Philologie" of Bieber and Kiehmann. His latest contribution, in which he has been assisted by Richard Garbe of Tubingen, is a magnificent photographic edition of the Palppala recension of the Atharva Veda, 3 vols., Baltimore, 1903.


Bloomfield-Zeisler, Fanny: American pianist; sister of Maurice Bloomfield; born at Bielitz, Austrian Silesia, July 16, 1866. In 1888 her parents settled in Chicago, Ill., and there she received her first instruction in piano from Bernard Zehn and Carl Wolfsohn. At the age of ten she played at a public concert in Chicago, and two years later went to Vienna to study with Leschetizky. At the expiration of five years she returned to the United States, where, from 1898 to 1896, she repeatedly gave recitals, playing with all the leading orchestras throughout the country.

In 1893 Bloomfield-Zeisler made a tour through Europe; and such was her success at Berlin, Leipzig, Frankfort, Vienna, and elsewhere, that she prolonged her stay abroad until 1895. During the season 1895-96 she gave upward of fifty concerts in America, and in 1897 made a tour of the Pacific states. In 1898 she again went abroad, and gave a series of concerts in Great Britain and France. Since 1902 she resides at Chicago.


Blosz, Karl: German painter; born at Mannheim Nov. 24, 1840. He studied at the art school in Casterlre from 1859 to 1883, and was a pupil of K. Hoff and of Von Linschmidt of the Munich Academy from 1883 to 1887. Since 1887 he has worked actively in Munich. One of his paintings, entitled "Vor dem Diner," is now in the Dresen gallery.


Blum, Ernest


Blosz, Karl: German painter; born at Mannheim Nov. 24, 1840. He studied at the art school in Casterlre from 1859 to 1883, and was a pupil of K. Hoff and of Von Linschmidt of the Munich Academy from 1883 to 1887. Since 1887 he has worked actively in Munich. One of his paintings, entitled "Vor dem Diner," is now in the Dresen gallery.


Blowitz, Henri Georges Stephan


Bloomfield-Zeisler, Fanny: Amer-
which it was said had for their aim a second invasion of France; and he secured the full text of the Treaty of Berlin for the London "Times" before the signatures of the plenipotentiaries had been affixed to the document.

It is, however, as an interviewer that Blowitz is best known, and among the numerous celebrities interviewed by him may be mentioned: Bismarck, the Sultan of Turkey, Abd al-Hamid, Alfonso XII., Charles, King of Eumania, Pope Leo XIII., Thiers, Gambrine, Prince Loboffan, Contee de Chambrord, Marquis Tsang, Cardinal Jacobini and the French statesmen Ducier and Jules Ferry. Blowitz is a doctor of philosophy and officer of the Académie, and on July 30, 1878, he was elevated to the rank of officer of the Legion of Honor. He has been a contributor to the "Contemporary Review," "Harper's Magazine," and "Paris Vivant," and he is the author of the following works: "Feuilles Volantes," 1859; the comedy, "Mid à Quatorze Heures," 1875; "L'Allemagne et la Provence," 1875; "Le Marquis Royal d'Espagne," 1878; "Une Course à Constantine," 1884. Blowitz, however, is more especially renowned for his journalistic activity, and he is said to have contributed more than 4,000 columns to the London "Times."


S. J. So.

BLÜCHER, EPHRAIM ISRAEL: Austrian rabbi and author; born Oct. 2, 1813, at Glocksdorf, Moravia; died in Budapest April 6, 1882. For some years he was tutor in Hebrew at the University of Lemberg; then officiated as rabbi at Osviecin, Galicia, and Kosten, Moravia; afterward he went to Vienna, where he founded a real gymnasium, which had but a brief existence. Later he lived for a time at Neuhausel, Hungary, and finally at Budapest.

Blücher is the author of a Hebrew grammar, "Marph Lashon Arami" (Heftling of the Aramaic Tongue), treating of the Biblical, Targumic, and Talmudic Aramaic in eighteen sections; preceded by "Magall micit-Reshit," a Hebrew translation of a portion of Julius Furst's "Lehrgebäude der Aramäischen Sprache" (Vienna, 1869). He also issued "The Book of Ruth," with German translation and Talmudic Aramaic commentary, Lemberg, 1844; and "Die Synagoguschriften für Deutsche Israelitcn," Vienna, 1861. In the last years of his life, driven by stress of circumstances, he issued several periodicals under different titles; but in each case only a few numbers appeared.


M. K.

BLUM, ABRAHAM: French major; born in 1836; died at Boulogne, France, in 1894. He distinguished himself in the Crimean war in 1854, having been wounded in the shoulder, and received from the sultan the Order of Medjidie. Upon his return to France, where he had been count among the fallen on the battlefield, he was accorded the cross of the Legion of Honor.

In 1859 Blum left for Italy to participate in the war with Austria; was again wounded at the battle of Solferino, and then promoted on the field to the rank of captain. Having retired in 1870 as chief of battalions, he was appointed, at the outbreak of the Franco-Prussian war, adjutant-major of the National Guard of Paris. In 1873 he received an appointment in the newly organized territorial array.


B. B.

BLUM, DAVID: German Talmudist of the middle of the sixteenth century; rabbi at Sulzburg, near Freiburg in Baden (?). He was classed among the best Talmudic authorities in Germany. Among his pupils Joseph b. Isaac ha-Levi Ascher was said to have had Blum for his master.

It is uncertain whether Blum is identical with David b. Moses Blumes (פּוּמְס), a friend of Solomon b. Jehiel Luria, to whose collection of responsa (No. 37, ed. Fürth, p. 244) is included a responsum of Blumes. If he is identical, he was at one time in Palestine, as Luria's friend wrote from that country. Blum is probably identical with David of Sulzburg, whom Joseph b. Gershom ha-Kohen of Crucow in his responsa (No. 31) calls "medihut" (relative by marriage).


L. G.

BLUMENBERG, MARC A.: American musical critic and editor; born at Brandenburg, Prussia, Sept. 29, 1827; died at Baltimore Aug. 12, 1876. He was the son of Abraham and Sophia Blumenberg, and the twenty-first of a family of twenty-two children. Soon after his birth Blumenberg's parents moved to Frankfort-on-the-Oder, and at an early age he was graduated from the gymnasium of that city. He entered the Prussian army in the Danish war of 1848, enlisting as a private and being promoted to the rank of first lieutenant. He was decorated for his services, but the anti-Semitism prevalent deprived him of his medal; and, resenting such treatment, he left for America in 1854, settling in Baltimore, where he was engaged in mercantile pursuits until 1861.

When Fort Sumter was attacked Blumenberg assisted in organizing the Fifth Maryland Infantry regiment, of which he was commissioned major. His efforts for the Union cause won for him the hatred of the Secessionists, forcing him to be guarded constantly to prevent their attacking and hanging him. He first served near Hampton Roads, was later attached to Mansfield's corps in the Peninsula campaign, and commanded his regiment as colonel at Antietam, where he was severely wounded in the thigh by a sharpshooter. This ultimately caused his death. He returned home, and was confined to his bed for several months.

President Lincoln appointed Blumenberg provost marshal of the third Maryland district, with headquarters at Baltimore. He held this office from 1863 to 1865, making himself very unpopular by a strict enforcement of the laws. President Johnson appointed him to a position in the revenue department, and commissioned him brigadier general United States volunteers, by brevet. For a long time resident in Baltimore, he was extremely popular with the German and the Hebrew element of that city. He held the office of president of the National Schuetzen-Verein of America, and was an active member of Har Sinai congregation and of the Hebrew orphan asylum.


J. S.

A. M. P.
BLUMENFELD, HEBRAH FADYE:
Rusrian lawyer, son of Feitel (Fadei); born in Kherson Sept. 2, 1861; received his education at the high school of his birthplace. He was graduated in 1888 from the New-Russian University of Odessa, which awarded him a gold medal and a prize for his treatise on the various kinds of landed property in Old Russia, entitled "O Formakh Zemlevladyeniyav Drevnej Rossii," Odessa, 1885. Blumenfeld has published an article on Crimean Tatar landed property, entitled "Krimsko-Tatarskoe Zemlevladyenie," Odessa, 1888. He has been an extensive contributor to the Russian-Jewish periodicals "Voskhod," "Yevreiskoe Obozryenie," and others. His articles deal especially with the economic, industrial, and commercial activity of the Jews in South Russia.

Bibliography: Voskhod, Kritho-Biographische Revue, iii., St. Petersburg, 1892.

H. R.

BLUMENFELD, IGNATZ (ISAAC): Austrian publisher and merchant; born March 25, 1812, at Brody, Galicia; died Oct. 2, 1890, at Geneva, Switzerland. He was one of the wealthy Galicians who took delight in encouraging and spreading the new Hebrew literature. He visited Switzerland and Italy on a pleasure trip in the summer of 1831, and in the latter country met S. D. Luzzatto and J. S. Heggio, with both of whom he corresponded on literary subjects. He lived for several years in Odessa, between 1840 and 1850, and afterward returned to Vienna, where he remained until 1855, from which year until his death he lived in Switzerland.

Blumenfeld deserved well of modern Hebrew literature by his publication of four volumes of the "Ogar Noham," Vienna, 1856-63, a collection of literary letters on various subjects relating to the science of Judaism, which were thus made accessible to the average Hebrew scholar. Those publications are to some extent a continuation of Goldenberg's "Keren Hemed" and of the "Bikkure ha-'Ittim"; but they are more scientific and historical, giving less space to translations and to the feeble attempts at belles-lettres which filled so large a part of the former collections. Blumenfeld himself contributed very little to the "Ogar Noham," but Rapoport, Luzzatto, Olger, and other learned contributors recognized the great service which he was rendering Jewish science by giving currency to works which, but for his generosity, would have remained unpublished.


J. 86.

BLUMENFELD, FEITEL (FADEI): Russian rabbi; born in 1836; died at Kherson Dec. 4, 1895. He graduated from the rabbinical college at Jitomir, and for about forty years officiated as rabbi in Kherson and in the Jewish agricultural colonies of Kherson and Bessarabia, in whose development he always took an active part. He introduced many useful reforms in the Jewish community of Kherson, and, being familiar with the Jewish question in Russia, was repeatedly summoned by the government to the conferences of Jewish rabbis at St. Petersburg. He contributed largely to the Russian-Jewish periodicals "Russki Yevrei" and "Razsvyet," especially on the Russian-Jewish agricultural colonies.

Bibliography: Mendel Abravanel, 1882.

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BLUMENFELDT, SIMON (called also Simon Bofrit): Russian calligrapher; born in Mi-
tau, Courland, 1790; died at the same place 1828. He possessed
the gift of writing in characters so small that they could be read only by the aid
of a microscope. The Lord's Prayer was thus written by
him nine times on a piece of paper the size of a
square inch. He could write readable letters and
words even on the very edge of ordinary velum
paper. He was also a skilful draftsman, and he
used to embellish his excellent pencil sketches with
all kind of verses and sentences. He traveled ex-
sensively through Europe, and received rewards
from many sovereigns. Blumenfeldt presented
numerous script portraits to Emperor Alexander I. of
Russia, and a Pentateuch in Hebrew, of the size of
a finger, to Pope Pius VII. He left his manuscripts:
"Diaries of Travel?; "Pene Shim'on," a commen-
tary on the Bible, published by his son Moses
in his work, "Magid Mesharim," Hanover, 1851;
"Tosefot Ketubah le-Shew'ot we Purim," a hu-
moristic poem.

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Courland," Riga, 1852; ibid., "Gesch. der Juden in Crac-
ow," in Literaturblatt der Juden, 1848, No. 50, where the
year of his birth is given as 1760; Benjamin, "Opere di Schrif-
ten," p. 250.

BLUMENSTOCK VON HALBAN, LEO:
Austrian physician; born at Graz March 11,
1858; died there Feb. 28, 1897. Educated at
the gymnasmum and university of his native town and
at the university at Vienna, he was graduated
as doctor of medicine in 1882. He engaged in practice
as a physician in Graz, and became privat-doctor
in 1884 and in 1889 assistant professor in the faculty
of law in the university of that city. In 1881 he
was appointed to the chair of forensic medicine in
the same university by the medical faculty. He
held also the position of "Landesgerichtsrat,"
(medical expert at the judicial court), and was raised
to the nobility with the name "von Halban" in 1891.
Blumenstock is the author of: "Zur Lehre von der
Vergiftung durch Clooskengas," in "Vierteljahres-
schrift fur Gerichtliche Medizin," lviii., 2d part;
"Die Wreden-Wendtsche Ohrenprobe und Deren
Bedeutung in Foro," in "Wiener Medizinische
Wochenschrift," 1873; "Tod Durch Dynamit," in
Friedreich's "Blätter fur Gerichtliche Medizin,"
1874, 1877; "Ueber Apotheke," 5, 1878. He has also
contributed many essays on forensic medicine to the
Polish journals of Cracow, Lonberg, and Wars.
From 1877 until his death he was editor of the
Polish medical weekly "Przegladow Lekarski.

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1841.

BLUMENTHAL, HEINRICH: German man-
ufacturer and philanthropist; born at Darmstadt,
Hesse, March 12, 1824; died there March 27, 1901.
Even as a boy his love for technical work was
noticeable, in consequence of which his father sent
him to the technical high school of his native town.
On being graduated there he went to Vienna, Nurem-
berg, and Paris, working in those cities as an
ordinary mechanic, and thus acquiring extensive
knowledge.

Returning to Darmstadt, Blumenthal started a fac-
tory for the manufacture of agricultural implemen-
tes, which became one of the largest factories of
steam threshing machines in southern Germany.
He took great interest in the improvement of the condi-
tions of the farmers, and urged the passage of laws for
their benefit. He also organized and took a lead-
ing part in agricultural societies. During the
Franco-Prussian war he was very active in sending
relief to the Hessian troops at the front, and sup-
ported from his own means a hospital on his estate
in Darmstadt.

Blumenthal did much for the beautifying of his
native city and toward ameliorating the condition
of the laboring classes. In acknowledgment of his
services in this respect, one of the leading thorough-
fares in Darmstadt was named after him.

It was in his influence with the Grand Duke of Hesse,
during the anti-Semitic movement in Germany,
which caused the government of Hesse to take a
decided stand against the agitators and to protect
the Jews. For a quarter of a century Blumenthal
was a member of the city council, and for more
than two decades the president of the Jewish com-
unity of Darmstadt.

Blumenthal was an active philanthropist, support-
ing many benevolent societies of different creeds,
and assisting the worthy poor. In appreciation of
his services to city and state he received the title
of "Kommerzienrat," and was decorated with the
Hessian Ludwig cross, the Prussian Order of the
Crown, the Hessian cross for merit, and the medal
for non-combatants.

In Jewish communal affairs he displayed the
greatest interest. As member, trustee, and presi-
dent of the Congregation Shearith Israel he labored
unceasingly. He was also affiliated with various
orders, such as the B'nai B'rith and the Masonic
fraternity, attaining to honors in their ranks. But
the achievement to which he devoted the last fifteen
years of his life was the establishment and main-
tenance, in conjunction with the Rev. Dr. Sabato
Morais and other workers, of the Jewish Theological

BIBLIOGRAPHY: Wunderbar, "Gesch. der Juden in Lit-
te und Courland," Riga, 1852; ibid., "Gesch. der Juden in Crac-
ow," in Literaturblatt der Juden, 1848, No. 50, where the
year of his birth is given as 1760; Benjamin, "Opere di Schrif-
ten," p. 250.
Seminary, of which institution he was president from its foundation in 1866 until his death.

B. D.


He came to America with his parents in Aug. 1890, attended the academy at Chambersburg, Pa., the public and high schools at Philadelphia, Pa., and graduated as doctor of medicine from the College of Physicians and Surgeons at Columbia University, New York, in 1893. He was assistant physician at Blackwell's Island Hospital during 1891-93; deputy coroner of New York city in 1896; and visited Europe in 1894, attending hospitals in London, Paris, and Munich. On his return he was appointed resident and attending physician to Mount Sinai Hospital (then called Jews' Hospital), New York, from 1895 to 1899, organizing its medical administration and formulating its records and monthly reports as in use to this day. From 1892 to 1904 he was president of and physician to the Institution for the Improvised Instruction of Deaf Mutes, founded and supported by Jews for the benefit of Jewish and other children.

The special features of the system of teaching adopted by Blumenthal, and which was then almost unknown in this country, were: (1) reading from the lips of the speaker; and (2) the use of articulate speech, instead of the finger and sign language (dactylylogy) then and still generally employed in most of the state institutions.

During the Civil war Blumenthal was surgeon-major in the Third Regiment, National Guard. Besides many professional offices, such as president of the Medical Union, of the Northwestern Medical and Surgical Society, and of the Medical Board of the United Hebrew Charities, Blumenthal was one of the founders of the Young Men's Hebrew Association, and president of the Jewish Chautauqua (1901-02). J.

BLUMENTHAL, NISSEN: Russian bazzan; born in Jassy, Rumania, 1805; died in Odessa Feb. 8, 1892. Though educated for the rabbinate, his excellent voice and musical ability fitted him for a bazzan. He emigrated to Russia, became bazzan of Berdyshev and also of Yekaterinoslav, and in 1841 was made chief bazzan of the Brody congregation of Odessa, which position he held for fifty-five years, when old age forced him to retire. His son Leonhard, a singer in the Kharkov opera-house, died before him. Blumenthal was confined to his home by paralysis for the last six years of his life. His fortune was left to the choir of the temple which he made famous. He was the model "chohbazan" of Russia, and did much to introduce systematic singing and the use of musical notes in Russian synagogues. P. Minsky declares his compositions more characteristic Jewish than those of the great cantors of Western countries.


O. R.

BLUMENTHAL, OSKAR: German author and playwright; born at Berlin March 13, 1852. He was educated at the gymnasium and university of his native town, and at the university at Leipzig, where, in 1872, he received the degree of doctor of philosophy. After having been editor of the "Deutsche Dichtereil" in Leipzig, he founded in 1878 the "Neues Wiener Theater," in which he became theatrical critic of the "Berliner Tageblatt," holding this position until 1887, when he opened the Lessing Theater, of which he was director till 1898. From 1884 to 1893 he was also director of the Berliner Theater. Since 1898 he has been engaged exclusively in literary work.

Blumenthal is well known as a critic and playwright. His critiques in the feuilletons of the newspapers sparkle with humor, at the same time doing justice to authors and actors. His plays have had merited success, and many of them have been well received at the leading German theaters. As a theatrical manager he was very successful.


Bibliography: "Metscher, Konversations-Lexikon, k. v.; Brockhaus, Konversations-Lexikon, k. v.; "S. J. B'rith, or Sons of the Covenant" (Nant): The largest and oldest Jewish fraternal organization. It has (1899) a membership of about 20,000, divided into more than 330 lodges and 10 grand lodges, distributed over the United States, Germany, Rumania, Austria-Hungary, Egypt, and Palestine. It was founded at New York in 1843 by a number of German Jews, headed by Henry Jones, for the purpose of insulating the principles of morality among the followers of the Mosaic faith—uniting them on a platform upon which all could stand regardless of dogma and ceremonial custom—and of insulating charity, benevolence, and brotherly love as the highest virtues. Political and religious discussions were to be barred forever in order that harmony and peace might be preserved in the deliberations of the Order.

Oskar Blumenthal.
A constitution was adopted for the administration of the affairs of the Order; and in 1851, a sufficient number of lodges having been organized, the first grand lodge was established in the city of New York, and in the same year District Grand Lodge No. 2 was founded in the city of Cincinnati. The Order spread rapidly. Lodges were formed in nearly all of the Eastern and Western states; so that in 1856 District Grand Lodge No. 3 was instituted, with its seat in Philadelphia, Pa. The supreme authority was placed in a central body, which met annually and was composed of one representative from each lodge. At the meeting of the supreme body in 1857 a membership of 2,889, with an accumulated capital of $70,000, was reported. At the same session the constitution was remedied, giving it a more democratic and representative character. A new ritual, the work of Dr. David Einhorn, was also introduced in keeping with the progressive spirit of the age.

A new era of development began in 1868, when, at a convention held in the city of New York, composed of representatives from each lodge, the present constitution was adopted. Meanwhile, three new grand lodges had been instituted: No. 4 in San Francisco, Cal.; No. 5 in Baltimore, Md.; and No. 6 in Chicago, Ill. The Order at that time numbered more than 30,000 members. Under the new constitution the supreme authority was placed in a president, to hold office for five years, and in an executive committee and a court of appeals, each of which was composed of one representative from each district, elected for the years. The first president was Julius Bien of New York, who had been the master-mind of the new constitution. He held the office until 1880, when he declined reelection on account of his advanced years; and Leo N. Levy of New York was unanimously chosen as his successor.

In 1873 another new grand lodge, No. 7, was added, which held jurisdiction over the Southern states. A new sphere opened for the Order in 1882, when Mortiz Ellinger, as the deputy of the executive committee, instituted the first lodge in Berlin, Germany. Meanwhile a number of institutions had arisen in the United States, founded and supported by the Order, such as the Orphan Asylum in Cleveland, housing nearly 1,000 inmates, supported by Districts 2, 6, and 7. Its erection was due to Benjamin F. Peixotto. Another institution is the Home for the Aged and Infirm at Yonkers, N. Y. The Atlanta Hebrew Orphan Asylum was established by District No. 5, through the influence of Simon Wolf of Washington, D. C. The Jewish Widows’ and Orphans’ Home of New Orleans and the Touro Infirmary at the same place are supported by District No. 7. Finally, the Denver National Jewish Hospital for Consumptives was established by District No. 2. The Order also established a public library, known as the Maimonides Library, in New York city; the B’nai B’rith Manual Training School at Philadelphia, and other educational institutions throughout the country. The Order presented to the United States a statue of Liberty, chiseled by Moses Ezekiel, a native of Cincinnati. At the suggestion of the Order, Benjamin F. Peixotto was commissioned to represent the United States as consul in Roumania, in order to influence the Roumanian government on the question of affording protection to its Jewish subjects. As there was no provision in the American budget for the maintenance of a consulate in Roumania, the Order provided the necessary funds.

When, in 1885, a sufficient number of lodges had been founded to warrant the establishment of a grand lodge for Germany, Julius Bien visited that country to inaugurate it. Meanwhile the growth of the Order in Germany and Austria-Hungary had led to the institution of grand lodges with seats at Budapest and Prague, and to the establishment of many useful benevolent institutions.

In America the Order established the Menorah, a monthly magazine, edited first by Benjamin F. Peixotto, afterward by Mortiz Ellinger; and for a time
by F. de Sola Mendes. In Vienna the Order publishes a quarterly review; in Berlin, a monthly report.

With the spread of the Order its usefulness as an international medium for the relief of the persecuted in various parts of the world has been established, and the principle of self-help has been inculcated in communities which had always looked to others for protection and aid. Of late the Order has established working relations with the great educational and relief associations of Europe, such as the Alliance Israélite Universelle of Paris, the Jewish Colonization Association of London, and the Israélitische Allianz of Vienna. At the Quinquennial Convention of the Order, held in Chicago (April 29 to May 3, 1900), a commission was appointed to invite the cooperation of all European and American kindred associations in instituting measures for the introduction of industries, agricultural employments, and modern education among the Jews of Galicia. The Order has also been active in finding employment for the Rumanian Jews, who, through religious intolerance, were compelled to leave their native country. This it does through the district lodges, which organize means whereby many individuals may, from time to time, obtain a livelihood by manual labor. Numbers of Rumanian Jews, even arriving in New York, are distributed among the district lodges.

During its existence the Order has expended millions of dollars in aiding the distressed among its members by means of donations to the sick, by loans, and by endowments to widows and orphans.

Immediately after the great storm at Galveston, Texas, Sept. 8, 1900, a fund of over $27,000 was contributed by the various lodges and members, and, with the president, Leo N. Levy, it was employed to give a new start in life to Jewish sufferers by the storm. The fund was raised by telegrams in a few days, and the relief was almost immediate.

Following is a list of the district grand lodges, showing the jurisdiction of each, and the number of members:

<table>
<thead>
<tr>
<th>District Grand Lodges</th>
<th>Jurisdiction</th>
<th>Number of Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Massachusetts, New York, Rhode Island, Connecticut, Canada, Delaware, Michigan, Missouri, New Mexico, Texas, Arkansas, California, Colorado, Indiana, Kansas, Kentucky, Massachusetts, New York, Ohio, Pennsylvania, Texas, Virginia, West Virginia</td>
<td>1,410</td>
</tr>
<tr>
<td>2.</td>
<td>Delaware, New Jersey, Pennsylvania, West Virginia</td>
<td>2,100</td>
</tr>
<tr>
<td>4.</td>
<td>Alabama, Georgia, North Carolina, South Carolina, Tennessee, Virginia</td>
<td>2,100</td>
</tr>
<tr>
<td>5.</td>
<td>Illinois, Iowa, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Mexico, Ohio, Wisconsin</td>
<td>1,965</td>
</tr>
<tr>
<td>6.</td>
<td>Louisiana, Mississippi, Tennessee, Texas</td>
<td>2,500</td>
</tr>
<tr>
<td>7.</td>
<td>Austria</td>
<td>4,000</td>
</tr>
<tr>
<td>8.</td>
<td>Germany</td>
<td>1,700</td>
</tr>
</tbody>
</table>

Richard Cour de Lion is said to have had an encounter with a wild boar when crusading in that country, and the animal is still found in the morasses of the Jordan, around the Sea of Galilee, around Mount Tabor, and on the River Aujeh, north of Joppa (compare Thomson, "The Land and the Book," p. 49). See SWINE.

G. A. B.

BOAS, EUDORIAD: German author and traveler; born at Landsberg-on-the-Warthe Jan. 1, 1815; died there June, 1858. He was destined for a commercial career by his parents; and, for the purpose of acquiring a knowledge of international trade methods, was sent through southern Europe. Instead of turning the voyage to this account, Boas utilized the experience and knowledge gained in writing sketches, novels, and other literary productions. His first effort in this direction, "Deutsche Dichter," was published in 1837, followed three years later by "Nachträge zu Schiller's Nammtlichen Werken." The next year he published a similar work on Goethe, and followed this in a few months by "Des Kriegscommissär Pipitz Reisen nach Italien," a comic romance revealing considerable talent. In 1842 he wrote "Sprüche und Lieder eines Indischen Brahmanen"; and in 1844 "Pepita," a novel, and "In Skandinavien." His other works are: "Reiseblätter aus der Oberwelt," "Reiseblätter aus der Sternenwelt," and "Schiller und Goethe im Xystenwald," 1852.


BOAS, IMAR: German physician and medical author; born at Eisle, province of Posen, Prussia, March 29, 1828. After having completed his studies at the gymnasium, he attended the medical course at the universities of Berlin, Halle, and Leipzig, graduating as doctor of medicine in 1850. In 1858 he established a practise in Berlin, studying especially the diseases of the digestive and the abdominal section of the alimentary canal, the first of its kind in Germany. Since then Boas has become a specialist in this branch of medicine.

Boas is the author of numerous essays and of the following works: "Diagnostik und Therapie der Magen-Krankheiten," Leipzig, 1890; "Diagnostik und Therapie der Darmkrankheiten." Leipzig, 1899. Since 1891 he has been editor of the "Archiv für Verdausungs-Krankheiten."
Although Boaz was the prince of the people, he himself supervised the threshing of the grain in his barn, in order to circumvent any immorality or theft, both of which were rife in his days (Tan. Boaz ed. Buber, viii.; Ruth R. to ii. 7). Glad in his heart that the famine was over in Israel, he sought rest after having thanked God and studied for a while in the Torah (Tan., I.e.; Targ. Ruth iii. 7; and Ruth R. i. 1). Arrows out of his first sleep by Ruth, he was greatly frightened, as he thought that she was a devil; and he was convinced of the contrary only after touching the hair of her head.

Boaz and Ruth. He perceived the pure and holy intentions of Ruth; he not only did not reprove her for her unusual behavior, but he blessed her, and gave her six measures of barley, indicating thereby that six pious men should spring from her, who would be gifted by God with six excellences (compare Isa. xi. 7; Sanh. 93b; Num. xiii. 11; Ruth R. and Targ. to Ruth iii. 15; the names of the six men differ in these passages, but David and the Messiah are always among them). Boaz fulfilled the promises he had given to Ruth, and when his kinsman (the sources differ as to the precise relationship existing between them) would not marry her because he did not know the Halakah, Boaz himself married her (Ruth R. to iv. 1). Boaz was eighty and Ruth forty years old (ed. to iii. 15); but their marriage did not remain childless, though Boaz died the day after his wedding (Midrash Zan'ah, ed. Buber, 55, below).


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Critical View: The historical value of the genealogy (Ruth iv. 19-22) is denied by Wellhausen, Cornill, and modern critics generally. They suppose it to be the product of a tendency that existed at one period in post-exilic times, of finding a foreign origin for the most renowned families. But others are of the opinion that David's flight into Moab (I Sam. xxii. 5) is a circumstance that lends historical plausibility to the Moabitic origin of Ruth (Knaben, “Historisch-Critisch Ueberblick,” etc., 1. § 36, g.; Nowack, “Ruth,” p. 184. 1. 19.

Boaz, Israel Michael. See CHERSHON, WADER.

Bobruisk. See Minsk.

Bobovna. See Minsk.

Bobovnik. City in a district of the same name, in the government of Minsk, Russia; situated on the right bank of the River Berezya. It is mentioned in the first time in official documents concerning Jews, issued in 1511. The inhabitants of Bobwin, with those of other towns, petitioned King Sigismund to allow them to pay their taxes directly to the crown instead of the secretary of the treasury, Abraham Yosefovich. In a list of duties paid at the custom-house of Brest-Litovsk for the year 1583, a Jew named Ilya Lipitch is mentioned as having sent merchandise to Bobwin.

Bobruisk was of little importance until the early part of the nineteenth century, when, under Alexander I., it began to increase rapidly in population, on account of the important fortress he had erected there. It had (1880) 19,135 Jewish inhabitants in a total population of 30,177; and the district (inclu-
The community is divided into Hasidim and Mitnagdim, who live harmoniously together. The present rabbi (1903) of the Hasidim is Shemariah Noah Sinancon, a descendant of the rabbis of Lyubavitch. Raphael Shapiro, an excellent Talmudic scholar, is the rabbi of the Mitnagdim. Bochart possesses four official synagogues and many charitable and social institutions, among which the most noteworthy is a refuge for old men, which was founded by the philanthropist, Hayyim Boaz Rabinowicz.

In the district of Bobruisk there are at least 500 persons who depend for their subsistence mainly upon the cultivation of several deccanations of the soil. Most of the deccanations are in the hands of Jews (110 families), who have lost all other resources for a livelihood since the introduction of the government monopoly of the liquor trade. In the vicinity of Bobruisk there are plantations, upon which about 100 Jewish girls work in the summer. In the town are 20 small factories which employ 120 Jews. The manufacture of leather goods is considerable, many of the large workshops producing upper shoes for export to the neighboring towns and villages. Brickmaking is also well developed. There are about 3,139 Jewish artisans, 265 tailoring establishments (employing 1267 hands), and 575 shoe-and-boot making establishments (employing 1053 hands). There are 444 Jewish laborers, employed chiefly in curing (1902). The following charitable institutions have been established: a Jewish hospital, a cheap kitchen, an institution for the aged, a society for the aid of the sick poor at their homes, and a Jewish hospital, a female technical school (160 girls), a primary public school (160 boys), and the Jewish People's Technical School (60 boys). On May 3, 1903, a fire destroyed the greatest part of the city, and thousands of Jewish families were rendered homeless ("Budushchnost," 1903, No. 17).

Bochart, Samuel: One of the greatest scholars of the seventeenth century, and an illustrious representative of the science and theology of the French Reformed Church; born at Rouen in 1599; died in Caen, May 16, 1667. His parents werepersons of note. After a thorough study of theology and the Oriental languages in France, England, and Holland, he was called as pastor to Caen in Normandy, where he died on the day that his only grandson had made a three hours' brilliant defense of certain philosophical theses at the Academy of Caen. He first attracted general admiration by engaging in a nine-days' debate with the Jesuit Veron, Caen. He was deputed by the government to travel through France with a view to the conversion of the Huguenots. The report of this debate was printed in 1630 at Saumur, Out of his scholarly preparation for sermons on Genesis came the two monumental works by which Bochart's name is still known: "Geographia Sacra seu Phaleget Chanaan," 1646, the first part of which, "Phaleg," contains the names contained in the Table of Nations in Gen. x., while the second part, "Chanaan," is devoted to the histories and the language of the Phenicians; and "Hierozoicons in Bipartitum Opus de Animalibus," 1663, a marvelously erudite collection of everything contained in Biblical, classical, and Oriental literature on the animals mentioned in the Bible. [Much of the material of these two works is still of value. — T.]

BOCHIM: Name of a place near Beth-el. The Septuagint reads in Judges ii. 1, "The place of weeping to Beth-el and to all Israel." It may be identical with Beth-el itself (see Moore, Judges, ad loc.).

J. JR.

BOCHNER, HAYYIM B. BENJAMIN ZE'EB: Cabalist, Talmudist, and grammarian; born at Cracow, Galicia, in the first quarter of the seventeenth century; died at Pithur, Bavaria, Feb. 2, 1684. He was the son of one of the wealthiest Jews of Cracow, who owned a stone mansion and two adjoining stores on Casinviel place, a street otherwise uninhabited by Jews.

Bochner received both a rabbinical and a liberal education, and was a pupil of Israel Ganz—whose daughter he afterward married—and of the cabalist and grammarian Jacob Temerski. On the death of his father (1647) Bochner became heir to a portion of his father's business and other properties; but he sold his share to his three brothers and one sister, receiving in lieu a weekly allowance in order to be able to pursue his studies. He established at his own house a free rabbinical school, and enjoyed the friendship of Lipmann Heller and other renowned scholars. Having received a call to Ebenfurth, and afterward to Luekenbach, as rabbi and head of the bet-din, he continued to keep up a yeshibah in both places. For reasons he himself gives in the introduction to his book, "Or Hadash" (New Light), he removed to Vienna, where he stayed until the expulsion of the Jews from that city in 1670.

Bochner, who combined a spirit of observation with his extensive Talmudical knowledge, and who while traveling had seen a great deal of the world, spent the rest of his life in writing and publishing with his extensive Talmudical knowledge, and who while traveling had seen a great deal of the world, he continued to keep up a yeshibah in both places. For reasons he himself gives in the introduction to his book, "Or Hadash," a compendium of the books and in editing other valuable works. He wrote:

1. The above-mentioned "Or Hadash," a compendium of laws concerning the ritualistic benedictions, in which he embodied the "Or Yisrael" of his teacher Israel Ganz, and selections from some works of his own; e.g., "Birkat ha-Nehemim" (Benedictions for Enjoyments), which formed part of another work, "Orchat Hayyim" (The Ways of Life), a commentary on Isaac Tarnau's "Minhagim." Theseworks he published, first separately with approbations by his father and, then as a whole, Amsterdam, 1671. (2) "Patoradi Serad," and Sod. (4) "Lianadi Hayye" (The Tree of Life), on grammar, Hamburg, 1710. (6) "Oseh" ("The House of Prayer"), a grammatical and mystical commentary on the prayer-book, together with all the laws concerning prayers; also under the title "Arba'ah Besham" (Four Divisions), on account of the four different treatises it contains. (5) "Lea Hayyim" (Tablet of Life), a work on dietetics, Cracow, 1659, erroneously ascribed to a certain Raphael, and translated into Latin by Wagenseil, 1687.

Bochner also edited the "Siddur" (Book of Vocalization), on Hebrew grammar, and "Sod ha-Hashnaul," a cabalistic work, both by Moses Gititen, Cracow, 1648; and "Itynim Tellithim" (Book of Meditation of Prayer), by Hayyim Rashpitz, Amsterdam, 1671.


S. R.

BOCHNIA, AUSTRIA. See Galicia.

BOCK, ALFRED: German novelist; born at Giessen, Hesse-Darmstadt, Oct. 14, 1859. He received his education at the gymnasium and at the university of his native town, and traveled through Denmark, Italy, Turkey, and Greece. He now (1902) lives in Giessen.


BOCK, M. H.: German educator; born at Magdeburg, 1784; died at Leipzig April 10, 1816, while on a journey. He was one of the ablest modern Jewish teachers in Germany at the beginning of the nineteenth century; and the fashionable private school (Lehr- und Bildungsanstalt) which he founded in 1807 at Berlin, and to which Christian as well as Jewish pupils were admitted, enjoyed a great reputation. He was also for some time tutor at the Jewish Gymnasium in Berlin. After his death his school was conducted by I. M. Jost.

Bock wrote the following essays and works: (1) "Nachrichten von der Lehr- und Bildungsanstalt Jüdischer Familien," Berlin, 1807 (part of this is reprinted in "Sulamith," ii. 200 et seq.). (2) "Hebräisches ABC Buch," Berlin, 1812; (3) "Kurze Anzeige der Israelitischen Religion," Berlin, 1814; (4) "Moda l'Yalde B'ne Israel: Israelitischer Kinderführer," a manual of the rudiments of knowledge, in Hebrew, German, and French, for the instruction of Jewish children at home and at school, 3 vols., Berlin, 1811-12; (5) in collaboration with David Frankel, "Die Funf B'chler Mosis, mit Moses Mendelssohn's Uebersetzung in Deutschen Lettern," Berlin, 1824, published by his brother, A. Bock, a convert to Christianity.

Bibliography: Salomo, iv. 3; Koed et seq.; First Bibliographien, 1856 (see note above); Licht, Bibliothek Jüdischer Kenntnisse, i. 117; Dembitzer, "Kelilat Yofi," il. 112; "Der Fluchtschuh," ib. 1901; "Kinder des Volkes," ib. 1902. He has also written some dramas, of which may be mentioned: "Die Alte Jungfer," "Die Prinzessin von Renten," and "Der Gymnasialdirektor." F. T. H.

BODEK. See Bbdikah.

BODEG. See Bcgah.
BODEK, HERMAN: Galician Hebraist; born in Brody Sept. 27, 1820; died at Leipsic Aug. 19, 1880. He was descended from a highly respected family, and was the son-in-law of S. L. Rapoport. For a long time he lived in Leipsic, where he was translator of Hebrew at the courts of law, and was also engaged in business.

Bodek was well acquainted with rabbinical and Neo-Hebraic literature, and contributed articles on various subjects to the Jewish periodical press of several countries. He was the author of "Elch Dibot ha-Bitti." (These Are the Words of the Covenant), Leipzig, 1837, a catalogue of the ritual signs, allegories, and objects of Precasonry. It was based on the works of O. Marbach and R. Fischer on that subject, and was intended mainly for Jewish Masons in the Orient, or for those in Europe who could not read any language other than Hebrew. Bodek was himself a member of the Apollo Lodge of the Masonic Order in Leipsic.


BODEK, JACOB, OF LEMBERG: Galician Hebraist; born at Lemberg 1826. He published "Ha-Ro'eh v-Webekker Sifre Mekabezer Zemanaun" (Preacher and Critic of Contemporary Works), which contains long articles from his own pen, from that of his brother-in-law, A. M. Mohe, and others, against the works of S. L. Rapoport, S. D. Luzzatto, and S. J. Reggio (part i., Lemberg, 1837; part ii., Ofen, 1839). Later he published, in conjunction with Mohe, a periodical entitled "Zemaneim," which appeared at irregular intervals (vol. 1., Zolkiev, 1844; ii., Lemberg, 1845; iii., Prague, 1845). He republished with notes the chronicles of Abrahim Troitsch, "Korot ha-Ittim," which cover the period from 1741 to 1901, and "Korot Nosafot," a continuation until the year 1850 (Lemberg, 1851). His biography of his friend, R. Zebi Hirsch Chajes of Zolkiev, appeared in "Ha-Maggid," i., Nos. 8-11.


BODENHEIMER, LEVI: Consistorial rabbi at Krefeld, in the Rhine province; born Dec. 13, 1807, at Carlsruhe; died Aug. 19, 1887, at Krefeld. He occupied the position of rabbi at Hildesheim in 1827. Bodenheimer published: (1) "Das Testament Unter Benennung einer Schenkung, nach Rabbinischen Quellen" (Krefeld, 1839); (2) "Das Paraphrastische der Aramischen Uebersetzung des R. Samjla Gacor"; (3) רַבִּים רַאֲוִים (the Blessing of Moses); and (4) רַבִּים רַאֲוִים (the Song of Moses), the last two being scientific comparisons of the translations contained in Walton’s Polyglot, with a special reference to the Greek and Arabic variants.

Bibliography: Lippe, Bibliographische Lexikon: Winter und Winckel, Die Hebraische Literatur, iii. 8. J. D. B.

BODENSHATZ, JOHANN CHRISTIAN: German Protestant theologian; born at Hof, Germany, May 23, 1717; died Oct. 4, 1797, at Baiersdorf near Erlangen. In his early education at the gymnasium of Gera he became interested in Oriental and Biblical subjects through his teacher, Schleusner; and later (1735), at the Jena University, he took up Oriental languages as a special study.

Bodenshatz entered the Church, and was vicar of Utenreuth, ultimately (1780) becoming superintendent at Baiersdorf. He devoted his life to Jewish antiquities, and is said to have made elaborate models of the Ark of Noah and of the Tabernacle in the wilderness. In 1748 he summarized the results of his researches in his "Kritische Verfassung der Heutigen Juden, Sonderlich Dererin Deutschland" (in four parts, Erlangen). This important work gives, besides a short history of the Jews, which is derived mainly from Schudt and Banamge, a full account of Jewish ceremonial, drawn by the author from both written and oral sources and illustrated with engravings. Of these engravings some are imitated from Picart, but most of them were especially designed and engraved for the work; several have been reproduced in the JEWISH ENCYCLOPEDIA.

Bodenshatz generally gives an accurate account of Jewish ceremonial and custom, and without bias; his work is consequently an original source for the actual practice of Jewish ceremonial in mid-Germany in the first half of the eighteenth century. A second edition appeared at Frankfort in 1756 under the title "Aufficht Deutschredende Hebreer, oder Die Gebrauche und Ceremonien der Juden."


BODENSEE, see CONSTANCE, LAKE OF.

BODENSTEIN, JULIUS: German landscape-painter; born in Berin Aug. 4, 1847. He studied at the Berlin Academy under Schtihle and Hermann Schnee, and in 1873 went to Munich, where he became a pupil of Ad. Lier. He is prominent as a painter of subjects from nature, his "Twenty-five Views in the High Alps" (1879) being very artistic productions. In 1883 he exhibited "Isle of Sylt" at Munich. Among his other works are: "Approaching Storm in the Jura Mountains," "View Near Isfand with Glacier," and "Fishing on the North Sea," and "Twilight on the Isle of Sylt."


BODELIBRARY: The well-known University Library at Oxford, England. The building which at present forms the reading-room of the Bodleian Library was begun in 1444 by Humfrey, duke of Gloucester, and received continual additions of books. Its life as a library, however, lasted little more than a century; for in the troubles that followed the Reformation it suffered the same fate as other abodes of religion and learning. Its manuscripts were burned or sold as waste paper, and its fittings treated as so much timber. The history of the present collections, therefore, begins with the refoundation by Sir Thomas Bodley in 1568. Whether any Hebrew works were included among Bodleian's own gifts is uncertain. The earliest recorded donation of the kind is a Hebrew lection presented by John Savile in 1601, which was followed by Hebrew manuscripts from Dr. John Luid in 1608.
It was not till 1640 that the Hebrew collection began to assume any importance. In that year about forty-eight manuscripts were received from Sir Kenelm Digby and Archbishop Laud; and in 1654 John Selden bequeathed to the university such of his Talmudical and rabbinical books as were not already to be found in the library. But by far the greatest part of the present treasures of the Bodleian was acquired by purchase. Thus in 1693 Pococke's library of 420 manuscripts (including a number in Hebrew) was bought for £600, and 600 manuscripts of Huntingdon's for £700. In the eighteenth century very few acquisitions were made; but in 1717 the great Canonicus collection, including 135 manuscript volumes, chiefly in Hebrew, was bought for £3,444, and twelve years later the still more important library of R. David Oppenheimer (of Prague) was acquired at a cost of £2,080. The importance of this addition may be estimated from the fact that it consisted of 780 manuscripts and over 4,000 printed books, embracing every department of Jewish literature and learning. The collection is still called by the name of the original owner, and subsequent acquisitions were till recently referenced as Oppenheimer additions, the whole being housed together in the "Hebrew Room," where an engraved portrait of the rabbi may be seen presiding over this monument of his learned industry.

The Bodleian thus rose at once into the front rank of Hebrew libraries. But its value was still further increased soon afterwards. In 1843 about 480 printed volumes from the library of Gesenius were purchased, as well as 250 books from a Berlin bookseller. In 1848 the manuscripts (900 volumes) belonging to H. J. Michael were bought for £1,080, but his large collection of 5,471 printed volumes went to the British Museum. Two years later considerable additions were again made by the purchase of sixty-two manuscripts and numerous printed volumes from various sources. The Oppenheimer and last two collections bought thus were seventy-two Reggio manuscripts, scripts in 1835, and a number of volumes in 1844.

During the last thirty years the Hebrew collection has steadily increased in value, chiefly through the watchfulness and discrimination of the late Oriental sub-librarian, Adolph Neubauer. Besides other manuscripts, he was the means of acquiring a number of Karaite and Yemen manuscripts, as well as a great quantity of fragments from the Cairo "genizah," which are now bound up in about 190 volumes. It is to be feared, however, that the time for starting purchases is past. The important private collections have mostly gravitated to the large libraries; the competition between buyers is keener than ever before; while lack of funds and the serious demands made by other branches of learning on the resources of the Bodleian and of the University alike threaten to hinder further development on any large scale.

In the above account only the more striking acquisitions have been noticed, and these very briefly. Further information will be found in the various catalogues. The Pococke and Huntingdon manuscripts, with others, are described in John Uri's catalogue, published in 1787. For the Oppenheimer manuscripts a catalogue was issued, in Catalogues, 1828. For the Michael collection a catalogue was published by Steinschneider and Zunz, Hamburg, 1848. A conspectus of all the Hebrew manuscripts in the library is appended by Steinschneider to his great catalogue, or rather...
BODY IN JEWISH THEOLOGY: In Hebrew the idea of "body" is expressed by the term "<i>tsar</i>" (Assyrian, "<i>bishar</i>"), which, commonly translated "flesh," originally denoted blood-relation, clan (see Gen. ii. 23, 24), the physical appearance being regarded as the evidence of consanguinity, and only secondarily the "body," and hence the general state or condition of man, or mankind, as a creature of flesh, and finally mankind, "all flesh" (Is. xlvi. 22). A less frequently employed term is "<i>gewiyah</i>," which with rare exceptions is used to designate not the living body, but the corpse. The Greek translators employed: <i>eidōs</i>, or, rarely, <i>mise</i>, the former, in accordance with Greek usage, generally in the plural. In later Hebrew the words "<i>geshem</i>, "<i>gushma</i>," and "<i>guph</i>" were used, or the combination "<i>basar wa-<i>gum</i>" (Col. vi. 14). This latter phrase implies the distinction between God and man, as, for instance, in contexts contrasting the "Holy One, blessed be He!" with "the King of flesh and blood," which contrast is rooted neither in the thought of man's sinfulness over and against the perfection of the Creator nor in the opposition of the material to the spiritual—the antithesis postulated by Philo between the <i>neqat</i> or the <i>neqef</i> on the one hand, and the <i>mise</i>, the "dead nature of <i>curs</i>," on the other—but in the conception of man as a weak, dependent, and mortal creature.

According to Gen. ii. 7 the body is formed of dust and is, therefore, frail and mortal. It will return to dust, whence it was taken (i. 18; 19). It lives because the spirit of life was breathed into it (6. ii; 7; Ezek. xxxix. 7). The defining character of the dead or the diseased body, which is so prominently referred to in the literary laws in the Pentateuch, has, by the modern critical school, been recognized as belonging to a range of ideas universally found in all religions at a certain stage of their development, and as being an adaptation of observations pertaining to an anterior phase of religious thought and practice. Speculations on the nature of sin, and its seat in the body of man, do not lie within the plane of the unreflected religious consciousness which is characteristic of Old Testament literature and life.

The following may be accepted as representing the rabbinical views on the nature, the function, and the destiny of the body.

In accordance with the Book of Genesis, man is considered to be created of two originally uncombined elements, soul and body; the former coming from the higher world, conception, and the latter taken from the lower (Gen. R. viii. 14; Hag. 18). The destiny of the latter is to serve the former, and it is organized to fulfill the Torah. The dust of which the body of man (Adam) was formed was composed of contributions from all the regions of the earth (Sanh. 38a; Rashi to Gen. ii. 7).

A shapely body (7 <i>golem</i>) came from the hand of the Creator (Gen. R. xiv.), and filled the whole earth, or, according to another version, reached from earth to the sky. Blasphemed, this creature had also two faces until, through the later differentiation according to sex, man found in woman his counterpart. This (ultimate) body of man retains (in the nails) traces of an original coat of light (Rashi on Gen. R. 39), but as now constructed it consists of 248 members (bones) and 995 nerves (compare Targum Yer. to Gen. i. 27), which numbers are assumed to correspond to the number of the mandatory and prohibitive commandments of the Law (see ANATOMY).

The psychology of the times connecting certain functions of the soul with certain organs of the body is recognized in the rabbinical writings; while symbolism in reference to the various purposes of the organs and the processes of physical life also holds a place in the anatomical science of the Talmudical teachers. As to the relation which the body holds to the soul, and the questions when the soul enters the body, whether the soul is preexistent, and whether for every newly created body there is also a newly created soul, opinions differ; but the majority are in favor of the preexistence of the soul.

The body is not regarded as impure. The adjective "<i>tame</i>" (impure), used of the body in contrast to the pure soul (Mek., Besullah, Shira; 2 compare Sanh. 91a, b), refers rather to the physical process through which the body is produced from a "malodorous" drop (Abot iii. 1). To strain the meaning of the word "<i>saruhah</i>," used to convey


The body is not regarded as impure. The adjective "<i>taneh</i>" (impure), used of the body in contrast to the pure soul (Mek., Besullah, Shira; 2 compare Sanh. 91a, b), refers rather to the physical process through which the body is produced from a "malodorous" drop (Abot iii. 1). To strain the meaning of the word "<i>saruhah</i>," used to convey
and this body is the one best suited for the ends of bile, to the liver. The five senses of man are also corresponding to the air; the white humor, to the body. Israeli's work on the elements, based upon medieval Jewish and Arabic thinkers runs the doctrine of the elements, based upon medieval Jewish and Arabic thinkers runs the doctrine of the four elements, discovered in the four humors of man's body: water; the black humor, to the earth; and the red bile, to the fire. The five senses of man are also very prominent in the symbolic and allegorical interpretation of the Biblical texts. Ethics and poetry as well borrowed instruction and inspiration from the five senses (Kaufmann, "Die Sinne," Leipzig, 1884) (see Adam). The body of man was thus studied from many points of view, but was always regarded as a marvelous construction witnessing to the wisdom of the Creator, whose praise was sung in benediction (Ber. 60a). The latter, after dwelling on the wonderful adaptability of the bodily organs to their functions, names God as "the Healer of all flesh and the wonderful Artificer."

It may be noticed that Reform Judaism has relinquished the belief in the resurrection of the body. The catechisms and prayer-books of the modern synagogues, however, teach that "the body is intended by the Creator to be the servant of the immortal soul, and as such is not congenitally depraved." "This very body—woven of dust—Thou hast dignified to be a dwelling-place of Thine, a minister unto Thy spirit. Even it issued pure from Thine hand. Thou hast implanted in it the capacity for sin, but not sin itself." (David Einhorn's "Prayer-Book," 3d Eng. ed., Chicago, 1890, part ii. 307).

E. G. H.

BOESCHENSTAIN, JOHANNES (sometimes spelled Bœschenstein): A German Hebraist; born at Blingen in 1472, said to have been of Jewish parentage, this statement, however, being denied by himself. He was among the earliest to revive the study of Hebrew in Germany, having been a pupil of Moses Mülin and a teacher of Hebrew at Ingolstadt in 1500, at Augsburg in 1518, and at Wittenberg in 1518. He produced an elementary grammar at Augsburg in 1514, another at Wittenberg, 1519 (second edition, Cologne, 1521), and in 1520 edited Moses Kimhi's "Keter Mahzor" at Augsburg, whither he had returned. During a wandering life he taught Hebrew at Nuremberg, Antony, and Zurich; at the last-named place having the reformer Zwingli among his pupils.

Bœschenstein gave particular attention to the study of Hebrew prayers; publishing a German translation of some, in 1525, under the title "Biblia Hebraica." His "Biblia Hebraica," 2d ed. (Ingolstadt, 1522), was among the earliest to make Hebrew grammar and Hebraistics known in Germany, having been a pupil of Moses Mollin and a teacher of Hebrew at Ingolstadt, 1500, at Augsburg, 1518, and at Wittenberg in 1518. He produced an elementary grammar at Augsburg in 1514, another at Wittenberg, 1519 (second edition, Cologne, 1521), and in 1520 edited Moses Kimhi's "Keter Mahzor" at Augsburg, whither he had returned. During a wandering life he taught Hebrew at Nuremberg, Antony, and Zurich; at the last-named place having the reformer Zwingli among his pupils.

BOETHUSIANS (Boethusiani): A Jewish sect closely related to, if not a development of, the Sadducees. The origin of this schism is recounted as follows by the Midrash: Antigonus of Sokho having taught the maxim, "Be like the servants who serve their masters for the sake of the wages, but rather be rather those who serve without thought of receiving wages," his two pupils, Zadok and Boethus, repeated this maxim to their pupils. In the course of time they were understood to express thereby the belief that there was neither a future...
world nor a resurrection of the dead: and the consequence was that those pupils of Zadok and Boethus renounced the Torah and founded the sects of the Sadducees and the Boethusians. They lived in luxurious splendor, using silver and golden vessels all their lives, not because they were haughty, but because (as they claimed) the Pharisees led a hard life on earth and yet would have nothing to look forward to in the world to come (Ab. R. N. of Name, v., ed. Schechter, p. 26. The text is corrupt. According to one version, Zadok and Boethus were themselves the founders of the sects).

Historical in this story is the statement that these two sects denied the immortality of the soul and resurrection. Again, the Mishnah is on the whole correct in saying that the sects found their followers chiefly among the wealthy; but the origin of the sects is legendary. The Mishnah, as well as the Babylonian Talmud, mentions the Boethusians as opposing the Pharisees in saying that the soul was only the name of the body (ib. xix. 8, § 1); and the high priest Joshua b. Gamla, family is shown by the words of the tanna Abba as belonging to the house of Yehuda b. Shemariah, who lived about the year 40 of the common era at Jerusalem (Pes. 57a; Tosef., Men. xii. 23). It must be especially noticed that “the house of Boethus” heads the list of the wicked and sinful priestly families enumerated by Abba. It is, however, only an assumption—although a highly probable one—that the Boethusians were the followers of this Boethus and members of his family; for the assumption is not proved, as there may have been another Boethus who really was the founder of the sect. At the beginnings of this sect are shrouded in obscurity, so also is the length of its duration. The Talmud mentions a Boethusian in dispute with a pupil of Akiba (Shab. 106a; Soferim 1. 2); yet it is probable that the word here means simply a sectarian, a heretic, just as the term “Sadducee” was used in a much wider sense later on.

A Boethus, son of Zonin, and nearly contemporaneous with Akiba (compare Yer. l. c. 100b), is mentioned in the Mishnah (B. M. x. 3); he was not, however, a Boethusian, but a pious merchant. A Palestinian amonon, c. 300 C.E., was also called “Boethus.” Compare Ishi Priests, Pharisees and Sadducees.

Bibliography: On the origin of the Sadducees and the Boethusians, see E. Benoist, Uber den Ursprung der Himatijen und der Boethusianen, in Zentralbl. f. Geschichte des Judentums, i. 1883, pp. 61-68. See also Krauss, Zech. der Judentum, ii. 257-264. For a complete bibliography see Pharisees and Sadducees.

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L. G.

BOGNAR, FREDERIKE: German actress; born at Gottha Feb. 16, 1840. Her father was a singer, and Frederike was destined for a musical career. After appearing a few times in children’s parts in Budapest, she was sent to Munich to study music under Mme. Behrend-Brandt, who was her aunt. She sang for some time on the concert platform, but finally decided to become an actress. After studying under Denker, and later under Jastrow, she made her début at Zürich in 1856. In the following year Bognar went to the Hamburg Stadttheater, where she remained until 1880, when she went to the Hofburgtheater, Vienna, with which she was associated until 1870. In that year she began a starring tour that lasted for several years. Bognar returned to the Deutsches Landestheater in Prague, and in 1892 joined the Deutsches Volkstheater in Vienna.

In her younger days Bognar played the parts of Gretchen, Cléoto, Thoko, Fron, Isabella Galetti, Maria in “Herz und Welt,” Ophelia, Louise Miller, Lady Tertoff, and Makeurska in “La Dame aux Camelias.” Later in life she portrayed Medea, Maria Stuart, Frey Alstorf in “Die Gespenster,” Judith, and Faustina.


E. M.

BOGOYLUBSKY, ANDREI: First grand duke of Russia (1169-74). He conquered Kiev after the death of Vladimir Monomakh (1169), but selected the northern city of Vladimir as the capital of the kingdom. At that time Kiev was an important commercial center with a considerable Jewish population, the Jews controlling the trade between western Europe and the Far East. The Jewish traders

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Benjamin of Tudela (1160-73) and Pethahiah ben Sheshai of Regensburg (1173-85) visited the city. Admission to service in the prince's militia ("druzhina") of old Russia was not confined to any nationality or creed, and the soldiers enjoyed many liberties. Bogolyubsky was the first Russian autochton, and he curtailed many of these privileges of the druzhina. Besides this, Christianity had made considerable progress in Russia, so that the religious freedom of the militia was also attacked. Bogolyubsky, who surrounded himself with foreigners from all countries, both Christian and non-Christian, took pride in showing them the splendid church of the Virgin in Vladimir, in order that those of a different religion might be attracted to the Greek Orthodox Church and be baptized. The chronicler of Kiev praiseful Bogolyubsky especially for his Christian deeds and his conversion of many Bulgars and Jews. It was probably through these converts, that the Jews were invited to play the violin with a certain amount of skill.

In his first work, "Zapiski Yevreya" (Memoirs of a Jew), Bogrov portrayed the vicissitudes of his life and his surroundings. This was published in the "Otechestvennyye Zapiski," 1871-73, and in his life and his surroundings. This was published in book form in 1874. Although by reason of its style and its descriptions of Russian and Russo-Jewish life his work is considered a valuable contribution to Russian literature, yet the author's undignified revelations of his family affairs called forth severe criticism.

Having established his reputation as a writer, Bogrov moved from South Russia to St. Petersburg, where he occupied himself entirely with literature. In the last years of his life Bogrov joined the Greek Orthodox Church, and married again. Besides the above-mentioned work he published: "Yevreiski Manuskript," St. Petersburg, 1876; "Nyzhnaya Bret'cest," St. Petersburg, 1878; "Zhizni i deiatel'nost' Yevreynogo Pomorya v Rossii," in "Rossiya," 1872, No. 21; "Lasmul's Tovor Strvna," in the same journal; and many other novels and sketches from Russian-Jewish life, which appeared in the periodicals "Bazayet," "Yevreiskaya Biblioteka," "Rossiya" Yevrei," and "Vokshod," from 1879 to 1888.

BIBLIOGRAPHY: Vorobev, Krutikatogiograficheskii Slovar, St. Petersburg, 1869.

H. R.

BOGUSLAV: Town in the government of Kiev, Russia. It is mentioned in official documents dated 1195. Nothing is known of the date of the Jewish settlement there. Russian and Polish historians record that Boguslav was one of the cities which suffered most severely from the uprising of Cimeli-niki; Jewish sources, however, do not mention it among the countries destroyed. The town has a population of about 12,000, of which 10,000 are Jews. In 1809 a Jewish printing-office was established in Boguslav, and the first work published there was "Besamim Rash" by Joseph Katz. In 1879 to 1883.

BOHAR: A Jewish priest who was a Hebrew scholar and who left in manuscript a Hebrew work on astronomy. Grigori devoted himself exclusively to the study of the Talmud and rabbinical literature until his marriage at the age of seventeen. He then without a teacher studied Russian, German, and French, and also learned to play the violin with a certain amount of skill. Being unhappy in his family life, he separated from his wife.

In his first work, "Zapiski Yevreya" (Memoirs of a Jew), Bogrov portrays the vicissitudes of his life and his surroundings. This was published in the "Otechestvennyye Zapiski," 1871-73, and in book form in 1874. Although by reason of its style and its descriptions of Russian and Russo-Jewish life his work is considered a valuable contribution to Russian literature, yet the author's undignified revelations of his family affairs called forth severe criticism.

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H. R.

BOGROV, GRIGORI ISAACOVICH: Russian writer; born March 13, 1825, in Poltava; died May 10, 1888, at Derevki, government of Mindsk. He received his early education from his father, who was a Hebrew scholar and who left in manuscript a Hebrew work on astronomy. Grigori devoted himself exclusively to the study of the Talmud and rabbinical literature until his marriage at the age of seventeen. He then without a teacher studied Russian, German, and French, and also learned to play the violin with a certain amount of skill. Being unhappy in his family life, he separated from his wife.

In his first work, "Zapiski Yevreya" (Memoirs of a Jew), Bogrov portrays the vicissitudes of his life and his surroundings. This was published in the "Otechestvennyye Zapiski," 1871-73, and in book form in 1874. Although by reason of its style and its descriptions of Russian and Russo-Jewish life his work is considered a valuable contribution to Russian literature, yet the author's undignified revelations of his family affairs called forth severe criticism.
The first recorded settlement of Jews in Bohemia was in Prague, where they lived alongside other merchants and immigrants. The community, which it would appear, had its own municipal law of Iglau, 1249 (ib. p. 244)—to which they seem to have gradually recovered some of their former favor. In 1131 the Jews Jacob, who after his baptism had become a favorite of Vratislav I., and had risen to be vice-dominus at his court, were expelled from Prague, Vysehrad, and Bubenium (ib. p. 92; Saff, p. 151). Jews who had been compulsorily converted in 1096 sought to emigrate in 1098 to Poland or Hungary with their possessions; but the duke in 1096 at once caused excesses to break out in Prague, Vysehrad, and Bubenium (ib. p. 77). They held the same legal standing as Germans and French (ib. p. 78; compare pp. 106, 189, 200, 254). The first Crusade and the attendant persecutions of the Jews found the attention of Prague prepared for a brave defense of their lives, supported by Duke Vratislav II., as well as by the bishop Cosmas; but the temporary absence of the duke in 1098 at once caused excesses to break out in Prague, Vysehrad, and Bubenium (ib. p. 82; Saff, p. 151). Jews who had been compulsorily baptized in 1098, sought to emigrate in 1098 to Poland or Hungary with their possessions; but the duke, who had been apprised of their intention, stripped them of their property, leaving them only the barest necessities of life (Ar. p. 90). In spite of these sufferings, the beginnings of scholarship are exhibited in a ritual question addressed to the Jewish community, which, it would appear, had its own quarter, the "Vicus Judaeorum," as early as 1273 (Grin, ii. 13). In 1290 the charges of ritual murder which sprang up in Prague were brought at the papal court, and the Jewish community was excommunicated. In the thirteenth century the circumstances of the Jews were even more favorable. On leaving the country for a journey they had to pay a lighter tax than the Christian clergy (Ar. p. 186). In 1293 they extended their settlements into the plains of Bohemia (Pod. p. 6). Though it is true that in that year the Jews contemplated leaving Bohemia in expectation of the Messiah's coming (Ar. p. 211), this was not due in any way to oppression. All their old privileges were secured to them; the friendly bull of Innocent IV. (1254) was confirmed by Othoer II., and, in expressed opposition to the hostile resolutions of the Vienna council, was again confirmed in 1297 (ib. pp. 335, 337; Wertheimer, p. 172). The following regulations applied to the Jews in Bohemia as well as to the king's other Jewish subjects: a Christian might testify against a Jew only in conjunction with another Christian and a Jew; a Jew was to be tried only in the synagogue (with "coram suis," in Ar. p. 235). In disputes between Jews the decision was not to rest with the municipal judges, but with the lord of the manor or the chief chamberlains; the Jewish judge had jurisdiction in such cases only if the charge had been brought originally before him. Desecration of the Jewish cemetery was punishable with death, the offender's property being restored to the head of the family. A Jew could not be compelled to deliver a pledge upon which he had lent money. In loan transactions with the Church the Jew was advised for his own good—as also by the municipal laws of Ig镲, 1249 (ib. p. 244)—to exercise especial caution. 

The first Jewish settlement was in Prague, where they, as well as others who brought salt or other goods into the town, had to pay a toll to the St. Stephen's Church (1067) (Ar. p. 66). But the first actual settlement was in Prague, which is described in Jewish divorce papers as "the city called Merigunde (מֶרֶה), situated on the river Vlava (וֹלָבָא), and on the Bottich (כְּפַטִּיטָה)," This speculation points to the oldest portion of the city, called Vysehrad, as the scene of the first Jewish settlement. There and in the Prague Vorstadt (probably the present Altstadt), closely adjoining the former ghetto (now the Josefov), lived alongside of other merchants and immigrant Germans (1091) "many Jews very rich in gold and silver" (ib. p. 77). They held the same legal standing as Germans and French (ib. p. 78; compare pp. 106, 189, 200, 254). The first Crusade and the attendant persecutions of the Jews found the attention of Prague prepared for a brave defense of their lives, supported by Duke Vratislav II., as well as by the bishop Cosmas; but the temporary absence of the duke in 1098 at once caused excesses to break out in Prague, Vysehrad, and Bubenium (ib. p. 82; Saff, p. 151). Jews who had been compulsorily converted in 1096 sought to emigrate in 1098 to Poland or Hungary with their possessions; but the duke, who had been apprised of their intention, stripped them of their property, leaving them only the barest necessities of life (Ar. p. 90). In spite of these sufferings, the beginnings of scholarship are exhibited in a ritual question addressed to the Jewish community, which, it would appear, had its own quarter, the "Vicus Judaeorum," as early as 1273 (Grin, ii. 13). In 1290 the charges of ritual murder which sprang up in Prague were brought at the papal court, and the Jewish community was excommunicated. In the thirteenth century the circumstances of the Jews were even more favorable. On leaving the country for a journey they had to pay a lighter tax than the Christian clergy (Ar. p. 186). In 1293 they extended their settlements into the plains of Bohemia (Pod. p. 6). Though it is true that in that year the Jews contemplated leaving Bohemia in expectation of the Messiah's coming (Ar. p. 211), this was not due in any way to oppression. All their old privileges were secured to them; the friendly bull of Innocent IV. (1254) was confirmed by Othoer II., and, in expressed opposition to the hostile resolutions of the Vienna council, was again confirmed in 1297 (ib. pp. 335, 337; Wertheimer, p. 172). The following regulations applied to the Jews in Bohemia as well as to the king's other Jewish subjects: a Christian might testify against a Jew only in conjunction with another Christian and a Jew; a Jew was to be tried only in the synagogue (with "coram suis," in Ar. p. 235). In disputes between Jews the decision was not to rest with the municipal judges, but with the lord of the manor or the chief chamberlains; the Jewish judge had jurisdiction in such cases only if the charge had been brought originally before him. Desecration of the Jewish cemetery was punishable with death, the offender's property being restored to the head of the family. A Jew could not be compelled to deliver a pledge upon which he had lent money. In loan transactions with the Church the Jew was advised for his own good—as also by the municipal laws of Ig镲, 1249 (ib. p. 244)—to exercise especial caution. 

Jews were also found in Tchau, among them being Moses ben Hordai, "one of the graysof Bohemia." His contemporaries were Jacob, son of the above-mentioned Isaac ha-Laban, and Abraham ben Arziel called Isaac Ov-Zavva, whose history seems to have been intimately associated with Prague, and whose teachers were counted among the scholars of that city. A Pentateuch commentary was written by a disciple of Judah the Pious, who lived probably in Bohemia. In the second half of the thirteenth century, a grammarian, Jochukel b. Judah ha-Kohen or Solomon ha-Nakdan, lived in Prague, Thus Sandia, Hayyug, Ibn Ezra, and Maimonides, together with the exegesis of northern France, may be said to have found a new home in Bohemia (M. pp. 31, 216, 306; Grin, ii. 13). A striking prelude to the horrors of the fourteenth century was afforded by the massacre of the Prague community, which, it would appear, had its own quarter, the "Vicus Judaeorum," as early as 1273 (Grin, p. 24). In 1299 the charges of ritual murder which sprang up...
in so many German towns found victims in Prague (Kohut, “Gesch. der Deutsch. Jud.” p. 162). In 1331 seventy-five Jews were burned at the stake there (“Jahrb. Gesch. der Jud.” iv. 147). John of Luxemburg in 1336 plundered the synagogues because by the newly introduced customs duty he could not quickly attain his end (Gröz, p. 17).

In the same year 58 Jews were burned in Prague (Kohut, Gesch. der Jud.” iv. 147). At the instigation of the Arndleders and their like the Jews in Buda (Wertheimer, p. 177), where there were in 134 three families, had increased considerably in numbers; some in Crakau, Prichowitz, and Neusel were plundered and murdered (Salf. p. 249). The archbishop of Prague, Arnold I., in 1347 made new charges against them (Wertheimer, p. 178); but they were shielded by the utterance of the emperor Charles IV. in that year, who said that the Jews were his “serfs” (“Kammerknechte”), and that his rights in them must be respected (M. 884, p. 371). His representative in 1339 likewise protected certain Jews, who had been baptized and had reverted to Judaism again, from the vengeance of the Church; for his humane interference he was promptly excommunicated (Wertheimer, p. 179). On the other hand, however, Charles IV. felt himself justified in considering all the property of his “serfs” as quite his own, and at his pleasure refused doctors to the Jews from their obligations. He divided with his nobles the possessions of the Jews massacred in the fearful outbreaks of 1348 and 1349 which accompanied the Black Death in Prague and Eger (ib. p. 174; Saff. pp. 230, 235; Kohut, ib.; concerning the Jews in Eger, see Wertheimer, p. 178; for those in Kolm: M. 884, p. 105). All these bloody scenes of the century were brought to a fitting close with the repeated massacres excited in 1388 by the charge of ritual murder (Wertheimer, p. 74); in 1389, by the charge of insulting the host (Saff. p. 306; Zunz, “Ritus,” p. 88); during which latter outbreak even the grave-stones in the Jewish cemetery were broken, the Alt-New SYNAGOGUE burned, and the walls of the Alt-New SYNAGOGUE streaked with the blood of Jew- ish martyrs (Pod. p. 84; see Abigdor KAHANEY’s usage). Finally, in 1391 the charge of poisoning the wells was made, on which occasion Lipmann of Miihlhausen was among the sufferers (Kohut, ib. p. 318).

Such an unbroken period of suffering could not but result in the most terrible conditions, but the worst feature, particularly in Prague, was a system of shameful espionage and denuncia- tion of the authorities which raged for more than two centuries, and which sometimes involved rabbis and ward- ens of the congregations. As lords of their “serfs,” Wenzel and Sigismund frequently exerted scurrilous compliance with their alleged “rights” over the Jews (Wertheimer, p. 177; “Zelt. für die Gesch. der Juden in Deutschland,” ii. 173, on the relations between Wenzel and Abigdor KAHANEY, and between the Jews and the forces of power. H., see Gode- man, “Gesch. des Erziehungswesens,” iii. 154, and Berliner, “Aus dem Leben,” etc., p. 33). The Jews were no longer, together with the trade-gilds, consid- ered privileged traders. The Fifteenth century witnessed a constant succession of massacres and pil-
But in the last third of the sixteenth century the circumstances of the congregation changed for the better and were brighter than ever before. Trade with the interior of Austria, and with Bavaria and Saxony, which the Jews controlled, and the financial transactions of the imperial house-enriched Mordecai Meisel, the well-known benefactor of the congregation. He built the synagogue named Mordecai after him, half a century after Aaron Meisel. Meishullam b. Isaiah Horwitz had established the Pinkus synagogue ("Ges. Ed." p. 241). Conquered with Meisel we find as friend and counselor Löw b. Bezaul, "the chief Rabbi Löw" (founded, in 1564, in conjunction with Eliezer Ashkenazi, the burial society; on his celebrated audience with Rudolph II. see Pod, pp. 1, 2, 3. The historian, geographer, and astronomer, David Gans, and Lipmann Heller of Wallenstein, author of the "Tosefat Yom-Toh," were their contemporaries and fellow-countrymen.

Maximilian II. and Rudolph II., in whose time the Prague congregation attained its highest development (in 1609 the first rabbi is recorded in Jung-Buntzau; see Grünewald, "Jungbuntzalische Rabbiner"), were followed by Ferdinand II., who distributed all manner of favors to the Jews in the hope of securing their conversion. His court-steward, Jacob Bassor (Bassor) Schmiele, was raised by him to the nobility as "Von Treuenberg." The first step hereunto was taken by the institution of the Jews' sermons, to which the Jews were compelled to listen (1623 and 1629). But the Passau expedition of 1611 (Zunic, "Ritu." p. 129; "Ges. Ed." p. 19); the Thirty Years' war (Kisch, Pr. pp. 7, 10), in which the Jews of Bohemia remained loyal to the emperor, receiving in return the protection of his generals (for a letter by Torstenson protecting Jung-Buntzau see "Zeit. für die Geschichte der Juden in Deutschland," i. 288), and being especially rewarded by the emperor for their defense of Prague against the Swedes; the confiscations ("Jahrbuch," i. e. p. 147) of 1624, 1626, and 1629; the invasion by the French in 1669 (Kohut, ib. p. 644)—all brought severe sufferings to the Jews of Prague. Their numbers were increased by immigration from Vienna and in 1650 from Poland (at the head of the latter being Ephraim Cohen of Wilna; see K. of. pp. 14, 18), in compensation, as it was, for those who at the expulsion of 1542 left Bohemia with Jacob Polack and Solomon Sichhaus b. Joseph to settle in Poland. In 1656 the congregation contained 7,815 souls, in 1679 only 7,118 ("Zeit. für die Geschichte der Juden in Deutschland," i. 317). The Prague community attended to the assessment and collection of the taxes from the provincial congregations, and the rabbi was appointed upon the city-tax commission, a circumstance which in 1613 subjected Lipmann Heller to the machinations of Jewish informers (Wolf, Frd. p. 17). The "Prague Purim," on Husowsan 14 (Kisch, Pr. p. 12), and the "Vorhang Purim," on Tebet 32, are memorials to day of events happening in the seventeenth century. In 1627 the Prague Jewish quarter was independent of municipal authority, governing itself. Celebrated teachers at that time were Salomon Ephraim Lenczey and Isaiah Horwitz, while Joseph Salomon del Medigo ended his checkered career here.

The eighteenth century, which in its last quarter was to see the gates of the ghetto flung wide open, was marked by a blot upon the reign Maria Theresa, which all the formal edicts of toleration could never remove.

The Eighteenth Century. The confiscation of their books in 1715 had reminded the Jews of their utterly defenseless condition (M. pp. 41, 259). They may have hoped to recover grace by their conspicuous loyalty, shown first in 1741 on the occasion of the birth of Joseph II. and the empress' first visit to the church (Kohut, ib. p. 655), and again particularly at the walls of Prague in 1742 and 1743, where with permission of their rabbi, Jonathan Ekhobenschitz, they staunchly fought against the French even on the Day of Atonement ("Jahrbuch," i.e. p. 131). Their loyalty was rewarded by an edict in 1745 which, without any reason, at one stroke banished them, 60,000 souls strong, from Bohemia, after their payment of a fine of 160,000 gulden. Representations by Venice, Holland, England, Hamburg, and other liberal powers were of no avail. Jonathan Ekhobenschitz wrote to the French congregations, and even to the pope (Kohut, ib. p. 658). Embittered to the extreme by the treatment of the nobles, the authorities desired to make an example of the Jews, especially as the opposition quarreler, Charles VII., had shown himself well disposed toward them, and as the Emperor considered them as "father of the Jews." (K. Bur. p. 3). That the authorities did not themselves believe in the accusation of treachery made against them is shown by the fact that it is nowhere alleged as the reason for the expulsion. But in 1771, the Bohemians themselves defended the Jews from a similar accusation (Wolf, Th. p. 80); on the excommunication of Jewish traitors, issued in 1736 by Erckiel Landau, see II., 1884, p. 416, Wolf, Th. p. 64. The sad results of this outrage affecting the whole country, the stagnation of all business, and the outspoken complaints of the people induced the authorities finally to readmit the Jews. From the edict of recall, it appears that before the expulsion the Jews had been permitted to live in Kauzlin, Tabor, Neuhaus, Ploch, Schmettenhofen, Wohnan, Plsen, Misse, Klatova, Rockian, and Lazou. They were still to be excluded from the following cities where they had formerly lived: Craslau, Budweis, Eger, and Leitmeritz ("Jahrbuch," i.e. p. 188); in memory of the bloody rule of the Croats in 1745, to which R. Jonah, among others, fell a victim, a fast-day is still observed in Böhmisches Leipa, on Tebet 4; see Kohut, ib. p. 658. After this expulsion Maria Theresa treated the Jews on the whole more favorably than before (Wolf, Th. p. 80). But such laws as the Familiengesetz (Fr. Gr. p. 171), limiting the number of married persons in a community, the restrictions imposed upon Jewish trade (Wolf, Th. p. 77), rigorous insistence upon the wearing of the Jew badge (yellow collar on the coat) abolished in 1781; "Zeit. für die Geschichte der Juden in Deutschland," i. 37), and the limitations imposed upon Jewish physicians (Wolf, Th. pp. 75-77), the first doctor was graduated in 1778, still showed the same intolerance. All of these, however, were wiped away at one stroke by the edict of tolerance issued by Joseph II. in 1780. The Prague Jews
Bohemia
Böhm, Israel
quarter was incorporated (1784); Jewish physicians were allowed to treat Christian patients in 1785 (Lieben, "Gal Ed," p. 18), and Jews were drawn for military service (Kohut, ib. p. 757). The home conditions of the Prague Jews likewise improved. On the great fire of 1754 see K. Heine, p. 41; Pol. p. 92. David Oppenheim, the book-collector, laid the foundation for Jewish bibliography. JonathanEybeschütz, a living exemplar of the destructive influence wrought by the Shabbethai Zebiim imposition (Kohut, ib. p. 680), and Ezechiel Landau, his opponent, were the chief scholars of this period. Upon the other side, Peter Beer and Herz Homborg sought to introduce reforms in the Jewish ritual, but met with determined resistance, particularly as Joseph II. himself would have nothing to do with Mendelssohn and his "enlightenment."

The nineteenth century must be said to evidence retrogression in the condition of the Jews in Bohemia, since, in spite of the example of Joseph II., the Jews were treated throughout in the spirit of his predecessors. The Frankfurt annihilate Gesetz and its evils, and the Century, various imposts levied, were not abolished until the adoption of the constitution, March 4, 1849. The fact that a few individual Jews have occasionally been raised to the ranks of the nobility has exerted no influence upon the general circumstances of the Jews. Nevertheless, Prague has flourished under the inspiring breath of modern times, and has become a focus of Jewish learning. Zacharias Frankel was born here; Rapoport, Zunz, and Michael Sachs labored here. The Slavonicizing of Bohemia makes itself evident here and there among the Jews in the adoption of the Czech language at general meetings and occasionally in the pulpit.


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This seems to have been the form of disease with which Job was afflicted (Job ii. 7), although the suddenness with which he was “smitten with sore boils from the sole of his foot unto his crown” is more suggestive of plague.

That the Jews distinguished between the first and the second type—which latter seems to have been known as the "botch [or boil] of Egypt" (Deut. xxviii. 37)—is clearly demonstrated by the law set forth in Lev. xvii. 18-20. Doubtful cases were brought before the priests. If the scar left by a boil was lower than the skin, and the hair upon it was white, the case was pronounced one of leprosy. In the absence of these signs the afflicted one was shut up for seven days. If at the end of that time the disease had spread it was a case of leprosy; if not, the scar was recognized as that of a simple boil, and the man was declared clean.

BOIL: The rendering, in the English versions of the Scriptures, of the Hebrew word "shechin," which comes from a root meaning "to warm," and indicates an inflamed spot. In the Bible it is used to describe two distinct forms of disease, each characterized by a local swelling, exceedingly painful and accompanied by a discharge of pus: (1) the simple boil, limited to one spot and not contagious (Lev. xii. 50); and (2) the loathsome eruption characteristic of endemic elephantiasis, a form of leprosy so called because the feet of the victim swell to a great size and resemble the feet of an elephant.

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BOJANOWO: A town in the district of Rav-
disch, province of Posen, Germany. A Jewish community of one hundred and forty-four souls dwelt in Bojanowo as early as 1780. They were under the protection of the Boyanowski, the lords of the manor, who had founded the town in 1639. They received from the lords the privilege of free trade, the right to buy houses, and the right to pursue all handicrafts, for which they had to pay in per capita taxes twelve full-weight groshens to the king, eight thalers and ten silver groshens to the lord of the manor, and eight silver groshens to the city, for permission to reside in it. In the beginning of the nineteenth century Samuel Samuel Munk, "who knew how to read and write German, and was in the habit of reading German books and even journals in the hours that are neither day nor night," held the position of rabbi at Bojanowo, whence he was called to Wollstein (Graetz, "History of the Jews," index volume, p. 7, Philadelphia, 1898). The synagogue, built as early as 1780, was burned down during the great fire in 1857, but was rebuilt the following year. The Jewish cemetery was opened in 1817. In 1900 Bojanowo counted a Jewish popula-
tion of only fifty-eight out of a total of 2,300.

BOKHALA: Capital of the khanate of the same name in Central Asia; a principal seat of Islam and, with Samarkand, a center of Mohammedan culture in Central Asia since early times. The city probably had a Jewish population even at the beginning of the Mohammedan rule. The Jews of Bokhara, whose mother-tongue points to their Persian origin, consider themselves descendants of the Ten Tribes, and identify the Biblical "Habor" (II Kings xvi. 6) with the name "Bokhara." In support of this theory, their chief rabbi in 1822 pointed out the identity of the consonants in the two names to the well-known missionary Wolff ("Narrative of the Mission of Dr. Wolff to Bokhara," p. 50, New York, 1845). According to the same informant, the documents relating to the earliest history of the Jews under Genghis Khan's rule (1219-36) have been lost.

Half a century before the conquest of Bokhara by the Mongols, Benjamin of Tudela, during his sojourn in Persia, gathered information relating to
the Jews living on the Oxus, especially concerning one independent Jewish tribe that claimed to derive its descent from the Ten Tribes, and was in friendly relations with the Turkish nomadic tribes of Transoxiana. Benjamin does not mention Bokhara, but he speaks of Samarra, where, according to his statement, there were 50,000 Jews, among them men eminent for wealth and learning. Bokhara, no doubt, had its Jewish population also at that time (compare Vámhéri, "Gesch. Bohara," i. 150); but the Jewish historical sources for many centuries mention neither Bokhara nor the other cities of Transoxiana. The only monument of the intellectual activity that may be presupposed among the Jews of that region is the curious dictionary of Solomon b. Samuel (see Bacher, "Ein Hebrew.-Persisches Wörterbuch aus dem 14. Jahrhundert," Strasburg, 1900), a work completed in 1028 in Oرغен (Ourgang), hence in the country bordering Bokhara on the west. The conclusions that may be drawn from this work regarding the intellectual status of the Jews in the countries bordering on the Oxus may certainly also be applied to Bokhara. More than three centuries separate Solomon b. Samuel from the next name from Central Asia recorded by Jewish literary history. This was the poet, known in non-Jewish circles under the name of Yusuf Yehudi (Joseph the Jew), who flourished in Bokhara at the end of the seventeenth and in the first half of the eighteenth century. With the exception of the names and a few dates no biographical notices have been preserved, either of him or of the other members of the Judeo-Persian poetic circles that flourished contemporaneously at Bokhara. In 1688 Yusuf Yehudi, whose full name was Mollah Joseph b. Isaac, completed the "Seven Brothers" (referring to the seven martyrs and their mother; see II Maccabees vii. 1), a poem still popular among the Jews of Bokhara. He died in 1735 at an advanced age. Yusuf Yehudi was a Poetical Effort, and his fellow-poets, who were generally called "Mollah" (from the Mohammedan word for "scholar"), used Jewish material in their Persian poems, but also assiduously cultivated Persian poetry. As their own poems were written in the Hebrew script, they transcribed the Persian classics, Nizami, Hafiz, etc., into this script for the benefit of the Jews of Bokhara, and also translated Hebrew poems, such as those of Israel Najjar, into Persian verse. The Persian translation of the Pentateuch, which is now used by the Jews of Bokhara, seems to date from a much earlier time, and is probably the earliest literary monument of the Jews of Bokhara (on Yusuf Yehudi and the circle of poets of Bokhara, see Bacher, in "Z. D. M. G." iii. 389-427; idem, in "Jew. Quart. Rev." xiv. 116-128).

The next name to be mentioned from Bokhara is that of the poet Ibrahim ibn Abu al-Khaiin the beginning of the nineteenth century, author of an account of a contemporaneous event; namely, the martyrdom of Khudaidad (i.e., El-Nathan) at Bokhara in the reign of the fanatical Emir Mās'am (d. 1802). In addition to the picturesque of Mohammedan fanaticism under which the Jews of Bokhara had to suffer, this poem, based on fact (see Bacher, in "Z. D. M. G." iii. 19-23; idem, in "Jew. Quart. Rev." xiv. 116), gives an insight into their inner life and their domestic and social conditions. Hoja of Bokhara, who in 1816 wrote a Book of Daniel in the Persian language, was perhaps a brother of the martyr (see "Jew. Quart. Rev." vii. 119).
In 1832, some decades after Khudaidad’s martyrdom, the first European came to Bokhara, and after having visited the city again in 1844, gave some detailed information concerning the Jews there. This was the missionary Wolff, mentioned above, who recounts the following in his book (I.e. ii. B).

"In Bokhara there are 10,000 Jews, who are mostly dyers and silk merchants; they wear a small cap, and a girdle around the chest, in order to be distinguished from the Mohammedans. Their synagogue is a very old building, and although excellently preserved, during the week they have no services. Under the Emir |Nasrullah Khan, who reigned 1826-60|, they were permitted three times a year to repair and not to enlarge the building."

Wolff says that the same emir frequently went to the house of the rabbi Simliah during the Feast of Tabernacles to witness the celebration and partake of the feast.

In 1849 the traveler J.J. Benjamin II. ("Eight Years in Asia and Africa," v. 173, Hanover, 1859) met at Bombay a Bokhara coreligionist, Messiah (Mashiah) by name, who gave the following information concerning the Jews of his city:

"He told me that nearly 2,000 Jewish families live at Bokhara and in the neighborhood who support themselves by trade, agricultural labor, and manual employment. They are obliged to wear on their garments a piece of old stuff, by which they can be distinguished from the "atars.""

In view of the great oppression that the Jews of Bokhara suffered, it is not strange that, as Wolff recounts, an African Jew, Rabbi Joseph Moghrabi, who came to Bokhara in the first quarter of the nineteenth century, was wont to say: "O Lord! when will the time come that the followers of Jesus shall take possession of this country?" (I.e. i. 14).

Bokhara was opened up to Europeans in 1863. Soon afterward Russian aggression commenced in central Asia. Tashkent was annexed by Russia in 1866; in 1868 Samarcand was seized, and a large part of the khanate of Bokhara was added to the government of Russian Turkestan. Bokhara itself remained the capital of the emir, who, however, became more and more a dependent of Russia. At present he is hardly more than a Russian governor. The Russian occupation of the territory of Bokhara brought comparative freedom to the Jews. In his work entitled "Russia in Central Asia in 1889 and the Anglo-Russian Question," p. 172, London, 1889, Lord Curzon, at present viceroy of India, who visited those regions in 1888, has the following to say concerning the Jews of Bokhara:

"The Jews are here a singularly handsome people of tall stature and agreeable aspect. I confined to an Oriental photo and for long carefully preserved in Bokhara, they still exhibit in their preserved dress and appearance the stamp of a peculiar people. The beard is shaven save for two long locks hanging in a curl on either side; they wear a square black cap drawn up to the forehead, and a girdle round the waist. To my astonishment, I met with one who could speak a little French."

Franz von Schwarz, who from 1874 to 1900 was astronomer of the observatory of Tashkent and director of the meteorological institute of Turkestan, gives valuable information on the Jews of Bokhara in his suggestive book, "Turkestan, die Wiege der indogermanischen Volker" (Freiburg in Baden, 1900), from which the following passages (pp. 441-444) may be quoted:

"Just as in Turkestan usury is almost exclusively in the hands of the Indians, so the Jews of Bokhara devote themselves to commerce and industry. . . . Nearly all the dyers, especially the dyers of silk, are Jews (compare p. 384)."

"The Jews, their occupation being entirely recognized by their hands, which are always black" (p. 611): "The Jews of Bokhara have a way monopolized the commerce with dried raw silk; the native apothecaries and physicians are also Jews. The Bokhara Jews are as cleanly as the Turks, eminently modest and polite, and produce on the whole a more pleasing impression than the Turks and Europeans. It is impossible to describe how the Jews of Bokhara have hit on the trade with dried raw silk; from the time they have taken it up they have monopolized the commerce with it and are to be seen everywhere."
was called Abo Chachmanof ("Jew. Quart. Rev." 3, 1884). The author of the "Ritual Compendium," the Persian translation of which appeared at Jerusalem in 1901 (see "Zentralblatt für Hebr. Bibl." v. 147-154), is named Abraham Aminof; and names like Nathanael Davidof, Matthias Sulimanof, Benjamin Abrahaimof, are found among the subscribers to the edition of the Pentateuch with Persian translation now appearing in Jerusalem for the benefit of the Jews of Bokhara.

The prosperity mentioned by Schwarz is also substantiated by the settlement that the Jews of Bokhara founded at Jerusalem in 1893. Only five years later this settlement included 179 houses, among them two synagogues and two schools. It became a kind of intellectual center for the Jews that had remained at Bokhara, for in the last few years different works were printed at Jerusalem to supply the religious and literary needs of the Jews of Bokhara. Among these were the above-mentioned Pentateuch edition and Abraham Aminof's "Ritual Compendium," both of which were translated into Persian by Simeon Hakam, a man remarkable for his activity, his knowledge of Jewish lore, and his thorough acquaintance with Persian. In his preface to the Pentateuch edition there are interesting remarks on the traditional Persian Pentateuch translation used by the Jews of Bokhara and their pronunciation of Persian. Benjamin Kohen of Bokhara had previously printed a Persian translation of the Psalms (Vienna, 1883) and of the Proverbs (Jerusalem, 1885).

The Persian dialect spoken by the Jews of Bokhara, as may be gathered from the literary documents mentioned and from others, shows many lexical and some grammatical peculiarities; being remarkable for many Turkish, particularly eastern Turkish, words, as appears especially in the above-mentioned "Ritual Compendium" (see Bacher, "Jüdisch-Persisches aus Buchara," in "Zentralblatt für Hebr. Bibl." v. 147-154.; idem, "Türkische Lehnwörter und Unbekannte Vokabeln im Persischen Dialekt der Juden Buchara's"; "Kelchi Semle" in "Rev. Orientale," 1902, iii.). For further information concerning the literary activity of the Jews of Bokhara see JUDEO-PERSIAN LITERATURE.

W. B.

There are perhaps 20,000 Jews in the khanate, most of whom live in the towns. Jews have for centuries been resident in both country and capital. Like their neighbors, the Afghans, the Bokharans in general, and especially the Turkomans, are by many believed to be descended from the Ten Tribes; but the Jews of Bokhara are Talmud Jews, and are probably descended from the Babylonian Jews who migrated eastward after the conquest of Jerusalem by the Romans. Their family
Bokhara

Boleslaw Pobony

THE JEWISH ENCYCLOPEDIA

names prove that many came from Persia via Merv and some from Khiva.

The Chinese Jews of Kai-Fung-Pu (see China) are probably originally from Bokhara, the Persian rubrics in their liturgies being in the Bokharan dialect. The Bokhara Jews themselves have a tradition that their ancestors settled in various parts of Persia, and especially at Sabzawar, two days' journey from Meshed, that they were removed thence under the conqueror Genghis Khan (1220) to Balkh and Samarqand; and that when Samarqand fell into ruin, under Habi Mehemet Khan, the conqueror of Shah Abbas (1588), they went to Bokhara, where there was a Jewish colony; and some of them emigrated thence to Tashen Patheen (China), but soon ceased to have communication with their mother country, though they "carried their genealogies with them."

The present writer visited Bokhara in 1897, and found four or five thousand Jews there, inhabiting a special quarter and wearing a special Stetson badge on their clothing. They seemed intelligent and hospitable. Many of occupations, these were great travelers: one man had been to China; while several had visited India by way of Afghanistan and the Khiabar Pass. At least two hundred had made the pilgrimage to Jerusalem; and there are at the present time (1902) at least that number of Bokharan settlers in Jerusalem with the pious purpose of living and dying there.

Most of the traveled Jews of Bokhara had been to Moscow, many to Paris, and some to London. One old man had been five times to Moscow. His first journey there, forty years ago, had been by caravan by way of Astrakhan and the Volga, occupying eighty days and costing 50 rubles.

None of the Bokharan Jews were rich, but most of them seemed to earn a livelihood. Some were cotton-growers; some grew grapes, some cultivated tobacco; while many were merchant-trading with Moscow, where they exchanged carpets for manufactured goods, and importing Indian tea from Bombay via Batum and Baku. The greater part of the cotton trade of the khazars is in the hands of the Jews, and 500,000 poods (about 18,000,000 lbs.) of cotton are annually exported from Bokhara.

The largest synagogue of Bokhara is some 500 or 600 years old, with modern additions that resemble chapels in a cathedral, divine service being held separately in each. It has a gallery, or hidden chamber, in the roof, for the preservation of disused sacred writings.

The present chief rabbi is Molla Hirschehaus Ha-Kohen, whose father was rabbi before him. In 1833, when the missionary Wolff, mentioned above, visited Bokhara, Molla Phechas, the elder, was chief rabbi, and there were four synagogues in the city. Wolff estimated the number of Jews at 10,000, and states that they paid only 700 rubles per annum by way of tax to Bahadur Khan. He also states that there were 300 Jewish families, converts to Mohammemedian, who were secured by the general population, and who intermarried with the Ghoolom or slaves of Persia and not with the Uzbegs. Crypto-Jews from Meshed are still found in Bokhara.

Toward the end of the eighteenth century one Joseph ben Moses Maimon, a native of Tetuan, and therefore called "Mughrebi," came to Bokhara via Jerusalem and Bagdad. He found the Jews ignorant and unobservant, and revolutionized their ritual and practise, sending to Europe for Hebrew books. The Jews have now forgotten their old Persian liturgy and have adopted that of the Sephardim of Italy, in the belief that they are descended, as Maimon was, from the Spanish refugees of 1492. Rabbi Zababi. Joseph Maimon had an unsuccessful rival in a learned Yemenite Jew, Rabbi Zachariah ben Mulla.

The present writer brought back with him about seventy Hebrew and Hebrew-Persian manuscripts from Bokhara and its neighborhood, one of which was written in Herat, many of them being transcriptions into Hebrew of great Persian poets, such as Shadi, Jamil, and Nizami, and lesser local celebrities, like Tufili, Zeribeh of Samarqand, and Musulaki.

In 1490 there flourished Uzziel Moses ben David, who wrote poems in Hebrew and Persia. Other poets were Yausz Yehudah ben Isaac (1698-1735), mentioned above, and his friends, Urzick, Elida, and Solomon Molla. Some were later David ben Abraham ben Yezekiel, Benjamin Siman-Tob, and Eleazar ha-Kohen, and, in the beginning of the nineteenth century, Ibrahim ibn Abul Khalil, author of the "Khadidish" (ed. Sallemann, St. Petersburg, 1897).

Bibliography: Joseph Wolff, Researches and Memoirs (see under the Jew, etc., 3d ed. London, 1882, 1:155-198, 2:1-240). The present writer brought back with him about seventy Hebrew and Hebrew-Persian manuscripts from Bokhara and its neighborhood, one of which was written in Herat, many of them being transcriptions into Hebrew of great Persian poets, such as Shadi, Jamil, and Nizami, and lesser local celebrities, like Tufili, Zeribeh of Samarqand, and Musulaki.

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abolition of bankruptcy proceedings in the case of business men of small means.


S.

BOLAFFIO, LUIGI FILIPPO: Italian journalist and publisher; born in Venice 1846, died at Milan 1891. While he was still a youth his parents moved to Genoa, and there Bolaffio founded “La Pervia,” a literary magazine. He returned to Venice in 1868 and became a contributor to the “Rimontamento” and “Venice.” In 1880 he went to Milan, where he edited the political newspaper “L’Italia.” Owing to differences with the publishers, he abandoned this, and founded the “Caffè, Gazzetta Nazionale,” which he afterward disposed of to a syndicate holding monarchical but liberal views. The “Gazzetta Nazionale” reflected the opinions of the Lombard aristocracy. Bolaffio’s political utterances involved him in many duels, in one of which, with Márin, the socialist and member of the Italian Parliament, he wounded his opponent almost mortally.

On the death of one of his little sons, Bolaffio retired from politics and founded the well-known Milan publishing house, the Casa Editrice Verri, which issues “Il Mondo Uniositico” and many other popular journals.

During the past twenty years Bolaffio, in conjunction with his wife (Sulamith, the daughter of Baer Jolles of Berlin), wrote sixteen volumes of guide-books on Italy, Switzerland, and Paris, issued by Treves Brothers, Turin. Many of them have been translated into French, English, and German. Bolaffio was also the author of “Il 14 Giugno, 1859,” a historical memoir, Venice, 1867, and “Augusta,” a novel, Milan, 1888.


S. P.

BOLAT. See BULAT, ABRAHAM IBN.

BOLECHOW: Town in the district of Dolina, Galicia, Austria, the population of which in 1890 was 4,403, of whom half were Jews. The Jewish community dates from the day of the foundation of the place in 1612 by Nicholas Giedzinsky. According to community dates from the day of the foundation of the town. There were 2,203 Jews in Bolechow in 1773. The Jewish community was governed by a council and a president, the latter elected as jurymen and even as mayors. When, in 1660, the first city mayor was sworn in, he made oath as follows: “I solemnly swear to live in harmony and to defend the rights of the Roman Catholics, the Greek Catholics, and the Jews; of the rich and of the poor alike.”

That the Jews of Bolechow were greatly esteemed by their Christian neighbors is evinced by the fact that when the Turks, in 1669, burned down the castle of Zydaczow with all the official documents and privileges, the town of Bolechow elected two Jewish delegates—Leib Ilkowitz and Lipman Lazarowitz—to enter the privileges of the town in the new books of that place. When the Tartars invaded Bolechow in 1670 and destroyed and burned down many houses, and the Jewish population was impoverished, the lord of the manor, George de Giedzie Giedzinsky, bishop of Lemberg, furnished many loans to the Jews.


H. R.

BOLESLAW I. CHROBRY ("the Brave"): King of Poland from 992 to 1025. According to the Polish preacher Matheusz Bembo, a contemporary of Sigismund III., beginning of the seventeenth century, the first Jews settled in Poland in the reign of Boleslaw Chrobry; and the historian Maciejowski ("Zydz w Polsce na Rud i Litwie") states that this king treated the Jews with the utmost kindness. There are traditions, however, to the effect that the Jews had lived in Poland as early as the ninth century, enjoying considerable privileges granted by the earlier Polish princes, and that during the war that Boleslaw waged against the German emperor, Henry II., all their manuscripts were destroyed by fire, among which were the parchments containing records of those privileges. Some historians assert that Boleslaw, fearing that too much reading might enervate his subjects, ordered the burning of the manuscripts.

BIBLIOGRAPHY: W. A. Maciejowski, Zydz w Polsce na Rud i Litwie, Warsaw, 1847; A. Krausz, Historia Zydu w Polsce, vol. i.

H. R.

BOLESLAW III. KRZYWUSZTY ("the Wry-Mouthed"): King of Poland from 1109 to 1109. In his time, according to Naruszewicz, the Jews spread through Poland and Lithuania as far as Kiev, where they carried on a lively trade, especially in salt with Holoes and Przemysl, and probably also in slaves. Being, as Dlugoscas asserts, a brave soldier and a magnanimous ruler and conqueror, it is safe to assume that the Jews during his reign enjoyed considerable freedom.

BIBLIOGRAPHY: A. Krausz, Historia Zydu w Polsce, vol. i.

H. R.

BOLESLAW PODBORSKI ("the Pious"): Duke of Kalisz; died 1278. He was distinguished for his courage and administrative ability. Boleslaw aimed at furthering the welfare of his subjects rather than at the enlargement of his domains by war. Emigration from the neighboring countries had greatly increased the number of Jews in the duchy. This made it imperative to issue special regulations for their government, and in 1264 Boleslaw issued an edict granting them many privileges. This edict...
BOLESLAW V. WSTYDLIWY ("the Bashful"): King of Poland (1228-79). During his reign (1240) the Mongols under Batu-Khan, the grandson of Genghis Khan, invaded Poland and carried away many thousand Jews as slaves to Asia. His reign is memorable also for the fact that he encouraged the immigration of German artisans into Poland and introduced the Magdeburg law (Jos Testaccius). This influx of Germans evoked against the Jews the hatred that had already taken root in western Europe during the Crusades. This period forms the beginning of the persecutions of the Jews in Poland, which lasted until Bolestlaw Poznozy inaugurated (in 1194) his beneficial legislation.

Bibliography: A. Kraushar, Historya Zycloww Police, 1. 68.

Boleslaw v. Wstydliwy

BOLOGNA: Capital of the province of Bologna and of the division of Emilia, in northern Italy. As early as the beginning of the fourth century there were Jews in Bologna, but it is difficult to ascertain the exact date of their settlement. In 202 they had a cemetery, where, from malicious motives, two Christian martyrs were buried ("Ambrose", v. 602, ed. Rome, 1579). Nothing further is recorded of the Jews until 1471, when they were expelled from the city for unknown reasons. By the end of the thirteenth century Jews had again settled at Bologna, for they called from Forli the celebrated Rabbi Hillel of Verona. In 1308 they were driven out by Fra Aymerico, prior of the Dominicans, a Pentateuch written on vellum, and made in the form of a scroll like the copies used in the synagogue. Only the portions of this manuscript containing Numbers and Deuteronomy are now extant, and these are preserved in the university library. In 1700 it was still complete, with a Hebrew inscription erroneously ascribing the manuscript to have been written by Ezra.

In 1366 the Jews were enclosed in a ghetto, but by the end of the fourteenth century they owned houses in all parts of the city and also held real estate. The two brothers Moses and Elia, of the Ne'arim family, came in 1394 from Rome to Bologna, bought houses, and founded one of the most beautiful synagogues of Italy. This family claimed to be descended from one of the four noble families carried captive by Titus to Rome. The two brothers were buried in a cemetery bought by themselves; the famous rabbi of Imola, Gedalia Yahia, mentions that he had seen their tombs. In 1417 Alber of the famous rabbis was held at Bologna to consider the interests and security of the Jews, and it reassembled in the following year at Forli. (Its conclusions and ordinances, have been published by Halberstamm; see the "Gritz Jubelschrift." In 1419 a delegation was sent to Pope Martin V., who afterward issued a bull favorable to the Jews. Fra Bernardino da Feltre preached against them at Bologna in 1478, but without effect. A series of persecutions began in the second half of the sixteenth century; in Sept., 1588, the Talmud, together with a multitude of other Hebrew books and even copies of the Bible, was publicly burned by order of Pope Julius III. In May, 1596, the community of Bologna had eleven synagogues. In 1609, when Pius IV. banished the Jews from the pontifical dominions excepting Rome and Ancona, 900 of them left Bologna. The Jewish cemetery was given to the monks of St. Peter, with the permission to disinter and burn the bodies ("Archivio Domiziale, Monachi di S. Pietro," No. 29); consequently some interesting sepulchral stones are preserved in the museum of Bologna. In 1616 Sixtus V. permitted the Jews to return, and in 1693 there were already more than 900 in the city. In that year Clement VIII. again drove them out, and they departed, carrying with them the bones of their dead, which they buried in the small Jewish cemetery of Pieve di Casto.

From 1693 to 1736 the Jews were forbidden to establish themselves at Bologna; a few at a time being allowed to stop in the city for two or three days by special permission. On Sept. 5, 1796, General Salicotti, the commissioner of the French Directory, issued a decree which accorded to the Jews the same rights that were given to other citizens. The number of them in Bologna now steadily increased. When the city was restored to the pope in 1814, Pius VII. showed himself very friendly to them. Leo XII. made an effort to revive the oppressive laws, but did not cause much suffering at Bologna. Pius IX., liberal at first, afterward grew intolerant, and the Jews were made painfully conscious of this by the abduction of the boy Edgar Mortara, who had been secretly baptized by a servant during an illness, and four years later, in 1858, was forcibly taken from his family and carried to Rome. The offense created a great sensation throughout the civilized world. On Aug. 19, 1859, a decree of the governor of the Romagna (which had been united with the kingdom of Italy under Victor Eugenio) proclaimed the civil and political equality of all citizens. The number of Jews in Bologna now increased rapidly, growing from 325 in 1861 to 250 in 1871. Formerly the dead were buried in the cemetery of the neighboring community, but later the municipality permitted their interment in the communal burying-place.

At the beginning of the twentieth century there were about 1,200 Jews in Bologna, these having come in part from the territory of Mantua, Modena, and other places. They have a synagogue and a chief rabbi. The ritual used in the synagogue is the so-called Roman (Sunt, "Rituri," p. 59).
The Hebrew printing-press was introduced at a very early time into Bologna, though the exact date is not known. Some bibliographers ascribe the first edition of the Psalms with the commentary of David Kimhi (published Aug. 29, 1477, by Joseph Hayyim Marcovici, and Henricus de Ventura) to this city (Rabbinowicz in Merzucker's "Obel Abraham," No. 4011; compare De Rossi, "Annali," L. 14, and Steinschneider, "Cat. Rodl." ed. 1). In 1489 Joseph b. Abraham Caravita (or Crovetta) set up a printing-press in his own house; and at this press Abraham ben Hayyim de Timori printed the first edition of the Pogia-teuch, with Onkelos and Rashi, which was finished Jan. 26 of the same year (Zunz, in Geiger's "Wiss. Zeit. für Jud. Theol." v. 38; Steinschneider, θ. col. 1). It is supposed that the edition of the Five Scrolls with Rashi to the whole, and Ibn Ezra to Eschatol, was founded from Caravita's press, and in the same year (De Rossi, θ. l. 109; Steinschneider, θ. No. 1631).

Again, in the sixteenth century a Hebrew printing-press was active, notably between the years 1537 and 1540, when company of silk weavers furnished means for this work. The following is a partial list of the publications during this period:

In 1537, Joseph ben David ibn Yalpa (the younger) "Teshuvot" (Steinschneider, θ. col. 1477); Ohalot of Raba's "Elyon" together with Elijah Zunz's "Derech Elyon" (ib. No. 1740); in 1538, Joseph ben David ibn Yalpa's "Teshuvot" with the commentary of the Babli and Talmud; in 1539, Joseph ben David ibn Yalpa's "Babli and Talmud" (ib. col. 1777); Zunz on-Balanit, the rif of Rabbi Isaac de Tocco (ib. col. 1811); "Tefillin Lekumi," Italian Ashkenazi prayers printed in Hebrew characters (ib. No. 1824; in the Library of Columbia University); several Midrashim; and, under the auspices of Pope Leo X, the first complete editions of the Babylonian Talmud (with the commentary of Bomberg's "Babli" and the Midrashim Talmud). In Hebrew works, be printed he was assisted by Hayya b. Meir (for Isserle), Baruch Adelkind (for Colon), and Jacob b. Hayyim (for the Talmud), and others. The following is an approxi-
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Frenchphilosopher,politician,andanti-Jewishwri-
orsedtoreducetheJews to theirformerdegraded
position.
France,” Feb. 8, 1806, Bonaldrepeatedtheusual
emigrated in 1791 and settled at Heidelberg, where
1840. Being opposed to the Revolution of 1789, he
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in Bonafouxa warm friend. The agitation begun
People at that time were so excited that every
Bonastrucwas a prominent citizen in
1413-14. Bonastruc was a prominent citizen in
After his death the following works of his
- commentaries on several treatises of the Baby-
Talmud and on the Yad ha-Hazakah, Leg
horn, 1846; and, added to this latter work,
Berit Abraham” (Abraham’s Covenant)— commen-
taries on the Pentateuch, the Psalms, the Proverbs,
gadah.
levy of Gibraltar he wrote “Dai Hashalah”— responsa
on the command to women not to show their hair
visions and to have received the gift of prophecy.
He maintained that Shabbethai was not dead, but
hidden, and that he would reappear after forty-five
years.
People at that time were so excited that every
clanar found followers. Realizing the danger of
such a state of things, the rabbi of Smyrna
addressed himself to the caliph and obtained the
banishment of Bonafoux. He then settled with his
followers at the small town of Kasaba, near Smyrna,
where he continued his preaching. At the same
century. After his death the following works of his
were published: “Ohole Yizhak” (Isaac’s Tents)
and “Dai Hashab”— responsa on the_DISCONNECTS
in the Talmud (Jerusalem, 1887); “Ma’aneh David,” and
various treatises on ritual divorces (c. 1889). In collaboration with Judah
Levy of Gibraltar he wrote “Dai Hashalah”— responsa
on the command to women not to show their hair
(Leghorn, 1846); and “Dai Hashalah”— a commentary
on the treatise Sheneidrich (c. 1848). He also edited
some works of his father and of others.

BONALD, LOUIS-GABRIEL-AMBROISE: French philosopher, politician, and
anti-Jewish writer; born Oct. 3, 1774; died at
Nemours Nov. 30, 1840. Being opposed to the
Revolution of 1789, he emigrated in 1790 and settled
at Holdberg, where he wrote his first important work,
“Théorie du Pou-
voir Politique et Religieux dans la Société Civile,” which
was condemned by the Directory. Later he
returned to France, and became the leader of the
political and ecclesiastical reaction. He endeav-
ored to reduce the Jews to their former degraded
position.
In an article, “Sur les Juifs,” in the “Mercure de
France,” Feb. 8, 1806, Bonald repeated the usual
anti-Semitic accusations. The burden of his tirade
was that the Jews were at war with morality, that
they formed an “imperium in imperio,” and that
the majority of them were parasites. Before Jews
could be emancipated they must be uplifted morally
and religiously: in other words, they must embrace
Catholicism. The French Jews, not realizing the
full import of Bonald’s attacks, did not defend them-
selves energetically enough; only Jones Pinado of
Bordeaux replying to his diatribes.
After the Restoration, Bonald became a member
of the council of public instruction, and from 1810 to
1822 he sat in the Chamber as a deputy. His speeches
and votes were invariably on the extreme conserva-
tive side. From 1816 onward he was a member of
the Academy; and in 1830 he retired to his country
seat, where he remained till his death.

BONAPARTE, NAPOLEON. See Napo-

BONAFOUX, DANIEL ISRAEL: An active
adherent of Shabbethai Zebi; lived at Smyrna in
the seventeenth century. He was not disappointed
when the apostasy of the latter was announced.
At Shabbethai’s death he pretended to have had
visions and to have received the gift of prophecy.

BONAFOUX, DANILO ABRAHAM. See
Bonastruc.

BONATEL, LEON: Spanish Jewish
liturgist. He died in 1434. He is especially
noted for his influence on the liturgy of Spanish
Jews.

BONAVITA, RABBI: Author; father
of Jacob b. Meir. He wrote a commentary on
the Megillah.

BONAVITA, RABBI: Author; father
of Jacob b. Meir. He wrote a commentary on
the Megillah.

BONAVAUTA, ABRAHAM: Rabbi of
Siena. He was a contemporary of Joseph Ibn
Saddik.

BONAZZARELLI, DIONISO: Italian
writer and printer. He was born in Bologna
in 1470 and died in the same city in 1525.
He is noted for his printer of Hebrew
books.

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books.
the hostility against the Jews rendered the jour-
ne dangerous (see Girbal, "Los Judios en Ge-
rea," p. 95).

In February of the same year Bonastruc wrote to
Zerubrab ha-Levi, called Don Ferrer Saladin, con-
cerning a lawsuit which he was prosecuting, in con-
sequence of the betrothal of his son Bonastruc with a
young orphan already alluded to another reader ("Rev.
El. Juves," xv. 31). Whether the summons to the
prince of the queen was in any way connected with
the lawsuit, or whether the letter of Bonastruc to
Zerubrab ha-Levi was wrongly dated, has not been
determined.

On Dec. 8, 1412, at the request of Pope Benedict
XIII., Bishop Ramon de Castellar of Gerona, through
a notary, invited Bonastruc, Aza (not Assag) Ter-
(todo), Nissim Ferrer, Judula (Judah) Alfaique,
and Bonastruc Joseph (the last-named not a physi-
cian) members of the Jewish community of Gerona,
in order to communicate to them the letter from the
pope requesting the city to send four, or at least two,
of its most learned men to the disputation at Tor-
toes, adding, "et quia Bonastruc maestro eruditus
in talibus assessoretur, ipsum volumus extra
principaliter transmittatis, ministrando eis expensas
seu salaria in similium assensa" (Girbal, ch. pp. 35,
80). Hence Bonastruc, together with the rabbis Todros and Ferrer, was sent as a delegate from
Gerona. Bonastruc, who disputed with Geronimo
de Santa Fe on Feb. 10, 11, and 15, on one occasion
aroused the anger of the pope (who was present) to
such an extent that his fellow-delegates became
frightened, and on their return bitterly reproached
Bonastruc, together with the rabbis Todros and Fer-

ner, the delegates from Gerona, conducted the dis-
pute. The report sent as a circular letter to the
community at Gerona was probably not written by
Bonastruc.

Bibliography: Dv. Vera, Shifel Yehosh, pp. 34, 74;
Girbal, Gesch. der Juden, iv. 61, vii. 67.

M. K.

BONAVENTURA, ISAAC: Rabbi at Palma in
Majorca at the end of the fourteenth century; prob-
ably born in Barcelona. After the loss of his entire
fortune during the persecutions of 1391, he went to
Algiers and forced his services as rabbi upon the
Jewish community there, stipulating for an annual
salary of thirty doubloons. Bonastruc had shown
himself quarrelsome in Palma; and after his advent
in Algiers he opposed Isaac ben Sheshet, who had
been installed as rabbi by the Jewish community.
Bonastruc even tried through slander to drive the
latter from his position. Together with Simon
Durad and Isaac ben Sheshet, he officiated for a
number of years in the rabbinate.

Bibliography: Isaac ben Sheshet, Responsa, Nos. 66, 67.

M. K.

BONAVENTURA DE PORTA. See Moses b.
NACHM.

BONAVENTURA, FORTUNATO DE S.: Member of the Royal Academy of Science of Lisbon
about the beginning of the nineteenth century. He
attempted a history of the literature of the Jewish
authors in Portugal, under the title "Memoria Sobre
o Começo, Progresso e Decadência da Literatura
Hebraica entre os Portugueses Católicos Romanos," which appeared in the ninth volume of the
Academy’s memoirs, but is of little value.

M. K.

BONAVOGLIO (HEFES), MOSES, OF
MESSINA: Italian physician; born at the end of
the fourteenth century; died 1447. Renowned for
his learning and eloquence, he was deputed in 1428
by seventeen Jewish communities of Sicily to wait
on King Alfonso V. for the purpose of obtaining the
abrogation of anti-Jewish laws enacted in that year.
Bonavoglio succeeded in his mission, and gained the
favor of Alfonso, who appointed him his physician
and counselor. At the death of Joseph Nebi, Bon-
avoglio was elected chief rabbi ("saggid") of Sicily.

Bibliography: Rev. Z. G. pp. 327, 328, 383; Goldmann,
Jew. des États Italiens, ii. 252; Bartolomeo Giuseppe
Lagomina, Codice Diplomatico dei Giude di Siracusa, pp. 125
et seq.

I. Br.

BONAVOGLIO (EN): Translator; brother of Sam-
uel of Marseilles; lived at Tarascon in the first half
of the fourteenth century. Bonavoglio assisted his
brother in revising the Hebrew translation, by Jacob
ben Machir, of Abu Mohammed Jubir ibn Aflah’s
abridgment of Ptolemy’s "Almagest." His brother
speaks of him in the colophon as well versed in such
subjects.

Bibliography: Steinhausler, Hab. Ethers, p. 644; Bon-
avooglio, Emission iudaica Francesca, p. 361; Gross, Codex
Judaeus, p. 201.

M. S.

BONAVOGLIO, BONJUDAS: Physician; lived
at the end of the fourteenth century and the begin-
ing of the fifteenth. He practised medicine at
Marseilles from 1381 to 1389, and in 1390 went to
Sardinia, settling at Alghero. In addition to his
medical skill, Bonavoglio possessed great knowledge
of Talmudical literature; and the Jewish community
of Cagliari elected him rabbi. The king confirmed
this election and extended Bonavoglio’s jurisdiction
over all the Jews of Sardinia. This official post
gave him much influence, and he was admitted among the high dignitaries who attended King
Martin II. when the latter ascended at Cagliari.
Bonavoglio carried on a scientific correspondence with
Isaac ben Shehem Barfai (Blisah), who answered the
question proponented to him in his Responsa, No.
171.

Bibliography: Barthélemy, Les Médecins d’Alger, p. 27;

I. Br.

BONDI, ABRAHAM BEN YOM-TOV: Boh-
emian Talmudist; died 1597 at Prague. His posi-
tious work, "Zera’ Abraham" (Seed of Abraham),
ssays on various treatises of the Talmud and on the
post-Talmudic writers who treat of marital ques-
tions, was published by his son Nehemiah Bons.
Bondi, who added an appendix (Prague, 1598).
Another work of Abraham’s, "Tyyun Mishpat"
(Investigation of the Law), is still in manuscript.

Bibliography: First, Bibliotheca Judaica, i. 207; Stein-
hausler, Cod. Ebr. No. 638, l. 9.

I. Br.
BONDI, ELIJAH BEN SELIG: Austrian preacher; born at Prague at the end of the eighteenth century; died there about 1860. He studied Talmud at Freiburg under the direction of Mechul- 
man Tinnemitz, and later at Alten with Moses Mitoz. In 1858 he was appointed preacher in his 
native town, a position which he held until his death.

Bondi was the author of two series of sermons, published at Prague, 1853-56: (1) "Sefer ha-Sha-
rim" (Book of Gates), containing philosophical homilies on various ethical subjects, collected from 
Bakr, Judah ha-Levi, Abio, and others; (2) "Tifer-
ret Adam" (The Beauty of Man), forming the second part of "Sefer ha-Sha'arim," and containing extracts 
from religious philosophical works.

Bibliography: Furst, Bibl. Jud., i. 125; Zunz, Die Monate-
tagedes Kalenderjahres, p. 67; Karpeles, Gesch. der Jild. Lit., p. 1083. L. G. I. BBR.

BONDI, JONAS: American rabbi; born at 
Dresden, Saxony, July 9, 1884; died at New York 
March 11, 1874. He was educated at the Univer-
sity of Prague and in the theological circles of that 
city. He was president of the synagogue of his 
native city, and in 1859 came to America, where he 
became the proprietor and editor of a Jewish paper, 
"The Hebrew Leader," published in English and 
German. One of his daughters, Selma, became the 
wife of Isaac M. Wise of Cincinnati.

BONDI, MORDECAI: Austrian 
author; born at Prague at the end of the nineteen-
century. He wrote, together with his brother Mordecai, the 
"Or Ester" (Light of Esther), a Hebrew dictionary 
of the Latin words occurring in the Talmud, Targu-
im and Midrashim. Some of his essays 
were extant in the periodical "Jedidja." They also 
produced a similar work on the Greek words, which has never been printed. The periodical 
"Jedidja" (i. 141-120) contains a biography of Simon by his 
brother Mordecai.

Bibliography: Furst, Bibl. Jud., p. 110; Zunz, Die Monats-
tagedes Kalenderjahres, p. 67. L. G. I. BBR.

BONDI, SIMON: Lexicographer of the Tal-
mud; lived at Dresden; died there Dec. 30, 1818. He 
was educated at the University of Prague and in the 
theological circles of that 
city. He served there but one year, when he 
became the proprietor and editor of a Jewish paper, 
"The Hebrew Leader," published in English and 
German. One of his daughters, Selma, became the 
wife of Isaac M. Wise of Cincinnati.

BONDI, YOM-TOB. See Bondi, Abra-

BONDOA. See Todros b. Moses Yom-

BONDS. See Deeds.

BONE (BONA) [Arabic, Beled el-'Anab]: 
Town in the province of Constantine, Algeria, called 
by the Romans "Hippo Regius." It had many 
Jewish inhabitants as early as the first centuries of the common era, as is attested by several epigraphs 
found in the environs of the place. Like the Jews of 
other communities in Mauritania, those of Bône 
suffered many vicissitudes. Under the dominion of 
pagan Rome they enjoyed complete freedom, even making many proselytes among the Kabyles, their 
neighbors; but in the fourth century, when the city 
became the see of Augustine, they began to suffer 
suffer. In 401 Bône was destroyed by the 
Vandals, and was not rebuilt until the seventh cen-
tury, this being done by the Arabs.

There are no records concerning the date of settle-
ment of Jews at Bône after its reconstruction; but it may be supposed that the city, which, according to Ibn Hauskil, was very prosperous in the tenth 
century, attracted many of them. The second half 
of the twelfth century brought disaster to all the 
Jewish communities in the Maghreb, particularly that of Bône. The fair treatment of the Jews dur-
ing the dynasties of the Aghlabites and Almoravids 
was followed by terrible persecutions by the fanatic 
Almohades; and many of them were com-
elled either to immigrate to the East or to embrace 
Islamism. In 1152 Roger of Sicily led away captive 
all the inhabitants of Bône. During the fifteenth 
century, in consequence of the exile of the Jews from Spain, the Jewish community of Bône greatly 
increased; but at the beginning of the sixteenth cen-
tury the city fell into the hands of the Spaniards, 
and the Jews underwent many sufferings. In 1541, 
however, the defeat of Charles V. before Algiers 
freed the community of Bône, and during the Turk-
ish domination it enjoyed a fair amount of religious freedom.
Like all Algerian communities, Bône was governed by a "muqaddam," assisted by a council ("Tola ba-Ya"). Since the French conquest of Algeria the system of consistories has been introduced, and Bône belongs to that of Constantine, having at its head a rabbi and a president. The Jewish community of the city contains 1,000 souls. It possesses an old synagogue called "Al-Gharibah" ("The Wonderful"), which is held in great veneration even by the Arabs, on account of a scroll of the Law which is said to have been miraculously preserved there.


See also:

I. Bn. BONENFANTE OF MILHAUD, or HEZEKIAH HA-MILIABI: French physician; lived in the fourteenth century. He was the author of a medical treatise entitled "Gabriel," still extant in manuscript (Giinzburg, No. 316). Bonenfant translated also into Hebrew Arnold de Villemeur's work, "Tabula Super Vita Brevius."


I. Bn. BONET, ABIGDOR B. MISHULLAM. See ABIGDOR, ABRAHAM.

II. Bn. BONET, ABRAHAM PROFIIAT. See ABRAHAM, ABIGDOR.

Bonet, Elijah

BONET DE LATES or LATZES (known in Hebrew as Jacob ben Immanuel Provinciales): Physicist and astrologer; known chiefly as the inventor of an astronomical ring-dial by means of which solar and stellar altitudes can be measured and the time determined with great precision by night as well as by day; lived in the latter part of the fifteenth century and the beginning of the sixteenth. Originally from Provence, and belonging to a family that had its origin in Lattes near Montpellier, he was forced to leave Provence with the rest of his brethren and settled in Carpentras. There he wrote a medical treatise in Hebrew, "Prognosticum," which is held in great veneration even by the Arabs, on account of a scroll of the Law which is said to have been miraculously preserved there. It is evidence of the position held by Bonet at the papal court that on Oct. 13, 1415, Bechialis begged him to use his influence in order that the examination of the "Augenspiegel" should not be given into the hands of a commission made up of strangers, at all events not of Dominicans. Further, Bonet's intercession seems to have been successful. It is known that he had two sons. One, Joseph, continued to remain in the papal favor; the other, Immanuel, was also in the service of the pope, from whom he received a regular salary.

Bonet, the physician of the Middle Ages. He wrote a supercommentary on the Talmud's Biblical commentary, which is mentioned by Nathaniel Caspi in his commentary on the "Ozniot," written in 1557, and is still extant in manuscripts (among others, in "Cat. Bodl." No. 1239).

I. BEN.

BONET MESSHULLAM B. SOLOMON.

See ABODOR, ABRAHAM.

BONFILS, SOLOMON BEN REUBEN: Rabbi at Saragossa, and poet; lived at the end of the fourteenth century and the beginning of the fifteenth. His diwan, still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1984), is interesting intrinsically, as well as for the historical information contained in it. Bonfils was present at the controversy of Tortosa (1413-14); and many of his poems are addressed to those who took part in it.

The diwan contains also an answer, in rimed prose, to a letter to the converted Jew, Astruc Raimuch of Pisa, in which he reproves the dogmas of Christianity, and endeavors to demonstrate the Trinity, Original Sin, and Redemption, from the Bible. Apologizing for discussing the contents of a letter not addressed to him, Bonfils minutely examines the Christian dogmas, and proceeds to show how irrational and untenable they are. He says: "You twist and distort the Bible text to establish the Trinity. Had you a quantity to prove, you would demonstrate it quite as strikingly and convincingly from the Old Testament."


IV. BEN.

BONET B. MESHULLAM B. SOLOMON.

Physician, mathematician, and astronomer; lived at Orange, France, and later at Tarascon, in the fourteenth century. He was the contemporary of Leib ben Gerson of Bagnois. At one time Bonfils taught astronomy and mathematics at Orange. He was the author of the following works: (1) a treatise on the relation between the diameter and the circumference, followed by rules for extracting the square root, and with an explanation of a passage of the "Book of Creation," dealing with arithmetic (Bibliothèque Nationale, Paris, MS. No. 1290, 5); (2) arithmetical propositions respecting division, and extraction of the square root, and notes on astronomy (ib. No. 1081, 1, 2); (3) "Derek Haluk," (Way of Division), notes on the decimal numbers (ib. No. 1054, 6); (4) "Bi'ur me-Lahot," treatise on the middle course of the planets (ib. No. 1054, 6); (5) table for the calculation of the declination of the sun; (6) "Ma'amar 'Erek ha-Hilluf" (Six Wings), a treatise on conjunctions, eclipses, etc. (Bibliothèque Nationale, Paris, MS. No. 1054, 13); (11) astronomical treatise on the seven constellations (ib. No. 1048, 4); (12) a commentary on a passage of Ibn Ezra's commentary on Ex. xxv. 2, relative to the Tetragrammaton (ib. No. 923, 9); (13) "Ma'amar ha-Moladot," commentary on the balances of Enoch and Hermes, mentioned in Abraham ibn Ezra's "Sefer ha-Moladot" (ib. No. 953, 1); (14) note on the nine comets, attributed to Ptolemy, but belonging to Bonfils; (15) "Todot Alejandro," the legend of Alexander, translated from the "Historia de Ptolomia" of Leon. See ABAKIN, ABRAHAM.

BONFILS, JOSEPH B. SAMUEL (Hebrew, Tob 'Elem = "Good Child"; called also ha-Gadol = "the Great"); French Talmudist, Bible commentator, and "payyetan"; lived in the middle of the eleventh century. Of his life nothing is known but that he came from Narbonne, and was rabbi of Li-moges in the province of Anjou (see Jacob Tam's "Sefer ha-Yashar," ed. Rosenthal, p. 80, and ed. Vienna, p. 74); (the passage is badly corrupted).

The activity of Bonfils was manifold. A number of his decisions which earned the high esteem of his contemporaries and of posterity are to be found in the "Mordecai." These passages are enumerated in Kohon's "Mordecai, Hillel," p. 197; in Maizes Vitry, and in many other codices and commentaries. Among his numerous legal decisions one deserving mention is that pronouncing money won in play an illegal possession, and compelling the winner to return it ("Ha-Haggadah Mordecai," upon Sanh. pp. 722, 723). Another important decision ordered a lighter tax on the Jewish farmer than on the merchant, for the reason that agriculture was less profitable than trade ("Mordecai," R. I. 491). Little is known of the collections of his responsa mentioned in Moses Alshakar's "Responsa" (ed. Subhlometz, No. 60, p. 121a; No. 100, p. 162a), or of his collection of the responsa of the Geonim. His Bible commentaries, mentioned by some of the old writers, have also disappeared.

Bonfils devoted himself to restoring the correct texts of older works, especially the Masorah—works of the Geonim. His critical notes upon Judah's "Ha-Halakot Gedolot," and the "Seder Tanaim we-Amarim" show marked departures from the current text.

The ability and activity of Bonfils are best judged from his contributions to the poetry of the synagogue, no less than sixty-two of his piyyutim occupying prominent places in the French, German, and Polish liturgies. These compositions show that he was more than an ordi-
tion of the piyutim into the prayers, in face of great opposition. Of his many piyutim, the best-known is that written for the "Great Sabbath" (Sabbath before Passover), beginning with the words "Elohei ha-ruph," and containing the rules for the Pasover-cleaning ("bi'ur") and the innovative service for the evening. The importance of Bonfils is shown by the fact that the Tosafists in many places occupy themselves with the explanation of obscure points in this piyut. Samuel b. Solomon of Fals, a French Tosafist, composed a commentary upon it.

Joseph Bonfils must not be confused as he is by Jârakh, another scholar of the same name, who lived in 1209 and corresponded with Simlaph of Speyer (Responsa of Mtbr. b. Barnuch of Rottenbourg, ed. Cremona, No. 149).

**Bibliography:** Arbel, Chih. ha-Gedolim, i, 69a; Fass, Einah v'Kavah, pp. 17f, 22f; Gross, Gilboa Judæorum, pp. 209, 323; Lohrmann, *Jüdische literatur* (Abschrift, pp. 56-95); Luzzatto, *Hilchot ha-Ashkenaz*, pp. 204ff. [censorship in Cassel's ed. of the *Responsa* of the German, pp. 36, 46; Zunz, Litt. u. Verfassung, pp. 159f, 161; *Z. Z.,* ii, p. 41; ibidem, ii, p. 46; Gross, *op. cit.*].

Joseph b. Bongo or Bongoron, the Provencal poet; lived at the end of the thirteenth century. He is quoted in the diwan of Abraham Ibn Ezra, who was the son of the rabbis Judah and Solomon of Falaise, a French Tosafist, composed a commentary upon it.


Joseph Bonfils was the author of a Latin work on obstetrics, still extant in a Turin manuscript (Pasini, cod. 80, 3). If Steinschneider is right, and "Cohen" (72r) is a mistake for "Nathan" (72v), Bongodas may be identical with Judah Nathan, a Provencal writer on medicine and translator, between the years 1209 and 1308.


**Bongodas Caslari:** See Caslari.

**Bongodas Cohen:** Provencal physician; flourished in 1333. No details of his life can be ascertained. He was the author of a Latin work on obstetrics, still extant in a Turin manuscript (Pasini, cod. 80, 3). If Steinschneider is right, and "Cohen" (72r) is a mistake for "Nathan" (72v), Bongodas may be identical with Judah Nathan, a Provencal writer on medicine and translator, between the years 1209 and 1308.


**Bongodas, Meir ben Solomon:** Provencal poet; lived at the end of the thirteenth century. He is quoted in the diwan of Abbaiah Bedersi, who was the son of the rabbis Judah and Solomon of Falaise, a French Tosafist, composed a commentary upon it. The name "Bongodas Cohen" or "Bongodas Cohen" is the Provencal equivalent of the Hebrew name "Yom-Tob." The Provencal Jews often priding to their own name those of their fathers. Judah Mosconi, in his supercommentary on Ibn Ezra, mentions Bongodas as one of the greatest astronomers of that time. Stein, the name of Bongodas with that of ד"ת, who was implicated in the divorce case of Rosa Dena, daughter of En Astrig Carvada of Gerona, mentioned by Isaac de Lattes (Responsa, pp. 127-130) and by Hsial Crescas ("Zikkaron Yehudah," p. 23b). Steinschneider further supposes that Bongodas is identical with the astronomer and philosopher David ben Tom-Tob b. Bila, father of the astronomer Jacob Poul.


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1. Bn.
Bonihominis, Alphonsonus. See Alphonson Bonihominis.

Bonirac (perhaps = Bon Isaac), solo mon: Spanish translator; lived at Barcelona in the middle of the fourteenth century. He translated from the Arabic into Hebrew Galen's medical work on the crisis, under the title, “Sefer Buhran” (Book on Vapors). The translator probably possessed no Hebrew expression for “crisis,” and so preserved the Arabic word “buhran” used by the Arabic translator, Honein ibn Ishak. The “Sefer Buhran” is still extant in manuscript at Leyden (Sculler, 2, 15).

Bonn: City in Rhenish Prussia. It had a Jewish community at an early date. Ephraim ben Jacob of Bonn (b. 1133), as a boy of thirteen, was among the Jews who, in September, 1146, sought refuge from the Crusaders in the fortress Wolkenberg near Königswinter. He has left a graphic description of the persecutions under the Crusades. He is also known as a Talmudic and liturgical writer. The Tosefist Joel ben Isaac of Bonn, author of several sefarim, also lived about this time. Jews of Bonn are often mentioned in the Jewish congregational archives of Cologne during the thirteenth and fourteenth centuries. In June, 1288, calamity fell upon the community, and many Jews, including Rabbi Meir ben Alexander, who had formerly been rabbi at Cologne, were slain. New sorrows came with the persecutions during the Black Death, Bonn being one of the places of martyrdom in the year 1349. The Jews of Bonn were further oppressed by taxes, as the emperor Frederick I compelled them to pay 400 marks to the archbishop of Cologne. The community, which was not an unimportant one in the Middle Ages, was considerably increased by the Jews expelled from Cologne in 1426; it was estimated to number 200 persons, and had to pay a yearly assessment of 1,500 reichsgulden. Documents show that the present “Judenauergasse” was called “Judenpassage” in 1578.

In 1587 Martin Schenk, whom Queen Elizabeth of England had sent to aid the party of the lord high steward, took possession of Bonn, murdered and plundered in the Jews’ quarter, and made many prisoners, who subsequently had to be ransom for large sums. Among the prisoners was Rabbi Reuben Pelta, the teacher of the historian David Gans. The baptized butcher Kraus, who has become proverbial through his denunciations, was also a native of Bonn. In the first half of the seventeenth century he kept the Jews on the Rhine in a continuous state of terror. Another persecutor of Bonn was Abraham Breitlingen, gen., father-in-law of the Frankfort scholar juspha Hahn; he also succedingly opposed Kraus.

The Jews fared better during the Thirty Years’ war. The above-mentioned Hahn narrates that the Protestant of Bonn held their property in the ghetto. Later, however, the Jews were subjected to many annoyances. In 1651 their cattle trade was restricted, all Jews not under the protection of the government were expelled, and the maximum rate of interest which they were permitted to take was fixed at 15 per cent. In 1747 and 1750 electoral ordinances had to be issued prohibiting Christians from insulting and threatening Jews. In 1755, when severe earthquakes terrorized the people of the Lower Rhine and Bonn, Rabbi Samuel Ashkenazi and Mordecai Halberstadt...
procession, who cut down the gate of the Jewry. Jewish girls were then taken into the procession and led triumphantly through the city. In 1898 the Jews were compelled to take personal names and surnames. The city of Bonn became the seat of a consistory founded by Napoleon. In 1863 a Jewish congregation was formed in conformity with the law of 1847: the new synagogue on the banks of the Rhine was dedicated in 1879. In 1862 the community numbered 900 persons. In the twelfth century the Tosafist Samuel ben Na<br>

cional, the halakhist and liturigic poet Joel ben Isaac ha-Levi, and his friend Ephraim ben Jacob, also known as liturigic poet, lived at Bonn. In the fifteenth century the scholar Solomon of Bonn, and a teacher, Meir ben Saba, were there. Reuben Pulido, as stated above, was rabbi there in the sixteenth century, and was succeeded by Hayyim Treves, son of Jonas Trebes, known as a Mahzor commentator, who died at Ahwedeil Scholast in 1598. Joseph Ashkenazi, who later and was rabbi at Metz; Moses Birgel; Nappah ben Kelonymus; and Judah Ashkenazi, who was buried at Bonn in 1688, were among the rabbis of the seventeenth century. In the eighteenth century several physi-<br>

icians, including Moses ben Abraham Wolf (mentioned above), lived at Bonn. Among the rabbis was Judah Mekel, formerly rabbi at Clevé (born 1641 at Rhine; died at Bonn 1750). He was suc-ceeded by Samuel Ashkenazi (d. 1796), formerly at Peine near Hildesheim; then came Isaac Koppert, who died 1786. The first rabbi of the consistory was Simhah Bunem Rapoport, appointed in 1786; died 1816; he was the author of several halakic works. He was followed by Abraham Auerbach, who, in 1875, resigned ostensibly on account of his great age, but really in order that his son might suc-ceed him. In fact, he contrived to have his son elected as soon as he announced his resignation, without giving time to candidates to present them-<br>

selves. This election caused much agitation in the community, and a protest against its illegality was brought before the president of the province of Cologne. A new election was ordered by the government, and Auerbach's son was elected for the second time. He was succeeded in 1877 by Emanuel Schreiber, and by Felix Cohn (1882-1902). Bonsenior, astruc (in Spanish chroni-cles, Struch or Nastruch or En Astruc): From 1329, if not earlier, dragman and Arabic secretary to Jaime I. of Aragon; died 1298. He was a native of Barcelona. He accompanied the king on his cam-paigns, acting as interpreter, and in that capacity rendered valuable services. In 1235 the king sent him as one of a commission to Murcia, to deal with the besieged Saracens. Bonsenior stood in special favor with the king, who gave him permission to add doors and windows to his house, which was in the Jewish quarter and adjacent to the Plaza del Rey and the Monastery of San Domingo. He was also allowed to make other architectural changes. He is mentioned in a Barcelona document of the year 1299 (Jaques, "Sources of Spanish Jewish History," No. 129). Bonsenior, ibn yahya: Chess expert. No details of his life can be obtained. The name is probably Provencal, and he lived certainly not later than the fifteenth century. Bonsenior was the au-thor of an interesting work on chess, entitled "Meli-zat Schok ha-Jabbaki" (Essay on Chess-Playing), first published at Mantua in 1557. It was translated into French by Leon Hollander, and published, together with the Essays of 'M'adane Melkh' on the same subject, under the title "Delices Royales ou le Jeu des Echecs... par Aben Ezra et Aben Yo'hia, Rabbins du XII° Siecle" (Paris, 1864).


senior. BONSENIER GRACIAN. See Gracian. BONSENIER, ASTRUC. Grandson of Astruc Bonsenior, the dragman of Jaime I. of Aragon; father of Judah Bonsenior. He was a physician in Barcelona, and in the year 1543 was accorded the privileges which had been enjoyed by his grand-father. BONOSUS. See Antioch. BONNET. See Costume. BONSENIER, JUDAH (Jaffuda): Notary-general of the elder Astruc, and translator from the Arabic; son of the elder Astruc, and, like his father, inter-preter, first to Alfonso III. and then to Jaime II.; died about 1324. In 1297 he accompanied Alfonso III. on his war of conquest against Minorca; and not to accept the presidency of the congregation before the age of sixty.


BONNY, WENCESLAUS. See Bonn.
seven years later (1294) Jaime II. appointed him notary-general for the kingdom and the royal dependencies. By virtue of this appointment all merchants doing business in the country who were acquainted only with the Arabic language, and who desired to have documents translated from the Arabic into Spanish, or duplicated, or acknowledged, were obliged to appear before Bonsenyor or his representative.

In 1305 Jaime II. granted him a passport to enable him to visit Provence, probably in the interests of Jewish studies, which at that time were proscribed. On Nov. 4, 1310, as a sign of royal favor, and by the influence of the king's body-physician, John Amely, Bonsenyor was exempted from all taxes, whether personal or public, to which the Aljama of Barcelona was subject. The king also ordered that neither Bonsenyor nor his children should be molested on account of unpaid taxes, and that he should be at liberty to enter or leave the "Juderia," or Jewish quarter, at will. Bonsenyor was especially honored when the king ordered him to gather Arabic maxims and translate them into Catalan for the use of the princes. This collection, which for centuries remained in manuscript, was published in part in "Documentos Inéditos de la Corona de Aragon," vol. xiii., and in the "Revista Catalana" (1889). The same year this work, copied from a manuscript in Palma, appeared complete under this title: "Jehuda Bonsenyor, Libre de Paraules e Dits de Savise Filosofo, Los Proverbis de Salomon, ... per Gabriel Llibres y Quintans" ("Biblioteca d'Escriptors Catalans"; Palma, Majorca, 1889). Jacob Zudik de Ucles undertook a Spanish translation of this work in 1402 under the title "Libro de Sabios e Dits de Savise Filosofo, Los Proverbis de Salomon, ..." (Gabirol, "Proverbia," nomenclature), and translatethem into Catalan for the use of the people.

The sayings gathered by Bonsenyor are 735 in number and are divided into 67 chapters. Because of their teneness and their bearing upon local conditions, they are used to this day by the people in Majorca and Catalonia. Some of them are exceedingly pithy and to the point, such as: "Whoever answers quickly, errors easily"; "Whoever seeks his own and others' advantage, is fastened always"; (Kt. 30a).

Bibliography: Gab. Llabres, as quoted, on Introduction and Appendix, with several original documents; Kayserling, Gesch. der Juden in Spanien, i. 111; ibid., in Jewish Quarterly Review, ii. 161; Brandtholz, Jüd. Bücher, Ubersetzungen, pp. 121-129; Isaac Elders Jüfens, iv. 280.

M. J. O.

BONNIVA, or French BONNEVIE (Hebrew בּוֹנִיָּב, BEN ISAAC; French Tomasiat; flourished probably early in the thirteenth century at Château-Thierry. He and his father are mentioned in the manuscript Tomasiat to the treatise Begaḥ 6a, owned by R. N. Babbinovitz. Since these Tomasiat are presumably older than those printed, the Bonsenyor father and son are believed to have lived at the beginning of the thirteenth century. "Bonne-Vie" is probably another name for Hayyim ben Isaac, one of whose important juristic decisions is cited in "Mordecai" (B. B. ix. 626), "Hayyim" being the Hebrew term for the French "Bonne-Vie."

Bibliography: mentioned in Magamos, iv. 200; ibid., Guilla Judios, pp. 255, 256.

I. G.
he was stationed in Prague, he dared not have his books there for fear of the censor; he accordingly placed them in the house of his father-in-law, Lipmann Cohen, at Hanover. Hirsch Oppenheimer succeeded to the library, which, however, was pledged for 50,000 marks; and on this account it passed into the possession of Isaac Cohen of Hamburg, nephew of the former holder. After futile attempts at a sale, at which Meiselholz's help as appraiser was called in, it was sold (1829) to the Bodleian Library, Oxford, for the absurdly small sum of 8,000 thalers.

Only second in importance to this was the collection made by H. I. Michael of Hamburg, about six or seven thousand volumes, the printed books of which ultimately came into the possession of the British Museum, and the manuscripts into that of the Bodleian Library. By these acquisitions, England became the most important center in the world for rare Jewish books and manuscripts during the latter part of the nineteenth century. The recent acquisition of the Halberstamm manuscripts by Jews' College and the private collections of Dr. Fiiester and E. N. Adler have further increased the importance of England in this regard. Recently, however, strenuous attempts have been made in Russia, the home of the largest Jewish population of the world, to make collections of the national literature. The collections of Fuenn and Sra brun now adorn the communal library of Wilna. Dr. Chazanowicz, a physician of Bialystok, brought together an excellent library which he presented to the Abrahaim Library of Jerusalem. The greatest collection in Russia is that formed by M.

A. L. Friedland (born 1828), who acquired a number of other collections which had been made, such as that of Bampf of Minsk, which formed the foundation of the whole library, and of E. L. Rabbiowicz, also of Minsk, a scholar, who had collected a fine library, a thousand books from which were acquired by Friedland. Friedland also gathered into his net the collections of S. Zuckermann of Mohilev, of Joseph Masal of Yekaterinburg, and of M. Landsberg. In 1892 Friedland preserved the whole collection, then amounting to 300 volumes of manuscripts and 14,000 printed books, to the Asiatic Museum of St. Petersburg. Next in value to his collection is that of Baron David von Ginsburg of St. Petersburg; this is very rich in Hebrew MSS. Museum of St. Petersburg. Next in value to his many thousand of Hebrew books. A. M. Bank Sutro collection at San Francisco is said to contain the most valuable set of manuscripts now at Munich; while the Bodleian Library contains many valuable manuscripts from the collections of Selken, Pococke, and Hyde. By far the most distinguished of these Christian collectors was J. B. de Rouel, whose library of manuscripts, which exceeded 1,000 volumes, is now in the Grand-Ducal Library of Parma. Bishop Konkowitch was interested in earlier editions of the Bible, and brought together a number of Biblical manuscripts.

The following list gives the names of the chief book-collectors that can be traced, either from the catalogues of their works (indicated by a star) or from the accounts given by Zunz ("Z.G." pp. 280-289) and Furst ("B.J." Preface to vol. III.). Whenever the place is known to which a library went, in whole or in part, this is given in parentheses at the end of the statement. When the number of books or manuscripts is known, this also is given in parentheses after the name. The dates are sometimes those of the deaths of the owners, sometimes of publication of catalogues or other year of importance for the library in question. The names of Christian collectors are printed in Italic.

- Abbas, Samuel b. Isaac; d. 1693; Amsterdam.
- Abulafia, Isaac b. Joshua; d. 1693 (18 MSS., 730 books); Amsterdam.
- Adler, E. N.; London.
- Adler, E. N.; New York (Hebrew Union College, Cincinnati).
- Adler, Isaac, Moses Raphael de; d. 1695 (50 MSS.); Amsterdam.
- Aminadab, Joseph; Paris (Columbia University, New York).
- Aminadab, Joseph; Paris (Columbia University, New York).
- Anshelm, Samuel b. Judah; d. 1700; Schwerin.
- Anson, Mark; 1751; Hall.
- Asterdam, Hayyim Joseph ben; d. 1837.
- Bampf, I. D. R.; Minsk (Friedland)."
**BOOK OF LIFE.**—Traditional View: The book, or muster-roll, of God in which all the worthy are recorded for life. God has such a book, and to be blotted out of it signifies death (Ex. xxxii. 33). It is with reference to the Book of Life that the holy remnant is spoken of as being written untolife (A.V., L’among the living”) in Jerusalem (Isa. iv. 3; compare also Ezek. ix. 4, where one of the six heavenly envoys “who had the scribe’s inkhorn upon his loins” is told to mark the righteous for life, while the remainder of the inhabitants of Jerusalem are doomed). The Psalmist likewise speaks of the Book of Life in which only the names of the righteous are written “and from which the unrighteous are blotted out” (Ps. lxxix. 28; compare Ps. xxxix. 16). Even the tears of men are recorded in this Book of God (Ps. lvi. 9). “Every one that shall be found written in the book shall awake to everlasting life” (Dan. xii. 1 et seq.). This book is probably identical with the “Book of Remembrance,” in which are recorded the deeds of those that fear the Lord (Mal. iii. 18).

The Book of Jubilees (xxx. 20–22) speaks of two heavenly tablets or books: a Book of Life for the righteous, and a Book of Death for those that walk in the paths of iniquity and are written down on the heavenly tablets as adversaries of God. Also, according to ch. xxxvi. 10, one who contrives evil against his neighbor will be blotted out of the Book of Remembrance of men, and will not be written in the Book of Life, but in the Book of Perdition. In Dan. vii. 10 and Enoch xiii. 2 “the Ancient of days” is described as seated upon His throne of glory with...
“the Book” or “the Books of Life” (“of the Living”) opened before Him. So arc, according to Enoch civ. 1, the righteous “written before the glory of the Great One,” and, according to Enoch civ. 9, the transgressors “blotted out of the Book of Life and out of the books of the holy ones.” To this Book of Life reference is made also in Hermas (Vision i. 3, Mandate viii., Smittitude ii.), in Rev. iii. 3, xiii. 8, xvii. 8, x. 12-15, where “two Books” are spoken of as being “opened before the throne, the Book of Life, and the Book of Death, in which the unrighteous are recorded together with their evil deeds, in order to be cast into the lake of fire.” It is in the Book of Life in which the apostles’ names are “written in heaven” (Luke x. 20), or “the fellow-workers” of Paul (Phil. iv. 3), and “the assembly of the first heaven” (Lukex. 20), or “the fellow-workers” of these Books of Records allusion is made also in Hennas (Vision i. 3, Man of the Tablet of Destiny; also of the tablet of the Tabletsof the Ancestral Judgment Days). The figure is derived from the citizens’ registers (Ezek. xii. 8, Jer. xxii. 30; and Ex. xxxil. 34, according to Holzinger to a later stratum; see his commentary). The life which the righteous participate in is to be understood in a temporal sense. In Dan. xii. 1, however, those who are found written in the book and who shall escape the troubles preparatory to the coming of the Messiah’s kingdom are they who, together with the risen martyrs, are destined to share in the everlasting life referred to in verse 2. The eternal life is certainly meant in Enoch xlii. 3, civ. 1, evi. 3, and frequently in the New Testament (especially in Revelation). The Targum (Isa. iv. 3; Ezek. xii. 9) speaks of the “Book of Eternal Life.” Temporal life is apparently prayed for in the liturgical formula: “Inscribe us in the Book of Life” (see Atonement, Day of). The Mishnah tells us that the deeds of every human being are recorded in a book (Abot, ii. 1; see fol. 10). The “Sefer Hasidim” (xxi. ii.) points out that God is in no need of a book of records; “the Torah speaks the language of man,” i.e., figuratively.


BOOK-PLATES (EX-LIBRIS): Labels with emblematic designs, with references to the names of the owners of the books in which they are inserted. Book-plates came into use as early as the art of printing, but one of the earliest known instances of their adoption by Jews is the book-plate of David Friedlander, given on page 944. So far as is known, none of the great Jewish book collectors had any special sign by which their books could be identified, a. e. most of them contented themselves with inserting their initials.

With the revival of the fashion of book-plates in recent times many Jews of means adopted the custom, but few of their book-plates have any specific Jewish interest.
Of recent years the artist Liliens has designed bookplates of distinctly Jewish character, two of which are reproduced in this volume. See p. 315.


BOOK-TRADE: The trade in books was carried on by Jews long before the invention of printing. A catalogue of a bookseller of the twelfth century was unearthed a few years ago in the Fostat Geniza ("Jew. Quart. Rev." xiii. 59). The poet Immanuel of Rome (about 1300) relates that a bookseller named Aaron of Toledo traveled to Rome with 180 Hebrew manuscripts, which, however, he sold at Perugia.

With the introduction of printing, the book-trade centered in Italy, where Hebrew printed books were first produced. Itinerant booksellers, after providing themselves with their merchandise at the depots of Venice, Mantua, Padua, Cremona, etc., traveled from place to place, offering their goods wherever Jews were to be found. Thus, Benjamin Ze'eb of Aria (1500) says that there were many itinerant booksellers who greatly aided the propagation of Jewish books (Responsa, 61a). In the sixteenth century, with the increase of printing-offices in Germany, Bohemia, and Moravia, Italy gradually ceased to be the headquarters of the book-trade; so that in the middle of the seventeenth century De la Grange writes to Buxtorf the elder, who traded in Hebrew books, that he is unable to find a bookseller in Venice ("Rev. Etudes Juives," vili. 75). About this time Frankfurt-on-the-Main became the center; all books published in Germany, Bohemia, and Poland being exhibited at the fair in that city. Two book-sellers of Frankfurt, Gabriel Loria and Jacob Hamel, were in correspondence with Buxtorf in reference to the book-trade (53),

Bookselling—the only part of the book-trade with which this article deals—lacked organization in the seventeenth century, and collectors had great difficulty in obtaining Hebrew books, as is attested by the correspondence of Buxtorf and the high prices the latter charged for very rare books. Thus, the commentary of Nahmanides on the Pentateuch with the text was sold for 9 reichsthalers; "Obadiah Barcosa" for 9; Nahman "Aruk" for 8; Koll Humdah for 5; "Hilbag" for 8; Cohen and Robok for 8; and Pesah on Megillot for 8.

The organization of bookselling as a trade is first met in Amsterdam, which was the center of the Hebrew book-trade from the middle of the seventeenth century to the beginning of the nineteenth. The name of Solomon ben Joseph Proops appeared on Hebrew books with the description "aaron b. isurim" (the technical term for "bookseller"). In 1730 he published, under the title "Apiryon Shalom," a catalogue of his stock of books. Proops's firm supplied Hebrew books to small booksellers throughout the world.

Amsterdam was another important firm in Amsterdam Center, that of Isaac Fandam, and, at the end of the eighteenth century, that of Johann Levi Rofe. In the first half of the nineteenth century the Hebrew book-trade of Amsterdam, although it had lost its former importance on account of the relaxation of Hebrew studies in Europe, was still of considerable proportions. Great collections of books were sold through the firms of Herz van Embden, David Proops, Leviason, Müller,
and many others. At present there are only two bookselling firms of any importance in Amsterdam; namely, those of Joachimsthal and Levison, the successor of Proops.

From the middle of the seventeenth century to the first half of the eighteenth century, Frankfort-on-the-Main was the center of the Hebrew book-trade in Germany. The leading booksellers of the seventeenth century were: Isaac and Seligmann Rels, Joseph Trice Cohen, Simon Trier, and Solomon Hanau; in the eighteenth, Solomon ben Raphael London, Elia ben Arbel of Wilna, Lob Schnapper, Simon Wolf ben Abraham Mainz, David ben Nahman Grünau of Heinsberingen, and Moses ben Kalman Speier. From the middle of the eighteenth century, the book-trade in Frankfort gradually declined. At present (1902), there are but three booksellers of importance in that city: namely, J. Kauffmann, Joseph Baer, and Hofmann, who deal mainly in second-hand books.

Among the other places in Germany where the Hebrew book-trade was carried on in the eighteenth century may be mentioned Altona, Dyckeyruth, Frankfort-on-the-Oder, Fürth, and Berlin. The leading booksellers in Germany in the nineteenth century, besides those mentioned above, were: Adolfo & Co., Ascher & Co., Benjan, Blischker Brothers, Calvary, and Poppekaer at Berlin; Jacobson at Breslau; J. G. Müller at Gotha; H. W. Schmidt at Halle; Goldschmidt at Hamburg; Baer, Otto Har-
The voluminous productions of the Poland and numerous printing-offices of Wilna Lithuania, and Warsaw reach the remotest parts of the world. Every city of importance in Russia has its Hebrew book-sellers; and the smaller towns are frequently visited by itinerant book-sellers, who exhibit their goods in the synagogues. The leading book-selling firms in Russia are: Tikschelinsky, Lipschitz, Juditzky, Bydlozki; Sichel at Borysdze; Jacob Glanzburg at Brodno; S. D. Berek at Brod-Lubaw; J. D. Milik at Grodno; Krasinski at Kiev; Hirsch Perlah at Lodz; Dyckna, Uhrich, and Nietzsche (Christian firm), at Odessa; H. Shershelewski at Rostov; Sierkin at Pinsk; Ashabish, A. S. Szaprio, Tushiyahn, Zucker- man, at Warsaw; Katzenczienhausen, Matt, Roman, Funk, at Wilna; and Birkin at Woborska.

In the East the Hebrew book-trade was actively carried on in Constantinople, Salonica and Smyrna, in the sixteenth, seventeenth, and eighteenth centuries; but it gradually declined, and at present is insignificant. The only place which shows any revival of activity is Jerusalem, where the following firms are established: Wertheimer, Hirszensohn, Fromkin, and Luncz.

Consequent upon the increasing immigration of Russian Jews to the United States, the Hebrew book-trade in America has developed considerably. There are now many well-known book-selling firms, of which the following may be mentioned: Chin- sky, Delander, Druckerman, Freed- man, Germsky, Katzenczienhausen, Rabowitsz, Wisserman, Werbelowski, Jewish Publishing Company, at New York; Shilinsky and W. Schur at Chicago.

1. BOOKBINDERS. See Binding.

BOOTH. See Shelter.

BOOK. See Shoe.

BOOKBINDERS. See Binding.

BOOT. See Shoe.

BOOKBINDERS. See Binding.

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BOOKBINDERS. See Binding.

BOOK. See Shoe.
BORCHARDT, KARL WILHELM: German mathematician; born Feb. 22, 1817, at Berlin; died there June 27, 1880. He studied from 1839 to 1843 at Königsberg, where Jacobi exerted a great influence on him. He passed the winter of 1846-47 at Paris, where he continued his mathematical studies under Liouville; and in 1848 he became privat-dozent at the University of Berlin. In 1856 the Berlin Academy of Sciences elected him a member. After the death of Crelles, Borchardt became editor of the "Journal für die Reine und Angewandte Mathematik." A complete edition of his works was published by the Berlin Academy of Sciences under the direction of G. Hettner, Berlin, 1888.

Bibliography: Meyer, Konversations-Lexikon, 1867.

BORDEAUX: In medieval times capital of Guienne; to-day, of the department of La Gironde, France. It derives its name from Bourdelois, the district in which it is situated. According to a legend, the Jews settled at Bordeaux shortly after the destruction of the Second Temple, and it is also said that a considerable number of them settled there in the sixth and seventh centuries, because of the commercial advantages of the city. Under Louis le Débonnaire they were allowed to trade freely (828). They had their own administrative and judicial systems and officials. The slave traffic, however, in which many Jews were concerned, was interdicted by royal decree in 829; and from this period the baptismal records contain no entries of conversions to Christianity made among the slaves of the Jews. In 848 the Jews were accused of having delivered Bordeaux to the Normans to be pillaged and destroyed. The Normans were said to have entered the city by means of the "Rue Jueves," a street which was not in the Jewish quarter. Again the bigoted populace opposed the Jews, and accused them of appealing to the Saracens for the purpose of laying waste the cities and lands of the south. There is no proof to sustain either of these charges. The first definite evidence of Jews in Bordeaux is found in a deed of 1077, where mention is made of the "Monteque Judurum," residence of the Jews in the suburb of Saint-Seurin, with the church of Saint Martin as center. There was also a "Porta Judurum," a "Rue du Petit Juas," or "Puits des Juifs," and a "Rue Judaica," the last still existing. The dwellings of the Jews were extra muros at this period. A chronicle of the year 1279 mentions them as continuing their residence in Saint-Seurin. "Rue Caphernum" was then the main street in the Jewish quarter.

In this early period the Jews enjoyed comparatively freedom, though the practice of usury was on several occasions (1214, 1216) forbidden. The city of Bordeaux was under English (Anglo-Scottish) dominion; hence the decree of excommunication promulgated by the king of France in 1092, and the permission accorded Christians to repudiate debts due to the Jewish merchants (1182), did not affect the Jews of Bordeaux. Certain taxes were imposed. Thus, about 1150 the Jews paid the archbishop of Bordeaux a poll-tax of eight livres, being considered an estate in mortmain. The English kings sought to confirm the Jews in their ancient privileges; but the persecutions instituted by royal agents were indeed cruel. Persecution of the Jews was interdicted by Edward I. of England May 25, 1275, but broke out anew under Edward II. The repressive measures of Philip Augustus of France (1198) had, of course, no application to the Jews of Bordeaux. It is claimed that the persecutions attempted in 1316 and 1318 aroused the Pastoureaux, who committed outrages all over southern France and northern Spain. Edward III. granted the Jews complete freedom of travel and trade in the beginning of his reign. Several Jewish merchants, however, were banished at this time owing to the jealousy and hatred displayed by Christian merchants toward their Jewish competitors. The Jewish community was recognized as such and had been incorporated as "Communitas Judaicarum," and it is said that in 1324 the Jews were allowed to marry within their community. The first charter of Bordeaux, dated 1334, contains a list of the Jewish families living in the city. In 1340 the Jews were compelled to retire to the Jewish quarter. In this quarter they were frequent targets of violence and persecution. In 1380 they were accused of having murdered the nobleman, Simon de Creuse, who had been taken captive by the English in their defeat of the French at Poitiers. The Jews were arrested and sentenced to death, but the sentence was commuted to banishment. The Jews of Bordeaux were thus compelled to leave the city and to seek refuge elsewhere. The chief event in the history of the Jewish community of Bordeaux was the massacres of 1391 and 1394. During these persecutions the Jewish community was exterminated, and the city was deserted by the Jews. In 1394 the Jews were expelled from the city, and the Jewish quarter was destroyed. The site of the Jewish quarter is now occupied by the city market.
them, as secret Jews ("Juifs déguisés"), threatening their identity as such. They were legally accepted as residents of Bordeaux, but as Jews. Louis XI. (1462), recognizing the value of Jewish enterprise, but disregarding what was an open violation of the decree of expulsion, unmolested the condition of the Jewish merchants.

When the Jews were banished from Spain (1492) and Portugal (1496), the Jewish population at Bordeaux increased, for the refugees fled to the cities of southern France. No taxes had been paid by Jews as foreigners for some years, by virtue of their position as "Christian" residents. They continued to reside at Saint-Seurin, and the cemetery was known from early times as "Planley deus Judicis." The Maranos, or New Christians, who came at various times from the Iberian peninsula (1496 to 1550), did not, as at Amsterdam, discard the forms of Christianity at once and return to Judaism. Ancient statutes and more recent decrees forced them to have them banished from France.

Dec. 4, 1606, a census was taken at Bordeaux, which enumerated 30 families and 167 individuals, together with 93 paupers, resident in the Portuguese community and "faithful Catholics at the time." Of the heads of families five had been born in France and six naturalized. By an order of the council, Aug. 9, 1662, many of these were admitted to full rights as citizens of Bordeaux. The most prominent Portuguese families were those of Alvares, Cardozo, De Cisneros, Da Costa, Dias, Lacoste, Furtado, Lopes, Machado, Mendes, De Moura, Oliveira, and Sospeiros.

In 1675, in consequence of the hatred of the other inhabitants, the Portuguese sought to leave Bordeaux, and Nov. 20, 1684, many poor Jews (comprising twenty-one families, the Lombesso, Campan, and Mondono, among others) were expelled from Bordeaux on the ground of treason to the king. This decree was an instrumentality of the Marano merchants Diego Mendes Dias and Simon (Met) Lamets. Notwithstanding these safeguards, the Parliament of Bordeaux often came to the assistance of the Maranos, who were acquired of Judaising, to prevent their trading ventures from being restricted and their privileges from being curtailed.

At the beginning of the sixteenth century the well-known Goveas family came to Bordeaux, and within one hundred years from that time the Marano community comprised fifty to sixty families. The merchants, however, continued to molest the Jews, and in 1604 the earlier letters patent were again confirmed and royal protection of Jewish rights and liberties (i.e., of the Spanish and Portuguese settled at Bordeaux) decreed. This measure proved to be of no avail, and by chance only did the Jews at Bordeaux escape the effects of the decree of expulsion of Louis XIII. (May 28, 1615), ordering all Jews to leave France within one month. The Bordeaux Parliament came to the rescue of the Jews in 1625, when an embargo had been laid on all vessels in port. The Jews of this period enjoyed not only the protection of the Parliament and "jurats," but the favor of the Queen, whose Italian physician, De Montalé, was professedly a Jew and interested particularly in the welfare of the Maranos at Bordeaux.

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very, and to proselytize. In 1734 there were about 350 Jewish (Portuguese and Avignonese) families at Bordeaux, numbering nearly two thousand individuals. In 1731 David Grudis had been made a citizen, Louis XV. granted the Jews new letters patent (June, 1730), and shortly thereafter seven synagogues existed (the public, the Avignonese, and five private; e.g., those of the Grudis and the Pêlotto).

Many of the Jews, however, were converted to Christianity, and whenever privileges were granted, a heavy tax had to be paid. On various occasions the patriotic Jews lent large sums to the city. About 1730 Falcon and Attia were rabbi of the community. Jews from Avignon had settled at Bordeaux as early as 1729. The letters patent of 1730 did not apply to them, and the Portuguese Jews looked upon the Avignonese as enemies whom they accordingly felt bound to suppress. They procured a decree of expulsion from the king in 1734, ordering the Jews of Avignon to leave the city within three days. Many procured a respite and were permitted to return. Certain occupations were closed to them; their position and commerce were regulated by enactments in 1735, 1740, and 1749, and the Dalpequet, Astruc, and Lange families were granted rights of residence. In 1752 another census of the Jews of Bordeaux showed that 1,988 Portuguese Jews (572 families with 3 Jewish servitors and 147 Catholic servitors) and 548 Avignonese Jews (81 families with 11 Catholic servitors) had settled there. The Jews from Avignon were simply "tolerated." The Portuguese Jews taxed all the Bordeaux wines used in the ritual, and, in order to extend the sale of wines, established many agencies in foreign cities. In Germany this tax was strenuously resisted, and in 1751 Rabbi Jonathan Ryber-schütz, who had come to Hamburg from Metz in 1735, declared the Bordeaux "kosher" wines to be ritually impure. The tax had amounted to four francs per barrel; in consequence of the rabbi's opinion this very profitable source of revenue to the Jews of Bordeaux was cut off, much bitter feeling between Germans and Portuguese was engendered, and the foreign agencies were discontinued.

Meanwhile the trouble with the Jews from Avignon continued, and the various measures adopted by them to secure their rights and to regulate their commerce were opposed by the Portuguese Jews. The Avignonese Jews sought to gain representation on the council of elders; this was strongly contended by the Portuguese majority, and Isaac Pinto, who replied to Voltaire's anti-Jewish pamphlets and opinion, and Jacob Rodrigues Pereire, the first scientific instructor of deaf mutes in France, were deputed to lay the grievances of the Portuguese Jews before the king. In 1750 a congregational order decreed the expulsion of the German and Avignonese Jews from Bordeaux, since by the act of 1784 no Jews could settle in France, the Portuguese still being designated as New Christians. The foreign Jews were reduced to beggary and ordered to leave within three days. The royal assent to this measure was obtained by Pereire May 18, 1768, although its provisions were never executed. The control of the community was vested exclusively in the Portuguese, the most prominent of the synods of this period being members of the Pêlotto, Gradis, Brandon, Furtado, and Pereire families.

At various times during the period from 1730 to 1773, the Jews of Bordeaux gave abundant proofs of their loyalty to the ruling house. Whenever the king or queen was sick the Jews publicly prayed for his or her speedy restoration to health. Money was often subscribed for public use. In 1760 the Jews gave 1,000 livres for the rescue of the French Christians enslaved in Morocco, and in 1773 they served as soldiers on the Sabbath, by the special dispensation of two rabbis from Jerusalem, to quell riots in the city. In June, 1776, Jacob Rodrigues Pereire received letters patent from Louis XVI. for the Jews of Bordeaux, giving them the right to settle not only in Oudon, but in any part of France, and to trade throughout the kingdom. Moreover, all previous grants were confirmed. At this time the difficulties existing between the French and the Jewish laws of divorce and inheritance were obliterated by an adjudication reconciling divergent views. On June 9, 1768, the Jews of Bordeaux subscribed 60,140 livres for a ship of the line, which they presented to the king. They also paid 100,000 livres into the royal treasury for each series of letters patent granted them from 1550 to 1768.

At the time of the French Revolution five hundred Portuguese Jews resided at Bordeaux. These sought to be free and equal politically and socially. They asked for the recognition by the state of the Jewish religion, rites, and usages; and their deputies to the National Assembly, Lopès-Dulce, Furtado, Rodrigues, and David Grudis, labored actively in behalf of these petitions. Louis XVI. had repealed (1787) the Edict of Nantes; the National Assembly drew up Aug. 4, 1788, an elaborate program of equal rights for all, which, however, refused to extend social and political equality to Jews, vouchsafing such only to non-Catholics "other than Jews" (Dec. 24, 1788). The Portuguese of Bordeaux protested; they sought to unite all Jews in France in a firm union in order to obtain equal rights and privileges. This concert did not exist for a long time, and the Jews of Bordeaux appealed to the Christian deputies of the city to retain the privileges accorded them as New Christians. They pointed to the protracted duration of their residence in France, to the privileges of 1530, etc. Talleyrand, before whom they appeared, reported their case favorably to the Assembly, which decided that the rights of the Jews as New Christians and as Frenchmen should not be curtailed (Jan. 28, 1790). The Jews of Bordeaux were thus the first to be admitted by law to the rights of French citizenship. From the privileges granted by the decree, the German and other French Jews were particularly excluded.

From this time many Jews were elected to national or municipal positions. David Grudis was a member of the third estate from Bordeaux. During the Reign of Terror the Jews fared well, though many of their number, notably members of the Astruc, Azevedo, Errêm, Lange, Lopès, Pereire,
Bordeaux

Bordeaux

Perpignan, Pekto, and Bita families, were heavily fined and amerced of their goods. At Bordeaux only a single Jew, Jean Muses, was guilty of forgery and heresy. Under the Revolution the only one proscribed. In 1806 the number of Jews at Bordeaux was 2,131, and the Bordelais took an active part in the several councils and the Grand Sanhedrin of Napoleon. There were nine synagogues at this time, the chief families of the community being those of Groult, Furtado, Reba, Fonere, Pereda, and Cardozo. Abraham Furtado and Isaac Rodriguez represented the Jews of Bordeaux at the Sanhedrin. Napoleon proclamed several restrictive measures (March 17, 1808), but the Jews of Bordeaux were especially exempted, as there had been no complaints concerning them. In 1809, by the new laws relating to the Jews, Abraham Furtado was made chief rabbi of Bordeaux, and in 1814 Abraham Anzules succeeded him. The new synagogue, consecrated in 1812, was destroyed in 1872, and the present synagogue erected, being inaugurated Sept. 5, 1882. The community numbered such men of letters as Jacob Rodrigues Monsanto and Furtado among its citizens. Many of its members have been active in public life, in commerce, and in industry. The brothers Emile and Isaac Pereire were well known financiers during the second empire. David Marx was chief rabbi from 1837 to 1864; he was followed by Simon Levy and Isaac Levy, the present incumbent. The following charitable societies are to be found to-day (1902); Société de Guemilhoutheit, Société de la Lorraine, Dames de l'Humanité, Société des Dames de la Lorraine, and Ecohel Consistoriale de Garcons. The local consistory, and Baron Alphons de Rothschild, and individuals. Henri Gradis is president of the community now (1902) numbers about three thousand individuals. Henri Grinis is president of the local consistory, and Baron Alphonse de Rothschild delegate to the central consistory in Paris.


BORDERS: Ornamental designs surrounding printed pages. The first ornaments for title-pages consisted of arabesque borders with white figures. They are found in books printed at Lisbon, 1498-1502; the plates of which, together with Eliezer Toldano's types, were subsequently taken to Salonica, where they were used in the printing-establishment of Don Judah Gedalia, who had previously worked in Lisbon. A border of flowers and animals, similar to the border used in many of the Naples prints, is found as early as the Tora Hayyim published at Leiria, 1493. The borders in some editions of the Sconico press are artistically executed, as are those produced by the Germaines at Prague; those of the prayer-book, Prague, 1537, and of the Pentateuch, Prague, 1538, are remarkable for their beauty. On the top of the title-page of the Tora Hayyim, Prague, 1540, Moses is represented with the tablet of the Law; below are two lions, a crown over a city gate (the coat of arms of Prague), and to the right and left winged men with shields; in addition, a "David's shield" on the right side and an ewer on the left. The same design is found in the Prague editions of the seventeenth century.

The style of printing current at Prague was taken as a model by the wandering printer Hayyim Schwartz in his editions made at Augsburg, 1538-43, and Holderness, 1546. Thus, the title-page of the Holderness Seifrid is similar to the border of the Tora Haggadah of 1536; Adam and Eve suggest Direr's female figures, but are not nearly so well modeled. The influence of this Haggadah may also be seen in some editions printed at Cracow by Halicz in 1535. Moses the title-page of Isserlein's "Sha'are Dura" has a white arabesque border, and two angels with flute and drum at the top. Portals are most frequently used, being found on the first Bomberg editions at Venice, and occurring as late as the eighteenth century, sometimes with straight, sometimes with twisted, pillars. Hans Holbein, the younger, cut the title-border for Miinster's Chaldean Lexicon, Basel, 1527, which resembles the border of the "Abkhat Rikhi," Augsburg, 1549. The border to Boeschstein's Hebrew grammar, Augsburg, 1514, was formerly erroneously ascribed to Direr. The title-borders of the Minhah Tanhum (Verona, 1593) and of some of Foa's publications at Sabbionetta—for example, "Mirkob ha-Mishneh"—deserve special mention among those produced in the sixteenth century. Some editions made at Amsterdam, Frankfort-on-the-Oder, and Prague during the seventeenth century have as an ornament on the title-page an eagle, on the wings of which Jacob's entry into Egypt and his meeting with Joseph are represented. The book "Bet Levi" and some others printed at Zollikof in 1758 have a border surprisingly elaborate for that establishment. Sulzbach editions of the Midrash frequently have rich title-page ornaments. Moses and Aaron with two angels above them are seen in the editions of Zollikof, 1754, and in many from Frankfort-on-the-Oder and Amsterdam.

Borders from non-Hebre books were frequently borrowed for editions produced at Frankfort-on-the Main in the eighteenth as well as in the nineteenth century and at the present time.

BIBLIOGRAPHY: Schottmeister and Canell, in Erzeh und Gen.-Einsch. ii. 28. A. F.

Bork: Town in the district of Koczenau, province of Posen, Germany. So long as the city was under the dominion of the Church, Jews were not permitted to settle there; but they were granted this right by the Polish proprietor Von Nyswadzowski when it came under his administration during the middle of the eighteenth century. In the

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Year 1793, when Prussia took possession of Borek, there were already 449 Jews there, who maintained a synagogue—which was replaced by a new one in 1859—as well as a cemetery. At the present time (1902) the Jewish population of Borek numbers only 150 souls, out of a total population of 2,000.

Borisov is the birthplace of Elias Gottmacher, known by the name “Grützer Raw.”

D. M. L. B.

BORM ista: Name of electors of a congregation, and applied particularly to the five distinguished representatives of the community in the old “kahal” (governing boards) of the Jews in Poland and Lithuania. The boremist were chosen by nine sworn mandatories, who were elected by ballot from among the tax-paying members of the community. The function of the boremist was to elect and appoint the aldermen of the kahal.

Bibliography: Etzbach, Identität der Juden, etc., in Vonholh. 1907, 10, 40.

H. R.

BORG or BURGER, SOLOMON BEN DAVID COHEN: Cabalist; lived at Zülz, Prussia, in the seventeenth century; corrector of the press in the printing-house of Shabbethai Bassat in Frankfort. He published (Amsterdam, 1699), with additions of his own, the cabalistic commentary on the Pentateuch, “Pa'aneah Raza” (The Revealer of the Secret), compiled in the thirteenth century by Isaac ha-Levi ben Judah.

Bibliography: Steinschneider, Cat. Bodl. coll. 1137; Fiirst, Biol. Jud. i. 137.

K. I. B.

BORIS, MOSES: French colonel; born in the department of Meurthe in 1808; died in Paris June 13, 1884. At the age of twenty-six he entered the military school of Saint-Cyr, and upon his graduation was appointed tutor, gradually rising to the rank of captain. He distinguished himself in the suppression of the Paris riots, June, 1848, that he was appointed chief of battalion. In the Crimean and Italian wars he took an active part, and was promoted to the rank of colonel in 1861. He later became officer of the Legion of Honor, and was placed on the retired list in 1868. Boris always took a lively interest in everything relating to Judaism.

Bibliography: Archives Desaillens, July 26, 1894, p. 277.

M. K.

BORISOV: Town and district in the government of Minsk, Russia; situated on a peninsula on the left bank of the Berezina, about fifty miles from the capital. The Jewish population (1600) of the town was over 10,000; in a total of 18,348, of the district it was 14,902 in a total of 158,963.

The Jewish community of Borisov dates from the sixteenth century, and was at one time considered one of the important communities of Lithuania. The Jewish merchants of the city carried on a large trade with Riga in grain and lumber by way of the Duna river, and with South Russia by the Dnieper. In 1812, during the disastrous passage of the Berezina by the French army, the Jews showed their patriotism toward the Russian government by voluntarily building a bridge, which was of great service to the Russian army, and by erecting at their own expense a hospital for wounded and sick soldiers. For this they received the grateful acknowledgment of Emperor Alexander I. Since the construction of the Moscow-Brest railroad the business of Borisov has declined rapidly, and the Jewish community is becoming impoverished. The city contains nine homes of prayer, two for Mitnagdim and seven for Hasidim; two public and seven private Hebrew schools, a Talmud Torah, a free loan association, a hospital, a home for the poor, and an elementary trade-school.

Bibliography: Kostenski, Juden in Borisow, i. 24-26; Warsaw, 1889; Belonitz, Memoria Abrahami L. H.; Jerusalem, 1888; Mandelkern, A, Jewish Residence, ii. 15, Warsaw, 1887.

M. R.

BORISOPOLO: A village in the district of Pereyaslav, government of Podolia. Its population of 10,000 embraces about 1,000 Jews. Of the latter, 157 are artisans. Instruction in the Talmud Torah is imparted to 114 Jewish children, the remainder attending five elementary schools. From 1848 to 1869 many Jewish families were killed in Borsispol by the Cossacks under Chmielnicki.

Bibliography: Statistics gathered by the Jewish Colonization Association; IMAGUS I, Borsispol, etc., No. 352.

H. R.

BORKY, KALMAN BEN PHINES BORISPOL: Court Jew of Duke Peter Biron of Courland; born in the middle of the eighteenth century; died at Minsk in 1828, on the same day that his brother Simson died. Owing to the influence of the Borkyn brothers, Jews were permitted to settle permanently in Minsk, to organize themselves into a community, and to engage in trade and handicrafts within the dukedom of Courland. In 1775 the Jews of Minsk were permitted to send their children to a gymnasium called the Academic High School. In 1784 Kalman Borkyn erected, at his own expense, a synagogue and all the other buildings necessary for the Jewish community. See COURLAND; MINSK.


H. R.

BORN, GUSTAV JACOB: German histologist and medical author; born at Kempen, province of Posen, Prussia, April 22, 1851. He received his education first at the gymnasium of Görlitz, Prussian Silesia—where his father practiced as a physician and held the position of kreisphysician (district physician)—and afterward at the universities of Breslau, Bonn, Strasbourg, and Berlin, graduating as physician from Breslau in 1876. In the same year he was appointed assistant prosecutor and privat-dozent at the University of Breslau, and in 1877 professor. In 1886 he was elected assistant professor, and in 1888 professor of histology and comparative anatomy, at the same university, receiving the Prussian Order of the Red Eagle of the fourth class in the latter year.

Several technical inventions, as well as new methods in the field of microscopy and embryology, have made Born's name prominent. Well known among these is a method for reproducing and plastically...
Börne, Karl Ludwig: German political and literary writer; born May 6, 1786, at Frankfort-on-the-Main; died in Paris Feb. 12, 1837. The family name was Baruch, and he received the name of Loeb, both of which he afterward changed. Both his grandfather and his father, Jacob Baruch, were engaged in business, and employed as fiscal and purchasing agents for the government. Loeb and his two brothers were taught at home by a private tutor, one Jacob Sachs. When Sachs had done what he could for young Börne, the latter came directly under the private tuition of Rector Mosche of the gymnasium.

At fourteen years of age Börne went to the newly established institute of Professor Hetzel in Giessen, with the idea of preparing for a medical course, and remained there about a year. His father arranged with Dr. Marcus Herz, the celebrated physician in Berlin, whose home was an intellectual center that attracted such men as Humboldt and Schlegel, to receive Börne as a resident pupil, and to guide him in his studies at the clinics. The youth of sixteen fell in love with Henriette Herz, then in her thirty-eighth year, in the fulness of her beauty and the ripeness of her intellectual power. When her husband, the doctor, died in 1808, Börne told her the story of his love; but, with the wisdom that was characteristic of her, she quieted his passion and soothed his anguish, and soon after he went to the University of Halle, where she secured for him a home in the household of Professor Reil, whose lectures he attended, as well as those of F. A. Wolf, Steffens, and notably Schleiermacher. The letters which Börne wrote from Halle to Henriette Herz, together with selections from his diary relating to his association with her, were published as "Briehe des Jungen Börne an Henriette Herz," 1861. The insight into the higher intellectual life of Berlin and Halle diverted him from his medical studies, and as the loss of its rights as a free city by Frankfort and its domination by the French had resulted in securing civil rights for the Jews, Börne announced (1807) his intention to follow a public career. Therefore he entered upon a course of legal, political, financial, and administrative studies at the University of Heidelberg. The result of his labors was that he secured in 1811 a clerical position in the police bureau in his native city, but not before he had gone once again to Giessen to secure his degree as doctor of philosophy (Aug. 5, 1809); his disser
tation, "Ueber die Geometrische Vertheilung der Staatsgebiete," being published shortly afterward in Professor Crome's "Germanien" (vol. iii.).

Hart's periodical, "Der Cameral-Correspondent," there appeared in 1809 an article by Börne, entitled "Von dem Gelde." During the period of his service in the ducal police bureau, he delivered a course of lectures in the Jewish lodge of Freemasons at Frankfort, under the title "Zur Aufgehenden Morgenröthe," and began his journalistic career, in its political phase, by contributing a series of short anonymous articles to the "Frankforter Journal," in which he sought to arouse the Germans to a sense of the ignominy of submitting to the French invasion, and by this means helped in awakening the old Teutonic spirit. In 1815, after the downfall of Napoleon, there set in that long night of political reaction in Germany,
which continued until dawn began to break in 1845—that episcopal year ushered in by "Young Germany" which was the fruit of the toils of Börne and Heine.

These thirty-three years were indeed years of political torpor and of domination of bureaucracy. "Young and Otto Jahn were indicted for high Germany," reason; those who had most capably labored for the reorganization of Prussia were no longer heeded or needed in the service of the state; university students were imprisoned on mere for the most trivial offenses; all of the writings of Heine were interdicted; scholars like the brothers Grimm, Servais, and Duhm were dismissed from their chairs in the university; and the censor was the most potent influence in literature.

When the Jews of Frankfort were relegated to the "Judengasse," the difficult problem was presented of what was to be done with Börne, the only Jewish official in the service. Every trick and device was resorted to in order to induce him to resign, but he refused; so at last one course remained open, and he was dismissed. What Börne felt at this time can be well discerned from a perusal of the satirical sketch "Jews in the Free City of Frankfort" in "Fragments and Aphorisms" ("Gesammte Schriften," ed. 1840, vol. iii.). At the request of the Frankfort congregation he prepared a monograph entitled "Akteinmässige Darstellung des Bürgerrechts der Juden in Frankfurt," and two pamphlets, "Für die Juden" and "Die Juden und Ihre Gegner," the latter of which was written at the suggestion of his father, by whom, however, it was suppressed on account of its bitterness.

And yet on June 5, 1818, Leopold Börne went to Rödelheim and was baptized by Pastor Bertuch as a convert to the Lutheran Church; assuming the name of "Karl Ludwig Börne." That he had become estranged from the ceremonial observance of Judaism was generally known, but nothing of his previous career, nor indeed anything in his life after baptism, would have led any one to believe that he had become a Christian.

In 1818 he began the publication of the periodical "Die Waage," which at once elicited widespread attention and admiration. He contributed articles of the most diversified character on literature, art, society, the drama, and, of course, politics. His dramatic criticisms, however, created the greatest sensation. An echo of the consideration given to the magazine by the learned circles is recorded in a letter by Rachel, in which the writer can hardly find adequate terms in which to express her appreciation. She afterward became a contributor to "Die Waage." In 1819 Börne also assumed editorial charge of the "Zeitung der Freien Stadt Frankfurt." His experiences with the censor were, however, of such a constantly unpleasant nature that he gave up the struggle after four months of endurance. He took his revenge, however, on his antagonist by writing his "Denkwürdigkeiten der Frankfurter Censorin."

It was about this period that there began the platonic relations of Börne with Madame Wohl, with whom he had become acquainted several years before, which continued until his death. She aided, encouraged, and inspired him in his work; nursed and tended him during the years preceding his death.

In 1840 Heine, in his post-mortem criticism "Über Ludwig Börne," referred insistently to the relations that subsisted between the deceased and Madame Wohl, who in the meantime had married Solomon Strass. The latter challenged the poet, and after the duel Heine sent a letter to Dr. Welsch, which was published in the "Augsburger Allgemeine Zeitung," in which he retracted the insinuations and declared them to be based on erroneous and groundless assumptions. This letter is to be found as a prefatory note to the "Börne monograph in Heine's works."

Before leaving Frankfort for Paris in 1821, Börne wrote his celebrated "Monographie der Deutschen Postschnecke." This is one of the finest specimens of sustained humor in the German language, and his "Esskünstler" indicates the high-water mark of his work in this direction. The letters which he wrote during this period (1819 to 1829) constitute the bulk of the publication "Nachgelassene Schriften," Mannheim, 1844-50.

It was at about this time that his father, solicitous as ever for his son's welfare, used his influence with the high officials in Vienna to secure for Börne the appointment as imperial councilor, a sinecure without conditions or obligations, but with considerable emoluments. Börne, however, would not accept the position. It is probable that the unpunctuality occasioned by this refusal led to his trip to Paris, where he remained but a short time, leaving there in the summer of 1829 to go to Heidelberg. At the latter place occurred the first of the hemorrhages that marked the beginning of the disease that was to soon cut short his career.

It was not until 1830 that he was actively at work again in Frankfort. He was now a regular contributor to Menzel's "Literatur-Blatt" and Berty's "Irris." To this time belongs his splendid eulogium upon Henriette Sontag, the great opera singer, and the magnificent memorial address on Jean Paul Richter, delivered by Börne in the Museum in Frankfort Dec. 2, 1829, and which is considered by many to be his masterpiece; it is certainly the ablest of his contributions to serious literature in this direction.

The winter of 1827 was spent in Berlin. In the following year Börne went to Hamburg, and while there arranged with Campe for the publication of a collected edition of his writings, which thereafter appeared in eight volumes (1829-34). All this time, however, Börne was gradually getting worse in health. Trying one after another of the various remedies, he finally spent the summer of 1830 in Bad Böchen, where there came to him the tidings from Paris of the Revolution of July. This fired his heart, and nothing would do but he must go to Paris himself to witness the realization of his dreams of liberty and republicanism. Here, besides his articles in French contributed to the "Reformateur," edited by Raspail, and editing...
Borodavka

Isaac Borodavka

Lithuanian farmer of taxes and distillery privileges; lived in the sixteenth century at Brest-Litovsk. He is first mentioned in a grant issued by King Sigismund August, Jan. 1, 1560, to David Shmerlevich of Brest-Litovsk, and his partners, Isaac Borodavka and Abram Dlugach, entitling them, for the term of seven years, to collect the duties on goods and merchandize passing through Minok, Wilna, Novgorod, Brest, and Grodno. For this they

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M. Co.

Borodin, Alexander

Russian composer; born in St. Petersburg, Jan. 30, 1833; educated at the Conservatory of St. Petersburg, and passed the state examination in 1853. He was assistant conductor at the Imperial Theatre in St. Petersburg, and later became conductor at the opera in Odessa and elsewhere. He also conducted the first performance of his opera "Prince Igor" at the St. Petersburg Imperial Theatre. Borodin is one of the greatest Russian composers and one of the best masters of the symphonic orchestra. His works include operas, symphonies, string quartets, and various other compositions. He died in 1891.


M. Co.

Bornstein, Paul

German author; born in Berlin April 9, 1869; educated in and graduated from the university in that city, receiving the degree of doctor of philosophy. He has since lived in the German capital. His first published work was the "Memento des Cagliostro," Berlin, 1892, which was one of the volumes of the "Memento-Bibliothek" (in 15 vols.). This was reprinted separately in 1894 under the title "Abenteuer des Geistes." In 1896 his novel, "Aus Dämmerung und Nacht," was published. In the same year he founded the "Monatschriften für Neuere Literatur und Kunst," which he edited and to which he contributed, besides a number of literary reviews and poems, the following essays: "Von Wehe," "Boulevard-Hellenismus," "Ein Satirisches Capriccio," "Die Ehe im Modernen Roman," "Maurice Maeterlinck," "Yvette Guilbert." The first number of the "Monatschrift" appeared in Oct., 1896; and with the issue for Sept., 1898, the publication was discontinued.

In 1899 appeared his critical work, "Die Dichter des Jahrhunderts," and his "Ge- sammelte Essays," and in the following year his monograph on Maeterlinck was re-published. He has also translated a number of works from the French; among others, from Jeanne Marini: "Pacht Droschkes," "So Sind Nun die Kinder," "Grosstadtflöhen," and "Die Memoiren des Herzogs von Launby.

The most important work with which Bornstein is identified is the encyclopedic review of achievements in every sphere of activity and thought in Germany during the nineteenth century, the publication of which, under the title "Am Ende des Jahrhunderts," began in 1898. Bornstein, as editor, being aided by a large staff of young and enthusiastic scholars notable in their respective fields of learning and research. To date (1899) there have appeared twenty-three volumes, the third of which, entitled "Juden und Judentum im Neun- zehnten Jahrhundert," is a substantial contribution to Jewish literature and history, by S. Rasmyn.


M. Co.

Boroďavka, or Brodava, Isaac

Lithuanian farmer of taxes and distillery privileges; lived in the sixteenth century at Brest-Litovsk. He is first mentioned in a grant issued by King Sigismund August, Jan. 1, 1560, to David Shmerlevich of Brest-Litovsk, and his partners, Isaac Boroďavka and Abram Dlugach, entitling them, for the term of seven years, to collect the duties on goods and merchandize passing through Minok, Wilna, Novgorod, Brest, and Grodno. For this they

Bibliography: "Der gelehrte Berlin.

M. Co.

Bórne, Arthur

German author; born at Breslau March 23, 1867; studied at Breslau, Berlin, and Bern; and passed the state examination in Berlin in 1888. He adopted the profession of dental surgery, but devoted himself as well to literature. A volume of his short stories was published under the title "Klippent," at Berlin in 1894. In the following year appeared his drama, "Der Theater-artist." He has since published a number of short stories, humorous sketches, learned articles, and poems. His "Verzweifelte Geschichten" was published in 1900 (Hochlitsch, "Blätter-Verzeichnisse.") He is a member of the Deutsche Schriftsteller-Genossenschaft.

Bibliography: Das gelehrte Berlin.

M. Co.

Bornstein, Paul

German author; born in Berlin April 9, 1869; educated in and graduated from the university in that city, receiving the degree of doctor of philosophy. He has since lived in the German capital. His first published work was the "Memoiren des Cagliostro," Berlin, 1892, which was one of the volumes of the "Memoiren-Bibliothek" (in 15 vols.). This was reprinted separately in 1894 under the title "Abenteuer des Geistes." In 1896 his novel, "Aus Dämmerung und Nacht," was published. In the same year he founded the "Monatschriften für Neuere Literatur und Kunst," which he edited and to which he contributed, besides a number of literary reviews and poems, the following essays: "Von Wehe," "Boulevard-Hellenismus," "Ein Satirisches Capriccio," "Die Ehe im Modernen Roman," "Maurice Maeterlinck," "Yvette Guilbert." The first number of the "Monatschrift" appeared in Oct., 1896; and with the issue for Sept., 1898, the publication was discontinued.

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M. Co.
The royal chamberlain, Andrei Rozhnovski, an eye-witness of the hanging of Bernat Abramovich at Byelitsa, deposes that he had heard the doomed man solemnly declare (on the gallows), before the face of God, that he had not killed any little girl at Nara, nor received any orders for assassination from his master, Isaac Borodavka; and that Yevdokia, his companion, has the same idea of him as the authorities in the prison because he could not endure the torture of being burned with candles. He furthermore asserted that their accusers desired thus to revenge themselves upon Borodavka. Thereupon King Sigismund August, by special decree (1564), ordered that in the future all such accusations against the Jews should be laid before him for his personal examination, the accused in the mean time to be exempt from torture.

Two years later Nakhim, another “servant” of Isaac Borodavka, and the subcollector of taxes in Rosokhi, or Rosowiki, was accused of the murder of a Christian child. A second decree of the king (1566), entered on the records, required that all Jews accused of murdering Christians or of defiling the Eucharist should be brought to him for trial, and the accused to suffer the penalty of the crime, in the event of their failure to prove the accusation, according to the accepted practice of legal procedure. Ten years later (1576) King Stephen Bathory confirmed the Jews, his subjects (”who tarry in our dominions, the great dukedom of Lithuania”), in the rights and privileges granted them by Sigismund August.

Bibliography: Russko-Tevrelski Arkhiv, B., Nos. 17, 20, 184, etc.; Honig, Nos. 514, 523, etc. M. Z.

Borofsky, Samuel Hyman: Born at Volkovski, government of Svarski, Russian Poland, April, 1865. He was educated in the schools of his native place, and afterward in the Jews’ Free School at Manchester, England, to which place he had been taken in 1874. In 1876 he was apprenticed to a cabinet-maker, and in 1879 removed to Boston, Mass., where his mother and the rest of his family had preceded him.

Borofsky has been a justice of the peace since Sept. 13, 1891, a notary public since April 10, 1894, and was a member of the Boston city council in 1898, and captain of the sixth company infantry, Massachusetts provisional militia, in 1898 and 1899.

In 1898 he was elected a member of the Massachusetts house of representatives. He drafted and assisted in the enactment of what is known as the “Five-Cent Ice Bill,” which compels ice-dealers, under penalty of $100 fine, to sell ice in five-cent pieces to all desiring such, thus conferring a great boon upon the poor in summer.

In 1894 Borofsky presented a bill to exempt persons observing the seventh day of the week as the Sabbath from any penalty for keeping shops open or for performing secular business and labor on the first day of the week. The bill was defeated in the house of representatives on April 12, but three days later it was reconsidered and passed. On being referred to the committee on judiciary of the senate it encountered great opposition, and on May 29 the Senate rejected it by a vote of 21 to 6 (see “Boston Herald,” April 13, 1901; “Boston Globe,” April 20, 1901; “Jewish Comment,” May 18, 1901).

Borofsky in 1899 organized and successfully established The Helping Hand Temporary Home for Destitute Jewish Children. He is a contributor on social and Jewish questions to several Boston newspapers.

A. Borowski, Iبدor: Soldier under Bolivar y Ponte, and, later, a Persian general; born at Warsaw, Poland, 1863; killed at the siege of Herat in
1837. This military adventurer in Persia and Afghanistan was a Polish Jew who was reared in the United States, and who sometimes claimed to be the illegitimate son of Prince Rudzinski, a Jewish nobleman, and at other times professed to be simply a Polish nobleman. He served under Bolivar, then under Thiene in Egypt, where he in 1829 supported himself by giving lessons in mathematics and in English. In 1831 he was in Bushire, Persia; and afterward recommended by Sir John Campbell, the British minister, to Prince Abbas Mirza, the son of Shah Fath Ali, as a useful and talented man. Borowsk developed great military abilities in the service of that warlike prince, and took for him the strength of Cochran in Khurasan. When he took the castle of Sanaa and made prisoner the leader of the Turkomans. After the death of Abbas in 1833, Borowsk gave most essential assistance to Abbas’ son, Mohammd Mirza, and enabled him to ascend the throne of his grandfather. The English were behind most of the military undertakings of the Persians in those days, and Borowsk was looked upon as an English general, and even wore the uniform. But he forsook the interests of the British government and joined the Russian party in Persia, and was shot at the siege of Herat. His wife, a Georgian captive of war, received a pension from the Shah, and was afterward recommended by Sir John Campbell to be the legal representative of her husband’s distinguished services.


Borodavka

THE JEWISH ENCYCLOPEDIA

BORROWER

BORROWER (מָכָה): One who receives, at his own request, the property of another, for use, upon the agreement that it shall be returned to the owner (Kid. 47b). He is distinguished from the borrower of money, the “lown” (דְמָה), in that the latter need not return the property which he has received, but may retain it in kind.

The Biblical law concerning the liability of the borrower (Ex. xxii. 13, 14; R. Y., 14, 15) holds the borrower personally liable for the strictest accountability (Mishnah B. M. viii. 3). If he borrows an article and if it is lost by him or stolen from him, or if it is carelessness broke it, R. Kahana and R. Assidec decided that the liability of the borrower is limited and, if he does not split, he does not acquire it (B. M. 99a). The liability of the borrower is limited only to the value of the injured property (B. M. 99a), whereas the Talmudic phrase more tersely expresses it, "if she died from work." Not only if it is wasted in flesh through labor, is he not liable, but if she dies, he is not liable, for the borrower may say, ‘I did not borrow her to seat her on a chair’ (B. M. 96b); and in a case where a man borrowed an ax which was broken while in use, Rab decided that if the borrower could prove that he did not put it to any extraordinary use, he was not liable (B. M. 96).

Other exceptions whereby the borrower is released from making restitution are the following: If he borrows the article for a specific time, he is not liable for a casualty after the time has expired (B. M. 98a), although ordinarily he is responsible for the article until it has actually been returned to the owner (Mishnah B. M. viii. 3). If he borrows an article and at the same time the other borrows an article from him, his responsibility is changed to that of a bailee for hire (B. M. 91a). Finally, he may make a special agreement with the owner of the article, releasing himself from liability (Mishnah B. M. viii. 10). Unless a specific time has been fixed between the borrower and the owner, the borrower must return the article as soon as he has ceased to use it (Maimonides, Yad, i. 5; Henoch Mishpat, 341, 1); and he has no right to loan the borrowed article to another (ib. 342, 1).

The rights and liabilities of the borrower begin, first, when the object is actually taken into his possession by “drawing” it toward him, and then by delivering it to his possession. The owner is not with her at such time that she goes into the borrower’s possession; in the latter case the owner is not with her at such time.

The Talmudic law established several other exceptions, based upon a proper interpretation of the Biblical text. Inasmuch as the property was borrowed to be used, the borrower ought not to be held responsible for any depreciation in value, or for any damages which result to the property, from the legitimate use for which it was borrowed. Rab, therefore decided that the borrower of the cow was not responsible for what in modern law would be called “reasonable wear and tear,” or, as the Talmudic phrase more tersely expresses it, "if she died from work." Not only if it is wasted in flesh through labor, is he not liable, but if she dies, he is not liable, for the borrower may say, ‘I did not borrow her to seat her on a chair’ (B. M. 96b); and in a case where a man borrowed an ax which was broken while in use, Rab decided that if the borrower could prove that he did not put it to any extraordinary use, he was not liable (B. M. 96).

Borrower (מָכָה). See Commerce and Trade.

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THE JEWISH ENCYCLOPEDIA

BIBLIOGRAPHY: Zunz, G. V. p. 46; Reuss, u. a.; Burdett, No. 440.

D. W. A.

BOSHAL (MOSTAL), MOSES BEN SOLOMON DE: Turkish Talmudist and preacher of the seventeenth century. He wrote "Yosef Mosheh," (Moses rejoices), a homiletic commentary on the Pentateuch (Smyrna, 1675), which is now very rare.

BIBLIOGRAPHY: Zunz, G. V. p. 46; Reuss, u. a.; Burdett, No. 440.

L. H.

BOSHEITH ("shame," "disgrace"); Used concretely by the Prophets as the "shameful thing" to designate the Basalim and their images. See Hosea ix. 10 and Jer. iii. 24, xii. 13, where the word is parallel with "the Baal" (compare Jer. iii. 24). Later usage adopted the epithet to such an extent that "Bosheith" became a sort of euphemism for "Baal," as it is learned from the proper names "Ish-bosheith" (with which Jastrow [see Bibliography] compares a Babylonian name, "Mati-bashiti") and "Mephibosheth," the former being written "Esh-baal" in 1 Chron. viii. 38, ix. 13, and the latter occurring as "Mish-bash" in 1 Chron. viii. 33 and ix. 40. The manuscript of the Septuagint, known as the Holmes, has "rheboleu," and the old Latin version has "Ishmeal" for "Ish-bosheith." So also in II Sam. xi. 21, "Surbel-bosheith" is given for "Jerub-bash".

The opinion now so prevalent that the name of the god Molech was changed from "Milek" in imitation of the vowels of "Bosheith" is not altogether acceptable. It is possible to regard "Molek" as the regularly formed Hebrew equivalent of "Melik," the name of a Assyro-Babylonic god (Rawlinson, "Bibliotheca orientalis," ch. 328). The distortion of a deity who bore the name "Basht" into "Bosheth" is given for "Jerub-bash." So also in I Sam. xi. 21, "Ish-bosheth." Another explanation of "Bosheth," proposed by Jastrow, makes the name the derivative of a Hebrew word meaning "shame," as in "Bosheth," "Bashat," or "Beshat." The scholar strained along the lines of the "Mahzit ha-Shekel," and "Mephibosheth," the former being written "Esh-baal" in 1 Chron. viii. 33 and ix. 40. The manuscript of the Septuagint is now very rare.

BIBLIOGRAPHY: Zunz, G. V. p. 46; Reuss, u. a.; Burdett, No. 440.

L. H.

BOSKOVITZ, HAYYIM BEN JACOB: A richly endowed foundation in the province of Moravia for Indian pupils which became famous. It was set up in 1783 by "Samuel Levi Kohn, who was elected rabbi of Boskowitz in 1783. He was followed, later, by his pupil, Moses Adler of Frankfort, who subsequently became rabbi at Presburg. Adler introduced the Sephardic ritual, abolished the piyyutim, and as a "Cohen" himself pronounced the "priestly blessing.""

BIBLIOGRAPHY: Zunz, G. V. p. 46; Reuss, u. a.; Burdett, No. 440.

L. H.

BOŠKOVITZ: Town in Moravia, about 21 miles to the north of Bratislava. It has one of the oldest and most important Jewish communities in the province, though in numbers it has dwindled to 1,967 Jewish inhabitants in 1880. Even in early times there was at Boskowitz a systematically organized model school, many pupils of which became famous.

The most eminent person of Boskowitz was Samuel Levi Kohn, who wrote a commentary to the ritual code "Magen Abraham," and is generally known by the name of his work, "Malkit ha-Shkel." The cabalist R. Nathan Adler must also be mentioned; he was elected rabbi of Boskowitz in 1783. He was followed, later, by his pupil, Moses Adler of Frankfort, who subsequently became rabbi at Presburg. Adler introduced the Sephardic ritual, abolished the piyyutim, and as a "Cohen" himself pronounced the "priestly blessing.""

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L. H.
Bosporian (41 of the common) era. Isindea a pagan
in the synagogue of Pantikapaum. The second,
formed in ancient times the kingdom of Bosporus,
which deals chiefly with the moral precepts that
may be drawn from the Bible stories.
Biblography: Puech, Kenneth Yom-Tov, p. 307; Sottar,

BOSLANSKI (or BSALSANSKI) YOM-TOB
LIPMAN HA-KOHEN (R. Lipke Miner): Russian
rabbi; born 1824; died in His government of
Grodno, Dec. 28, 1892. In his younger days he
was rabbi in Khaslach and other communities; but
for the last eighteen years of his life he stood as the
head of the Jewish community in Miir, and was rec-
ognised as one of the greatest rabbinical autho-
rists in Russia. He visited St. Petersburg several times as
representative of the Jews. He was one of the first
"Hobole Zion," and sided with the rabbi who per-
nitted the colonists in Palestine to work in "shenij-
äw ("fallow year") and who prohibited the use of
citrons ("etrogim") from Corfu in Russia for the
Sukkot festival. In 1899 Boslanski attempted to
organize a society for the purchase of land and the
foundation of a new colony in Palestine, and visited
Paris to enlist the assistance of Baron Edmund Rod-
thfeld in the project.
Boslanski is the author of a collection of responsa
titled "Malbushe Yom-Toh," Wilna, 1881, with an
appendix on the laws of contracts and arbitration.
Bibl: Or. Mos. vi. 101; Abshof for 5674, p. 87;
Ephore shoebheim (Website Col.), p. 260, Berlin, 1898.
L. G.

BOSNIA: Province of the Balkan peninsula, on
the frontier of Austria and of Montenegro. For-
merly under Turkish rule, it came under the protec-
tion of Austria by the Treaty of Berlin, 1878.
According to some historians, the first Jews set-
tied in Bosnia in 1375; Ioss Joseph Naui and his
aunt, Dona Gracia, using their influence with the
sultan Suleiman the Magnificent to that effect.
The inscriptions on some tombstones at Sarajevo, how-
ever, bear the Jewish date of 5311, or 1551 c.e.;
hence Jews were living in Bosnia thirty-five years
before the date mentioned above.
From a manuscript in the Mohammedan library
at Sarajevo, written in Turkish, it is evident that thirty
or forty Jews engaged in business at Bosnia-
Semi (the present Sarajevo) under the governor,
Hadim-Ali-Bey, in the year 938 of the Hegira (1541
C.E.). These merchants entered the country with-
out their families and lived in a sort of caravansary,
the majority being natives of Saloonia. During the
great religious festivals they returned home. When
their number increased, the governor, Ghazi-Hassan-
Pascha, ordered them to settle definitely in that region
to leave the country. Fearing the fanaticism of the
populace, they sought refuge at Ragusa in
Bosnia, which latter was then a Turkish province.
There they sent representatives to Bosna, with
letters to the governor, in order to collect their out-
standing credits. In 1614, when the ex-grand vizier
of Constantinople, Bahlaji-Mehmed-Pasha, was ap-
pointed governor, he brought in his suite Naphath
Mundoj (Maggiori), a rich Jewish banker of Con-
stantinople. The latter successfully interceded for
the return of the Jews. Thirty families returned
immediately, but these lived scattered in various
streets in Sarajevo.
After much trouble the Jews in 1645 obtained
permission from the governor, Siavous Pascha (ex-
grand vizier), to reside in a special quarter, about
2,000 square meters in extent; and thereupon they
eared houses. In the center of this quarter, which
was named after the governor, a well was dug.
Each Jew received a deed of ownership. A small
annual tax of a few aspers (one asper = 2 c.c.)
was imposed upon them, to be paid to a neighboring
mosque—a custom that still prevails. At the same
time Suleiman the Magnificent granted them by
firman the permission to establish a cemetery on a
hill named Verbania, the Jews being also required
to pay for this privilege a tax for the benefit of an-
other mosque of the city. In this way the Jews
definitely established themselves in Bosnia; and in
time they settled in other localities besides Sarajevo.
In 1901, in a total population of 1,357,000, there
were in the province about 2,500 Jews. Of these,
4,000 lived at Sarajevo, 250 at Bosna-Brod, a similar
number at Mostar (Herzegovina), and the remainder
in small communities. The Jews of Bosnia, to
which those of Herzegovina must be added, have
official representative at Sarajevo. They have also
an official organ, "La Alborada," written in Judeo-
Spanish and in rabbinic characters, published
at Sarajevo since 1901 under the direction of a
committee of editors. See Mostar, Sarajevo,
Turkey.
Bibliography: Dressler and Bachelot, Dilt Frangais d'His-
toire; Le Alborada, May, 1902, Nos. 13, 17, 18, 20.
L. G.

BOSOR: 1. A city of Gilead, which Judas Mac-
caucus conquered (I Mac. v. 36, 36). It may be
identified with the modern "Bier el-Harith" (Buhl,
Sepphenian reading for Bosor (I Sam. xxv. 9).
J. M.

BOSOR: See Bosor.

BOSPORUS, CIMMERIAN: Name of the
ancestors of the strait of Yenikale or of Theo-
da; on the eastern coast of the Black Sea. The
country on both sides of the Cimmerian Bosporus
formed in ancient times the kingdom of Bosporus,
the latter name being the rendering of the Yulgipe of
Sephard (Τηρότη). Jerome adopted it from his Jewish
teacher, who considered it to be the place to which
Habrid had transported the captives from Jerusa-
lem. But Jewish communities existed in Bosporus
long before the destruction of the Temple, King
Agrippa I., in a letter addressed to Caius Caligula,
spoke of the Jews established in the Greek colonies
of Pontus (Phila. "Loguos ad Cajum"). Among
many Greek inscriptions unearthed in 1830 on the
banks of the Bosporus, two are of especial interest
for the history of the Jewish settlement in that
Greek colony. One of these, found at Pantikapuram
(modern Kertch) and dated 517 of the Bosporian
(41 of the common) era, is a declaration of the liber-
atlon by a Jewess named Creto of her slave Hen-
riette. The deed is said to have been drawn up
in the synagogue of Pantikapuram. The second,
unearthed in Gorgippa and dating from 288 of
the Bosporian (41 of the common) era, is indeed a
BOSTANAI or BUSTANAI (BUSTAN): First exilarch under Arab conquest; flourished about the middle of the seventh century. The name is Aramaic from the Persian "bustan" or "bostan" (as proper name see Justi, "Iranisches Namenbuch," p. 74). Almost the only exilarch of whom anything more than the name is known, he is frequently mentioned in the subject of legends. He was the son of the exilarch Hushah, (compare EXILARCH). Hai Gaon, in "Shu'ar Zedek," p. 50, seems to identify Bostanai with Hushah, and tells that he was given for wife a daughter of the Persian king Schirvanshah II. (died 620), by the caliph Omar (died 644). (See Rapoport, in "Bikkur ha-Temim," xii. 83; R. Goldberg, in "Ha-Maggid," xiii. 569). Abraham ibn Daud, however, in his "Sefer ha-Kabbalah" (Neubauer's "Mediaeval Jewish Chronicles," i. 84), says that it was the last Sassanian king, Yazdegard (born 624; died 651-652; see Noldeke, "Tabib," pp. 397 et seq.), who gave his daughter to Bostanai. But in that case it could have been only Caliph Ali (656-661), and not Omar, who then honored the exilarch (see "Ma'asseh Bet David"). It is known also that Ali gave a friendly reception to the contemporary Gaon Isaac (Steria II.'s, "Letter," ed. Neubauer, i. p. 35; Abraham ibn Daud, iii. p. 62); and it is highly probable, therefore, that he honored the exilarch in certain ways as the official representative of the Jews. The office of the exilarch, with its duties and privileges, as it existed for several centuries under the Arab rule, may be considered to begin with Bostanai.

The relation of Bostanai to the Persian princess (called "Dara" in "Ma'asseh Bet David," or "Azadeh war" (Noldeke, "Islandud"). According to a recently discovered geniza fragment, had an unpleasant sequel. Among His Heirs. The exilarch lived with her without having married her, and according to the rabbinical law she should previously have received her "letter of freedom," for, being a prisoner of war, she had become an Arabian slave, and as such had been presented to Bostanai. After the death of Bostanai his sons insisted that the princess, as well as her son, was still a slave, and, as such, was their property. The judges were divided in opinion, but finally decided that the legitimate sons of the exilarch should grant letters of manumission to the princess and her son in order to testify to their emancipation. This decision was based on the ground that Bostanai had probably lived in legitimate marriage with this woman, and, although there were no proofs, had presumably been emancipated and then married her. Nevertheless, the descendants of the princess were not recognized as legitimate 300 years afterward (Hai Gaon, i.e.). The statement in the genizah specimen (see bibliography below) is doubtless dictated by eminence to the exilarch; Abraham ibn Daud's statement (i.e.) is contrary to prejudiced in favor of the exilarch; but compare genizah fragment published by Schelor in "Jew. Quart. Rev." xiv. 242-246. The name "Bostanai" gave rise to the following legend: The last Persian king (Hormuzd), infatuated to the Jews, decided to extinguish the royal house of David, no one being left of that house but a young woman whose husband had been killed shortly after his marriage, and who was about to give birth to a child. Then the king dreamed that he was in a beautiful garden ("bostan"), where he uprooted the trees and broke the branches, and, as he was lifting up his ax against a little root, an old man snatched the ax away from him and gave him a blow that almost killed him, saying: "Are you not satisfied with having destroyed the beautiful trees of my garden, that you now try to destroy also the last root? Truly, you deserve that your memory perish from the earth." The king thereupon promised to guard the last plant of the garden carefully. No one but an old Jewish sage was able to interpret the dream, and he said: "The garden represents the house of David, all of whose descendants you have destroyed except a woman with her unborn child. The old man whom you saw was David, to whom you promised that you would take care that his
house should be renewed by this boy." The Jewish sage, who was the father of the young woman, brought her to the king, and she was assigned to rooms fitted up with princely splendor, where she gave birth to a boy, who received the name "Bostanai," from the garden ("bostan") which the king had seen in his dream.

The figure of the wasp in the escutcheon of the exilarch was made the subject of another legend. The king had taken delight in the clever boy, and, spending one day with him, saw, as he stood before him, a wasp sting him on the temple. The blood trickled down the boy's face, yet he made no motion to chase the insect away. The king, upon expressing astonishment at this, was told by the youth that in the house of David, of which he had come, they were taught, since they themselves had lost their throne, neither to laugh nor to lift up the hand before a king, but to stand in motionless respect (Sanh. 90b). The king, moved thereby, showered favors upon him, made him an exilarch, and gave him the power to appoint judges of the Jews and the heads of the three academies, Nehardea, Borsa, and Pumbedita. In memory of this Bostanai introduced a wasp into the escutcheon of the exilarchate. The genizah fragment says that the incident with the wasp occurred in the presence of the calif Omar, before whom Bostanai as a youth of sixteen had brought a dispute with a sheikh, who filled his office during the exilarch's minority, and then refused to give it up. Bostanai was exilarch when Persia fell into the hands of the Arabs, and when All came to Babylon, Bostanai went to meet him with a splendid retinue, whereby the calif was so greatly pleased that he asked for Bostanai's blessing. The calif, on learning that Bostanai was not married, gave him Dara, the daughter of the Persian king, as wife; and the exilarch was permitted to make her a Jewess and to marry her legitimately. She bore him many children, but their legitimacy was assailed after their father's death by the exilarch's other sons ("Ma'aseh Bostanai," several times printed under different titles; see "Benjamin," s.v.). This legend was made popular by Sherira's "Letter," ed. Neubauer, i. 33.

Benjamin of Tudela says that he was shown the grave of Bostanai near Pumbedita.


L. G.

BOSTON: Capital and chief city of the state of Massachusetts in the United States.

Nothing definite is known of Jews in Boston prior to 1842. In that year there was established the first congregation, whose founder and first president was William Goldsmith. In 1843 this congregation purchased the first cemetery for Jews in East Boston. The second congregation, now known as the Temple Adath Israel, was organized in 1854. The first election of any Jew to public office was in 1873 when Godfrey Morse was elected to the school committee of the city of Boston. Leopold Morse was elected a member of the common council in 1881. Bunker Hill Monument, the most notable memorial in Boston, owes its erection in part to the generosity of Leopold Morse, who donated for the purpose the sum of $10,000, nearly one-fifth of the entire amount received from private sources ("Pub. Am. Jew. Hist. Soc." No. 3, pp. 98-100).

The principal congregations are the two mentioned above and Beth Israel, Beth Jacob, and Mishkan Tefila. The leading charitable associations are the Hebrew Benevolent Association, founded 1844; the Hebrew Women's Sewing Society, founded 1889; the Temple Adath Israel, founded 1854; the Free Burial Association; the Hebrew Women's Educational Society, founded 1864; the Hebrew Women's Educational Society, founded 1864; the Free Burial Association; and the Free Employment Bureau, which five societies constitute the Federation of Jewish Charities of Boston. There are also the Beth Israel Sheltering Home, the Brilli Zion Educational Society, the Hebrew Industrial School, the Helping Hand Temporary Home for Destitute Jewish Children, the Talmud Torah Hebrew Free School, the Young Men's Hebrew Association, the Young Women's Hebrew Association, and the Luisa Ahroni Home.

The principal social organizations are the Hadath Club, Harmony Club, Progres Club, Purim Association, and the Upsilon Club.


In the total population (500,000) there are about 49,000 Jews, mostly Russian, who have made their homes in Boston within the last ten years. There is a small percentage of German, Polish, English, and...
Although the method of classification was not a product of man and the cursing of the earth. They also claimed that the study of the Law was taken up by the exegetes, according to whom the forest-trees, with reft to any fruit-taste, in place of fruit-like wood and gardener as technical terms. The Biblical classification of fruit-bearing trees to fruit-trees by Jewish mystical writings ("Yad," Kil. i.8, 9): "Plants are designated certaingroups, like grain-plants (Q, pi); which tell of their creation: "And God said, Let these groups be mentioned that Azulai speaks of fifty-five kinds of "fruits of the soil," for which reason, he says, the Hebrew benediction reads: יִשְׂרָאֵל ("of the earth"), the numerical value of the letters in this word being 55 ("Hirke Yeosef, Shiyyure Berakah, Orah Hayyim," 305). This classification was not easily arrived at, as is shown by Jer. 6:6, as in Tocef, Ber. vii. 8, 27, בְּעֵית, יְשֵׁיָשַׁר, and קְרֵב ("grains," "grasses," and "herbs") are distinguished (Israel Lewy, "Fragmente der Mischna des Abba Sami," p. 10). For the classification נְפִיָא וּשְׁמִיָּה הָאָרֶץ, see Sifra 57b and parallels, and compare Rev. viii. 7, 14, 4, where מֵאֵשׁ בְּעֵית is נְפִיָא וּשְׁמִיָּה הָהָרֶץ.

From the standpoint of the value of the soil's products, those used for maintaining life (for example, wine, oil, flour, fruit) are distinguished from others less important, as caraway-seeds and spices ('Ab. Zarah iv. 463, 25 et seq.; "Sheilat," No. 32). Other plants, which beared edible fruits; for example, the onion, garlic, leek, mustard, turin, etc.; flax also belongs to this group. Some of these garden-seeds are grown in fields on a large scale, and are then called דִּבְרֵי נַפְּס ("seed-sprouts"), as, for example, flax and mustard; others, grown only in small beds, as coriander, fennel, celery, lettuce, are called כִּכָּר ("herbs.")

Maimonides' classification is repeated later on by others; for example, in "Kaffor wa-Fendi," ed. Berlin, 1796; Caleb Afendopolo, in "Adderet Eliyahu," Appendix 14a.

Classifications. Afendopolo adds to the above, "fruits of the ground," as cucumbers, watermelons, the custard-oil plant, and those medicinal plants which are not used for food.

For purposes of the ritual blessing there is but one classification; namely, fruit of the tree and fruit of the soil, in addition to which mushrooms and truffles form a group by themselves, as, according to Jewish belief, they are nourished by the air (Maimonides, Yad, Ber. viii. and the ritual codes). As a curiosity of more modern times, the fact may be mentioned that Azulai speaks of fifty-five kinds of "fruits of the soil," for which reason, he says, the Hebrew benediction reads: יִשְׂרָאֵל ("of the earth"), the numerical value of the letters in this word being 55 ("Hirke Yeosef, Shiyyure Berakah, Orah Hayyim," 305). This classification was not easily arrived at, as is shown by Jer. 6:6, as in Tocef, Ber. vii. 8, 27, בְּעֵית, יְשֵׁיָשַׁר, and קְרֵב ("grains," "grasses," and "herbs") are distinguished (Israel Lewy, "Fragmente der Mischna des Abba Sami," p. 10). For the classification נְפִיָא וּשְׁמִיָּה הָאָרֶץ, see Sifra 57b and parallels, and compare Rev. viii. 7, 14, 4, where מֵאֵשׁ בְּעֵית is נְפִיָא וּשְׁמִיָּה הָהָרֶץ.

From the standpoint of the value of the soil's products, those used for maintaining life (for example, wine, oil, flour, fruit) are distinguished from others less important, as caraway-seeds and spices ('Ab. Zarah iv. 463, 25 et seq.; "Sheilat," No. 32). Israel is compared with wheat, and not with musth and pepper; for the world could well exist without the later, but could not do so without the former (Posek. R. 10 [ed. Friedmann, p. 33a] and parallel passages). Separate categories are formed of the seven plants characteristic of Palestine (see Palmyre) and of those used for incense, medicine, and dyestuffs (םַלְחָנִים).

Besides the plants of Palestine and Egypt the Bible only mentions spices and condiments, coming from southern Asia and its groups of islands. These found their way, partly by land, partly by sea, to the peoples of foreign countries, and were most especially in their sacrificial offerings (Gildemeister and Hoffmann, "Die Aetherischen Oele," p. 4 of avg. Berlin, 1899).

The entire plant world is called in the Mishnah רְעָיָה (Sifre, Num. 84 [ed. Friedmann, p. 28a];
A very large proportion of the Hebrew botany has been preserved. Biblical vocabularies have been retained in the Talmud and the Bible as secular literature. The vegetation of Palestine was always a very rich one; its fruits were the finest and most easily cultivated. But on two occasions its productivity reached the highest pitch: at the time when our fathers took possession of the country, and at the time of their going into exile. (Sifre, Deut. 32; [ed. Friedmann, p. 285]; Lata, Yer. 22b.) Still greater shall be its fertility at the time of the Messiah. The harvesting of cereals, the fruit will ripen as at Creation, the wood of the fruit-trees will become edible. Wonderful was also the harvest at the time of Queen Salome. The wheat-crops grow to the size of kidneys; barley was as large as olives; peas were as large as golden dishes; and, accordingly, samples of them all were preserved for later generations, to show what would be the determining consequences of sin! (Sifra, Bebekk, ed. Weiss, p. 1104, and parallel passages.) Uneasiness, yes, even insolence, is it of the land which has been maimed and cultivated by its owners, not to deny its harvest to the conquerors after the destruction of Jerusalem. (Yer. Tan., iv. 568.)

The total number of plant-names found in the Bible (100) does not correspond with the excessively rich vegetation of Palestine, but this will not be a matter of surprise, considering that the legislative part of the Bible is, on account of the food restrictions contained therein, very copious in names of animals, and that there is little occasion to consider plants in such connection, these being only occasionally mentioned in poetical and prophetic writings. The literature of the Mishnah enriches the Biblical list of plant-names to the extent of about 180 good Hebrew words, so that it may be inferred that a very large proportion of the Hebrew botanical vocabulary has been preserved.

Halakhat writers often occasioned mention plants. The establishment of the ritual blessings for the various kinds of vegetable food and for the first-fruit of the season, the halakhat, agrarian legislation on the rights of the poor to participate in the harvest; the rules for tithe, for the priest’s portion, and for the “hallah” (offering of dough); the regulations concerning the mixture of heterogeneous plants; the rules for the Habitation year; the law forbidding the fruit during the first three years of the tree’s growth; the establishment of the particular kinds of grain to be used for the making of unleavened bread; the sabbaths to be used with the Passover roast; the components of the festal garland for Tabernacles; the covering of the Tabernacle itself; the use of botanical words in verses; the proper material on which to write letters of divorce; sacrifices from the plant world; the ingredients for incense; the kinds of hayssoph to be used in the sacrifice of the Red Heifer; the laws of Levitical impurity in relation to plants—all these are far from exhaustive of the occasions where plants are concerned. Custom and usage demanded certain vegetable foods on certain days, and created new relations to the plant world, as life constantly raised new halakhat botanical questions, of which rabbinical literature treats.

The throwing of turnips on the fast-day of the Ninth of Av, the custom of plucking up grass after a funeral, believed to be a symbol of the resurrection (“Siblic, P. 373a; Responsa of Mitzri, p. 209); the chewing of masticon Passover (Radbiz, ed. Fürth, No. 297); beans which may be washed with soap (Responsa of Yehud, No. 130); oats for stuffing gesses (“Zemah Zedek,” p. 17); the feeding of silk-worms with mulberry-leaves on Sabbath (“Yad Ya’ Shim,” ii. 18; “Bet Yaqef” and Shulhan “Aruk, Oror Ḥayyim,” 324, 12, and other sources), are only a few topics taken at random from the later casuistic literature, in which reference to new plant products, such as sugar-cane, lemons, coffee, tea, chocolate, Indian meal, eggplant, potatoes, tobacco, camphor, and spices, may be traced.

Europe received most of its cultivated plants from the Orient. Some plant names, like that of the banana, it returned to the East later; but the Orient also owes many new terms to the Greeks. Botanical names, foreign and Roman. The corresponding culture of the former, and the commerce and luxury of Roman life, led the Jews to adopt the names of many plants long before they were known in Palestine. Through the Greeks, added “zēlinos” (pulses) came to the East: the words ὀσμή, ἄκη, φάκες, πῦξ, became familiar to the Jews and other Semites, while many fine sorts of fruit were known by the names which the Roman consumer gave them, as, for example, “plums of Damascus” (Assyrians), two sorts of dates (almdn, ammēr), a celebrated brand of figs, called ἀργείον, the fine eating olive (olive), etc. The names of the peach (μῦδας), the quince (μῆλον), the kind of pear known as πέραν ἐναντίων, the cumin (κόλινος), and the fruit of the Coriæ sagus (Linnæus) indicate the influence of the Greeks.
Botany

THE JEWISH ENCYCLOPEDIA

334

the Greeks on the fruit trees and fruit-markets of Palestine. The cabbage, kale, and mustard (kaydis) came from Europe; the turnip, carrot (dayyadon), parsnip, leek (woshexta), parsley, artichoke, and sugar onions are known by Greek designations. The ash (gela), of which three kinds are now found in Palestine, bears a Greek name; even for the indig- enous cedars the word solev makes designations. The tree

Passages indicating where various plants were especially cultivated abound in the Mishnaic and Tal- moudic literature; but these belong rather to a de-
scription of the agriculture of Palestine than to botany. R. Simon b. Gamaliel, however, shows an accurate knowledge of the special habitats of plants when he says: “Of mountains, the ash is character-
stic; of ravines ["gora"] the date-palms; of water-
courses ["wadis"] the reeds; and of lowlands ["alu-
fehsa"] the sycamores” (see Tosaf., Shab. viii.; Yer.
ix. 386; Pes. 18a; Baruch, “Ag. Tan.” ii. 337; and
Kofto wa-Penah, p. 107a; Vogelstein, “Landwirt-
schaft in Palastina,” i. 7; Kaplan, “Erev Kodumin,”
p. 84).

in other passages also R. Simon b. Gamaliel shows an interest in botanical questions (Frankel, “Darke
in-Mishnah,” p. 188); and the interpretation of the Biblical ימק as the resin of the balsam-dropping trees (“katof”) is said to have originated with him. He de-
termines the length of time between the healing of the fig-tree and the ripening of its fruit (Tosef., Shab.
vii. 67; Yer. vii. 356); describes minutely a certain
type of onion (Tosef., Ma’as. ii. 38); and

Ritual

Yer. 9b, 32a), declares that rice is not

Mention of grain (Tosef., Hal. ii. 98); allows only

Plants.

the fruit of the palms of Jericho to be offered in the Temple as first-fruits (Tosef., Bik. i. 100); and maintains that there is nothing

square in nature, in opposition to which state-

ment it is pointed out that mint, like all labiate

flowers, has a four-ened stem (Low, “Arabische

Pflanzenamen,” p. 266). He mentions also (Tosef.,
Tohot Yom, i. 694) a peculiar kind of bean (eagittia),
the leek, and senna (nayzit).

R. Johanan ben Nuri, a contemporary of R. Akiba,
mentions an otherwise unknown inferior and prob-
ably only wild grain, the [nayzit]; and the “kurram,”
still found in Palestine, makes it probable that this was the Hardema barbassum (Lin-
nena) (Post, “Flora of Syria,” etc., p. 922; “found
in grassy places”). According to Johanan, this
[hardema] makes a dough which is subject to the law of Hallam, and may be leavened; but with this
view other teachers disagree, each claiming that his
opinion is founded on experience (Tosef., Hal. i. 97;
Yer. 6b, 17a; Tosef., Pes. i. 157; v. Yer. 39a).

Rice, too, he tried, though unsuccessfully, to clas-
sify as a grain; and this difference of opinion leads to
the inference that Indian rice—which was unknown to the Bible, and appeared only after Alexander the
Great—was not naturalized in Palestine much be-
fore his time (Pesi. 35a, 114b; Pesi. 135a; see also
Ritza). Saffron seed cakes (kopta nayzit), usually taken as delicacies before the meal, Johanan would not class as food; consequently they were not to be
bought with money from the second tithe, which

was reserved for food. His opposition to Akiba ex-
tended to still other kinds of spices (Tosef., Ma’as.
Sh. i. 97).

Nor was the appreciation of the beauty of nature entirely lacking in the times of the Mishnah teachers, for the latter, although engrossed in study, and prob-
ably immersed in the explanation of details of sacrif-
cial rites, were so accustomed at the wonders of

nature—as, for instance, trees, in all their majesty—

that they would exclaim: “How magni-

ficent this tree is!” Such direct ap-
preciation of nature had probably be-

come so foreign to that period and in

manner of feeling that it was con-
demned as an interruption of the study of the Law (Ab. iii. 7).

On the other hand, on reviewing the splendors of creation, the Jew is to praise not creation but the
Creator; in sight of beautiful human beings or trees
he is to extoll God, who permits these creatures to
exist in the world (Tosef., Ber. vii. 17; Talmud
Bab. sh. 59b), and who created them (Yer. ix. 130).

By R. Judah b. Ezekiel of Pumbedita this
thought was condensed into the command: “He
who walks abroad in Nisam and sees the blossoming
trees shall repeat the blessing: ‘Praised be He who
allows nothing to be wanting in His world: who
created beautiful beings and trees, to delight men’” (Bab. iv. 84 and parallel; Tur and Shulhan’Aruk,
Orah Hayyim, 226). Closer casuistic details are
given by Azulai, who, with a perfect absence of all
feeling for nature, adds that this blessing should be
pronounced with especially impressive reverence for
the benefit of those souls which may be wandering
through trees and plants, and that God’s mercy
should be begged for them ("Mish. bi-Egyp."); Nos.
189, 199; Pahgal. “Moed bi-Ked Ha’ol.” 6-9).

The same command is extended to flowers ("Lekah
Tob," in “Pahad Yishak,” 1. 58a). Instead of choos-
ing the early-blooming almond tree as the occasion
for saying this blessing, one is commanded to wait
until other trees are in bloom. The question as to
whether this blessing may be pronounced as early as
Adar and as late as Iyyar is the subject of casu-
istic debate (Alkalin, “Zeker bi-Abraham,” Orah
Hayyim, 314; Responsa of Joel Zebi de Huzayt,
"Het ha-Yozer" on Orah Hayyim, No. 10).

The miserable condition of the roads of the Holy
Land, when pilgrims discontinued their annual
journey to Jerusalem, was shown in the briars that
overgrew the paths (Lam. R., Introduction, 26; ed.
Buber, p. 30); Yalk., Is. 302; “Lekah Tob” on
Lam. i. 4); and it was a pathetic sight to behold
the weeds growing in forsaken synagogues (Tosef.,
Meg. iii. 205; Talmud Yer. and Bab. I.e.).

The Biblical idea that just as man extols God for
the wonder of His creation, so, too, creation itself praises its Maker, is not lost even in later times.
Thus the month of Shebat is said to boast that dur-
ing its duration “the trees grow higher, open their
mouths, and with their leaves praise

Haggadah: the living God” (Targ. Yer. Ex. xi.
31). This same poetical thought is reflected also in the “Perek Shira,” where it is applied to the individual phenomena and parts of the creation: “The trees rejoice over Israel’s...
redemption" (Is. xli. 32), applied haggadically in Mek., Ish-shallah, ed. Friedmann, p. 406. King Og was rude enough to designate Abraham and Sarah as beautiful trees growing by the waterside but bearing no fruit; therefore he was punished by being conquered by the great nation descended from them (Targ. Jer. on Num. xi. 94). By fruits are meant the Patriarchs; by blossoms, the tribes of Israel (Jast. R., Introduction, 2 [ed. Buber, p. 8]). David, like Moses, a faithful shepherd, reserved the young and tender pasture for the hands of his flock; the older growth was given to the older sheep, the roots to the fully grown animals, thereby showing his fitness to be a shepherd of Israel (Mib. ii. on xxxviii. 21 [ed. Buber, p. 357]). God and the Torah are compared to plants; thus the Torah is likened to the fig, the vine, flax, and wheat, while Israel (Ex. R. xxxvi. 1) is compared to all the noblest trees (the vine, fig, walnut, myrtle, olive, apple, palm, willow, and cedar).

There was a dispute as to which of the trees thus compared with Israel furnished the wood for Haman's gallows (Abba Gorion and "Lehab Tob," on Esth. vii. 10 [ed. Buber, pp. 41, 48]). Just as the entire Song of Solomon is symbolical of God and Israel, so, too, are the individual plants mentioned in it, such as myrtle, sycamore and ilex. Israel and the peoples of Canaan suggest a vineyard wherein both cedars and briers grow: the former are uprooted, while the latter remain to protect the vineyard (Tal. I. Judges xlii. 9a).

The significance attributed in Is. li. 5-6 to various plants (cypress, fig, barley, pomegranate, pumkin, olive, palm, date, reeds, and vines) in interpreting dreams is made to rest on Biblical verses or on a play upon words. Solomon Almoli's collection in his own imagination. Thus to dream of spinach and sesame-seed as representing something very small.

Similar usages are found (see Steinschneider, "Cat. Bodl." No. 696, 8).

In a figurative sense the name of certain plants, or, more specifically, fruit-trees, are used to designate similar objects.


Metaphors and comparisons from the plant world appear in Talmudic literature continually, and many pass into the most diverse languages and literatures. In man—as the microcosm—the hair is said to represent the woods, while the trees correspond to the trees (Ab. R. N. xxxi. 18, "pesh = both hair" and "foliage"); see also Ps. ii. 2; Theocritus, "Idylle," 1, 131). According to Nahmianides ("Terumah," 71h), "the holy language always compares all forms with man. That which is at the top is called the head; that below, the feet." Nevertheless, the words "roots," "branches," "stems," and "fruit" are frequently used metaphorically. The human body is likened to the earth; the bones to the mountains; the hair, to plants (Beterel. "The Anthropoplegym of the Araber," 1871, p. 15). "The roots are the soul, the stem is the body," is a Mishnaic saying (Toseft., Sanh. xiii. 484). On the other hand, Arabic philosophy reflects in Ibn Ezra's dictum on Ps. i. 6 (see "Monatschrift," xliii. 239), that the most perfectly formed soul is that fruit of the body which is picked at the time of maturity.

The words "root," "branch," "stem,"" as designating fundamental law and deduced ordinances, are found in Sherira (Neulander, "Chronique de Stama"), 1, 19), and earlier also in the Mishnaic usage of "pesh," meaning the chief matter, as opposed to "susa" that of secondary nature (Sifre, Num. 88 [ed. Weiss, p. 348]). "The king opposed to רכיב = רכיב opposed to רכיב in Ps. i. 6 (Targ. Ber. ii. 15)." "Man is an inverted tree, and a tree is an inverted man," said Aristotle ("De Part. An." iv. 19), and after him all writers of the Middle Ages—Jews, Mohammedans, and Christians. Judah Maskato ("Neufz Yedliubah," "sermon" 10) and Samuel Yafe Ashkenazi ("Yefeh Mareh," on Ber. i. 4), both of the sixteenth century, were familiar with this comparison; but so also was Gershom b. Solomon (see below). The simile is worked out in detail in "Aggadot 'Olam Katan" (Jellinek, "B. H." v. 35; see also "Montagschrift," xliii. 227). "At the time of the resurrection the bones will be drawn from the earth; the hair from trees; the power of life from fire, as was the case at the time of the original Creation." ("Ramban," in Spiegel, "Die Tradit. Literatur der Sarazenen," p. 110). Joseph Ibn Zadbik ("'Olam Katan," 89) and Clément Mulet (Introduction to his translation of Ibn Awwâm, p. 22) also say: "Assyrian agriculture sees in man an inverted tree, while, on the other hand, the tree is an inverted man." Of Mohammedans, Khazrati may be mentioned; of Christians, the following passage: "Physicians say an inverted tree." (Migne, "Patrologie Cursus Complectus," Latin series, p. 153, col. 101; Guericke, Absch., "Sermo," 3.)

Steinschneider was the first to collect the Hebrew typology of botany (Kolak, "Jeschurun," German ed., viii. 10). To this belong such statements as that mustard-seed grains represent the smallest of things in contrast to the largest ("Zunz Jubelschrift," p. 107), or to ostriches' eggs (Steinschneider, "Hebr. Uebers.," p. 16, note 107; idem, in "Jeschurun," i.e. to the ocean ("Montagschrift," 1879, p. 324, note). Strinmschneider understands sesame-seed as representing something very small. Similar usage to represent "nothing," digrimatically, is found in many other languages (Hofer, "Germania," 1873, xviii. 19). Comparisons of cedars and reeds, and instances of the use of the latter as illustrations of weakness, are also found (see Radd).

Expressions to the effect that the soul is the tree, and wisdom its fruit; that wisdom is the tree, and deeds its fruit; that intelligence without morality is a tree without fruit (Gabriol), and similar quotations ("Nahal Kedumim," p. 34; see Stein- schneider, "Hebr. Uebers." p. 882, all come from the Arabic (concerning the "fruit of wisdom" see Steinschneider, in "Zunz Jubelschrift," p. 11, note, and idem, "Hebr. Uebers." p. 156).

Of the scientific expressions of the Arabic perf-ūf civilization mention may be made of "fruit" ("Hebr. Bibl." vii. 90 et seq.)

**Botany**

The scientific expression of the Arab perf-ūf civilization must be made of "fruit"
Botany.

The Jewish Encyclopedia.

Judah Tibbon (Steinschneider, "Hebr. Lexik," p. 443, note, where also of poenem stipulā'—see also Parulf, *Yerimah,* pp. 222, 237).

The haggadic pictures drawn from the plant world are chiefly types taken from the Bible, such as cedar and reeds, cedars and hyssops, etc. (see the articles under these respective captions).

The tree as an emblem of human life is a favorite metaphor in the Bible, and is frequently so used in later literature (L. Litv., "Gesammelte Schriften," i. 67.). The upright man is likened to a tree in a clean place with a branch overarching an unclean spot; the wicked man, to the reverse (Ab. 70b, Keter Ha-Kinnuyim; etc.). Salvation is a quickening of all that is green (Cant. i. 2; Targ. Yer. on Isa. vi. 13); the plant springing from the seed, a picture of resurrection (Num. ii. xviii.).

The seed is confided to the earth naked; but the latter returns it to man clothed in fruit (Sash. 90b; Eccr. i. v.; Pirke R. El. xxiii.).

Of fables, the following may be mentioned: "The Trees and the Iron" (Gen. R. v., end; Saba, "Stimmeng aus dem Jordan und Euphrat," ii. Ill); "Hadrian and the Old Man Planting Trees" (Lev. R. xxv. 10); and "The Trees and the Iron" (Heilprin, "Yezirah," s.c.).

"Plant" (צומח) is a Biblical word for the Messiah (Holzfin, "Erke ha-Kinuyim"); etc.); salvation is a quickening of all that is green (Cant. ii. 2). The lightest and weakest are furnaces for the coldest of these zones will not overcome this plant's natural heat. In England even the grape vine does not survive the "seventh" climate. The herbs, too, are never where the same, each having its particular locality or habitat. Plants are heavy, light, or medium. The lightest and weakest are those of the pale family, which, therefore, ripen earliest, just as weaker woman matures before stronger man. Barley ripens later, and wheat later still.

According to Averroes, however, the earthy constituents outweigh the water in some plants which sink in water, such as ephedra. Then follows the division of fruits (based upon the edibility of their interiors or exteriors), a passage on evergreen trees, and one on the colors of plants.

Botanists. The questions of the relations between animals and plants, of the life of the plant, its soil, its own heat, its nourishment and propagation, occupied the thought of the entire Middle Ages, and are answered in Aristotelian style. True, in general botany the Arabs did not greatly surpass Aristotle; but in speaking of the Arabian and late-Greek-Roman literature, Meyer (ib. iii. 236) rightly says: "The sum of special knowledge concerning plants considerably decreased among the Greeks and Romans, but increased among the Arabs. The Arabs sought in nature itself the plants commended by the ancients, and expanded much energy on the criticism of synonyms." In this Jewish literature made the Arab its model (see PLANT); but the literature of synonyym belongs rather to Jewish pharmacology than to botany. In 1197 Pseudo-Galen's "De Plante" was translated into Hebrew by an anonymous writer from Orange (Steinschneider, "Hebr. Uebers." pp. 143, 972). The book of Pseudo-Aristotle, "De Plante," demonstrated by Meyer to have been written by Nicolaus Damascenus, was translated into Hebrew (Steinschneider, ib. p. 141).


The beginning of scientific botany, preserved in the Jewish literature of the Middle Ages, consists chiefly of echoes of Aristotle, with now and then information derived from Theophrastus; all of them transmitted through Arabic channels, and especially either directly or indirectly from Averroes (concerning Dioscorides, on whom Asaf velies, see Stein- schneider, "Hebr. Uebers." pp. 239, 650). Any one familiar with the fragments of Aristotelian botany contained in Meyer ("Gesch. der Botanik," i. 94 of see) will in exceptional cases only find scientific anything new in Jewish botanical. Scientific anything new in Jewish botanical.

In France the tropical fruits—figs, olives, and pomegranates—will not grow toward the limits of the "sloch" climate: only the grape endures, for the coldness of this zone can not overcome this plant's natural heat. In England even the grape vine does not survive the "seventh" climate. The herbs, too, are never where the same, each having its particular locality or habitat. Plants are heavy, light, or medium. The lightest and weakest are those of the pale family, which, therefore, ripen earliest, just as weaker woman matures before stronger man. Barley ripens later, and wheat later still.

According to Averroes, however, the earthy constituents outweigh the water in some plants which sink in water, such as ephedra. Then follows the division of fruits (based upon the edibility of their interiors or exteriors), a passage on evergreen trees, and one on the colors of plants. Averroes distinguishes between perfect and imperfect plants. Some of the imperfect ones are controlled by one or other of the elements; thus, aquatic plants by water, and sponges by the earth. He says also that most plants live longer than animals, for they are more nearly allied to the mineral than to the animals. There are, in fact, trees of the second climate, where it is hot and dry; of the third climate, where it is hot and humid; of the fourth climate, where it is temperate; of the fifth climate, where it is cold and humid; of the sixth climate, where it is cold and dry; of the seventh climate, where it is hot and humid. According to this scholar, the seed is confided to the earth naked; but the latter returns it to man clothed in fruit (Sash. 90b; Eccr. i. v.; Pirke R. El. xxiii.).

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**Botany**

The number of species is estimated at 2,100, corresponding to the numerical value of the Hebrew alphabet.

Only palm-trees show a distinctive sex in the wild, but there are other fruit-trees that bear no fruit unless other trees of their kind are in their vicinity. Some botanical notes are found in the *Sefer Yetzirah* and the *Magen Abot*. The statement introduced by Maimonides in his *Moreh Nevuchim*, II, 10: “There is no herb on earth without a constellation in heaven that governs it, fosters it, and calls it to life.”

Gershom also says that from one tree comes cinnamon (the rind), mace (the flower), and nutmeg (the fruit). Only two original botanical remarks are found in Gershom: First, that seedless fruit-trees and grapes may be cultivated, just as “in our city” (Aries) there is a tree called *mustir*; the fruit of which has no seeds. Gershom alludes to either a definite tree in Aries or to the so-called bean-tree (*Sorbus domestica*). Second, he says: “Not far from us there grows a tree whose fruit is as large as half a bean and as hard when ripe as a stone, so that it cannot be softened by cooking. This fruit seems to mark the transition from the plant kingdom to the mineral kingdom, as do corals, mushrooms, and truffles.”

Duran’s treatise on the relations between plants and animals (“Magen Abot,” 36a) states that in India a woman grows on a tree, falls with a loud cry when she is ripe, and dies. Duran also compares the parts of plants to the organs of animal bodies; classifies them as trees, bushes, herbs, and grasses, as wild and cultivated trees, and as fruit- and forest-trees; and treats of their varying longevity, of sex (the artificial fertilization of palms and fig-trees, sometimes, by the wind), of the saprophytes; (3) ripe, and dies. Duran also compares the parts of plants to the organs of animal bodies; classifies them as trees, bushes, herbs, and grasses, as wild and cultivated trees, and as fruit- and forest-trees; and treats of their varying longevity, of sex (the artificial fertilization of palms and fig-trees, sometimes, by the wind), of the saprophytes; (3) ripe, and dies. Duran also relates in the text that, according to Jewish scholars, there are 1,290 kinds of plants, since every herb has its own particular star, and the species are numbered by the number of the varieties of plants estimated at 2,100, corresponding to the numerical value of the Hebrew alphabet: p = 1,000; q = 200; r = 900.

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The statement is met with in the *Book of Deuteronomy* (Deut. vi. 5), in the *Book of Numbers* (Num. i. 46), and in the *Book of Judges* (Judg. v. 10). It is found also in the *Midrash Konen*; but there an angel is substituted for the constellation Jellinek, “B. H.” II, 27: “See Berlin,” ed. Schwartz; “Tikkun Ethnok” on Job xxxvii. 31. Chwolson (“Stamler,” B. 467) also states: “Every plant has its demon.” Such opinions resulted in statements that the number of plant varieties equals that of the stars (see Gerson b. Solomon, and Duran with more detail).

Maimonides relies on Simon’s statement to establish a better foundation for the Biblical prohibition against mixing heterogeneous plants (commentary on Gen. i. 1, 6; on Lev. xiv. p. 600; see Lev. i. 6). Simon’s idea was far too welcome to the spirit of the Cabala not to be continued further. Thus, to mention two extremes: the Zohar reproduces it repeatedly, sometimes in combination with the prohibition of mixed seeds (Deut. xii. 17); iii. 86a); and Azulai interprets it as follows: “Everything in the world is dependent upon things of a higher scale: even a little blade of grass is related to higher leaves, developed roots, stems, seeds, blossoms, and petals, to height, breadth, length, form; in fact, to everything of higher significance. Even in connection with its angel, and the connection of this angel with his own self, and of this self with the Infinite (Ha Elyf), illustrate the fact. So that he who partakes of anything without a benediction, unwillingly tries it from its ultimate connection with the Deity (*Midbar Kedemot*), letter 2, No. 20; compare better p. No. 10). The thought has also penetrated into non-Jewish circles. Thus Paracelsus says: “Every star in heaven is a spiritual growth to which some herb on earth corresponds, and by its attractive power, the star draws on the herb on earth corresponding to it; so that every herb is an earthly star, just as every star is a spiritualized herb” (Piedrey, “Die Symbolik und Mythologie der Natur,” p. 186, Wurtzburg, 1859; Mayer, “Gesch. der Botanik,” iv. 430). An Oxford manuscript mentions herbs corresponding to single planets (Steinschneider, in “Moussinoff,” p. 4, 364).

Aristotle’s idea of the vegetative soul (Zvnti zens) governs almost the entire Arabian and Jewish philosophy (Bietz, “Die Anthropologie der Araber,” 1871, pp. 8, Vegetation 1, 10, et seq.). It is met with in *Soul*, Isaac b. Solomon Iznail (middle of the tenth century); Steinschneider, “Hebr. Uebers.” p. 200; in the “Book of Definitions” (Steinschneider, *Zus. Juleschrieff*, p. 117); in Bataly, whose influence on Jewish philosophy is pointed out by Kaufmann (“Al-Bataly,” p. 10 and gate iv. 51); and in Gabriele (H. T. Horovitz), “Die Psychologie ibn Gabrieles,” p. 115, Breslau, 1900, who states in his allegorical exegesis: “Adan signifies the reasoning or human soul; Eve, the living or animal soul; the snake, the desiring or vegetative soul, the lowest grade in animated nature.”

The seed of Eve is to crush the head of the serpent,
while the latter is to snuff the breath of the former, illustrating the close and unbroken interconnection between the natural and psychical worlds. Where the animal soul ceases, the plant soul begins: the serpent, typifying the plant soul, gets its nourishment from the dust (Kaufmann, "Studien über Salomon ibn Gabirol," p. 23; Budapest, 1889). Abraham Ibn Daud's teachings (Steinschneider, "Hebr. Uebers.", p. 369) on plant and animal souls have been concisely presented by Rosin ("Die Ethik des Malmonides," p. 48, note, Breslau, 1876), and expoundingly treated by Guttman ("Monatsschrift," xxvii. 163). "In plants, as in sleeping bodies," says Ibn Daud, "there is life" ("Ezra Nahmah," p. 15).

According to Aristotle, the coral shows the transition from plants to animals (ib. p. 31). He makes special mention of opium and the aloe. Similarly Ibn Ezra speaks of the plant's soul as its nourishing principle for growth and propagation (Rosin, in "Monatsschrift," iii. 448). Ibn Ezra devotes considerable care to elaborating Gabirol's allegory mentioned above (see Rosin and Kaufmann, l.c.). Malmonides characterizes the nutrient function of the soul as corresponding to the plant soul, but does not mention the latter in the first of the "Eight Chapters" (Scheurer, "Das Psychologische System des Malmonides," p. 19; Rosin, "Die Ethik des Malmonides," p. 47). Mose de Leon (thirteenth century) knew of the plant soul (Jellinek; "Mose de Leon," p. 18, note), as did Bahya ben Asher Ibn Halawa, who says: "The soul of reason is immortal, but the animal soul is not, and the plant soul is even farther removed from immortality. The latter is the lowest; therefore Holy Scripture says that earth brought forth the plants, while of animals it says that God created them" (commentary on Gen. i. 12; Bernstein, "Die Schriftenklarung des Bahya," 1891, p. 63; Arunya, "Akedat Yizhak," iii. 1, 256). In comparing man and trees, Aaron b. Joseph, the Karaite, says: "All this on account of the plant soul" ("Mibhar," 14a). See also Schein Tobias ibn Falquera of the thirteenth century (Venetianer, "A Fokozatok Koenyve," p. 58; Stegedlin, 1890; ibid. "Das Buch der Orde von Slome Tob ben Jopp ibn Falquera." Berlin, 1894; Huyyim Vital of the seventeenth century ("Haare Kedushah," i. 10; Steinschneider, in "Z. D. M. G." xxvii. 557, note; and ibid., "Hebr. Uebers." p. 903, note).

Among general references to plants may be mentioned those by Bahya ben Joseph ibn Pakuda: "Plants create the perfection and General use of man are a testimony of divine Referen isso, wisdom. The love of God caused man to come forth from an original nothing composed of the elements; then to become plant-material, then substance which is converted into seed and blood, and finally into life and a living man." ("Rabia ha-Lehabot," ill. 4 [ed. Baumgarten, p. 7]; ib. ii. 5 [ed. Baumgarten, p. 81]; Joshua b. Judah, the Kaniemt, of Jerusalem (middle of eleventh century), has the following: "The Jews said that if it had not been written in the Holy Scriptures: 'And God said: Behold, I have given you every herb that bears seed, as food;' they would not have been allowed to use herbs and plants for food." Joshua, however, thinks this opinion untenable, since "plants feel no pain." (Schneewind, "Studien über Joshua b. Judicha."). Finally, Judah ha-Levi remarks:

"Since mineral souls originated solely through combination, they do not need the god-granted form necessary to plants and animals, to which a soul has been assigned. The first created mixture is made, the motor is the form, receiving more and more of divine likeness, until it becomes a plant, which possesses a certain degree of living and reception. Forthwith it passes into the earth, and nourished by good, clean and mild waters, becomes a tree or a plant. When it has re- mains standing after having brought forth its kind and preferred seed. This seed devotes itself to a similar activity, is united with its wonderful nutritive wisdom, called by the philosophers, Nature itself--meaning the powers that care for the preservation of the species; for a body that is composed of various substances can not be preserved indefinitely in its individuality. Nothing possessing only the powers of growth, reproduction, and nourishment has any motion. According to philosophers, these powers are directed by Nature; but in reality, whether directed to Nature or soul, house or angels, these successive states are directed by God. If the combination is still more refined, and capable of divine wisdom, it will be to adjust a higher form than one possessing a more natural power. That is to say, it will be able to obtain nourishment from a distance; in other words, it will possess organic limbs, moving according to its own volition. It will combine its innate more than plants are able to do, which latter can not protect themselves from harm or seek what is useful, and are played with by the wind. Thus, the animal possess' limbs by which he is transported. The form granted him in addition to the natural life is called a soul." ("Cuzar," v. 10 [ed. Hirschfeld p. 561]).

On the necessity of a knowledge of botany, Judah ha-Levi (ib. ii. 64 [ed. Casel, p. 169; ed. Hirschfeld, p. 94]) says: "When a member of the Sanhedrin died, another of equal birth could succeed him, for the sciences were familiar among the people. This was necessarily so, since one needed a knowledge of all the sciences for the complete observance of the Law; of the physical ones, for instance, for the agricultural laws, as in distinguishing mixed seeds, in avoiding the products of the tabu- lated year and of new orchards, and in separating various plants from one another, so that each might be kept with its original species and that one class might not be confused with another. It is extremely difficult to determine whether Greek barley (πωλος; see Lobe, l.c. pp. 104, 184; B. Bahli, 175; according to Ibn Awwul, a variety of spelt) is a form of barley, or a variety of wheat, or cloudflower (Low, l.c. p. 214) a variety of cabbage. To do so one must know the qualities and the measure of the spread of the roots in the earth, as well as what does and does not remain for the next year, in order that one may know how much room and interval of time are to be left between one crop and another.

In a list of foods Meir Aldabi of Toledo mentions sixty-five plants, only one of which, פּיַהוּ ד ("egg plant"), has a grammatical interest. None of these lists has more than a slight value. For years they were ascribed to Galen and Avicenna.

Neither Todros nor Caballin wrote on botany (Steinschneider, "Jewish literature," p. 448 [p. 305 of Hebrew edition]; idem, "Hebr. Uebers." p. 781; cf. Weiss, "Gliae Judaicae," p. 336). In his medical work, "Ma'asach Tobiyah," printed in 1697, Tobias Cohen of Metz (Zunz, "G. S." i. 138) also touches on cures, and in an appendix treats of forty plants as foods and remedies; while in another he gives a
of a glossary of simple remedies written in several languages. In the first he mentions the following trees and plants: apple, birch, pear, box, chestnut, cypress, date, oak, ivy, ash, fig, pine, oak-apple, elder, linen, laurel, mulberry, pomegranate, violet, olive, poplar, brook-willow, peach, plum, rose, rosemary, cumin, sandalwood, tamarisk, fir, willow, vine, and "juniper" (Pinus sylvestris, pine-tree).

Tohina Cohen also devotes attention to Jewish botanists because he illustrated a variety of the orchid in his work (p. 143). The superficiality of the barren period between Mendelssohn's death and the appearance of Rapoport is shown in the chapter on botany, said to be written, according to some German maimonides' Dispute of the Mishnah), said to be written, according to some German

Later

He gives a short article on botany in forty pages, and, owing to his lack of Jewish learning, makes mistakes in the Hebrew nomenclature of plants.

Phineas Elijah b. Meir of Wilna (Steinschneider, "Cat. Bodl." No. 6753; Zunz, "G. S." i. 196) was more intimately acquainted with the Jewish knowledge of the Middle Ages. He derives his natural philosophy from Hayyim Vital, and describes the three powers of the plant soul: viz., those that nourish, those that promote growth, and those that propagate. He knows that modern botany regards all plants as growing out of the seed, though in many cases this is microscopic in size. He also mentions that plants have male and female organs of reproduction that are sometimes united in the same individual, and sometimes divided between two, in which latter case the wind carries the pollen to the female part, though bees also, in collecting the pollen on their feet, assist in the fertilization of the blossoms they afterward visit.

The microscope discloses the wonders of God in nature, and one sees—as Phineas repeatedly asserts—the whole plant pictured in the seed. Not only is the next generation represented, but, according to some modern botanists, all the latter generations lie folded up in the seed from the time of its creation. This, however, has not been proved, and is only a hypothesis. It may be, he says, that each generation produces only the seed of the next. Phineas adopts the latter view, since experience shows that the unripe seed is not capable of propagation, though, in view of the minute wonders disclosed by the microscope, the former can not be called impossible. As he learns from botany that there are 30,000 known plants, while Jewish tradition counts only 3,100, he considers these latter as so many plant families, and subdivides them into many classes. There allow some remarks on plants turning toward the sun. Among the plants mentioned are the sunflowers (Helianthus annuus) and quite correctly the Talmudic reference (should be "sun" or "mallow.") Of the brantogeese he treats earlier in speaking of moving plants, such as the "Figure of the Plant" ("touch-me-not" or "Impa-"

But the most striking botanical reference is the following (xi. 4f. 6): "In 1744 it was discovered that when flying insects touch the plant
editions of the Yad ha-Hazakah that have appeared
in the last two centuries. Conforte relates (ib. p.
45a) that his teacher Mordecai Kalai told him
and other pupils that the "Lehem Mishneh" was
the joint work of Kalai and Boton, who were fellow-
students; and Kalai is even reported to have said
that most of the observations in "Lehem Mishneh"
were his own. This assertion loses force through
the fact that though Kalai lived in the same city,
he never made this claim against Boton publicly.

Another work of Boton's was "Lehem Hab"
(Great Meal, or Great Dispute), responsa, published by his
grandson Abraham (No. 4), Smyrna, 1660.

4. Abraham Hyya de Boton: Eminent
rabbi; born about 1625 at Gallipoli, province of
Anatolia; died about 1700 at Jerusalem; son of
Aaron (No. 1) and grandson of Abraham Hyya (No.
3). He at one time lived at Smyrna, where he was
a member of Joseph Eska's college of rabbis, and
in which city he published (1660) his grandfather's
"Lehem Hab.
" Toward the end of his life he settled
in Jerusalem, accepting the post of rabbi in the
divorce court.

Bibliography: Michael, Or ha-Yesud, No. 40.

5. Abraham ben Judah de Boton: Talmudist
of the eighteenth century. He wrote "Mahazeh
Abraham" (The Vision of Abraham), Salonica, 1796,
comprising responsa and Talmudic discussions.
The work contains some additions by his son Judah
(No. 8).

Bibliography: Amiti, Shem ha-Gedid, ed. Benjaob, i.
ii. 126, Steinschneider, Cat. Bodl. No. 655; Benjaob,
Shem ha-Gedid, 5, 1, 6.

6. Jacob de Boton: Rabbi at Salonica in
the latter part of the sixteenth century or at the
beginning of the seventeenth; son of Abraham Hyya
(No. 3).

7. Jacob de Boton: Talmudist, and rabbi at
Salonica, where his father, Abraham (No. 2), and
grandfather, Jacob (No. 6), had held the same
position; died there 1637.

Jacob was the author of "Edut be-Ya'akov" (Witnes-
ses in Jacob), responsa, published in Salonica,
1790, with a supplement entitled "Likkutim" (Frag-
ments), containing Talmudic collectives and frag-
ments of his lost work on the "Sefer ha-Iitur" of
Isaac ben Abba Marti.

Bibliography: Amiti, Shem ha-Gedid, ed. Benjaob, i.
ii. 126, Steinschneider, Cat. Bodl. No. 655.

8. Judah de Boton: Talmudist of the second
half of the eighteenth century. He wrote some Tal-
mudic essays as an appendix to "Mahazeh Abra-
ham" (Salonica, 1796), a work of his father, Abra-
ham (No. 5).

9. Meir de Boton: Talmudist of the seventh-
teenth century; son of Abraham Hyya (No. 3).
Meir was rabbi at Gallipoli, and wrote a number of
works, of which only his responsa were published
(Smyrna, 1660), together with some novellae on the

Talmud. Other responsa by Meir were included in
the works of his contemporaries.

Bibliography: Conforte, Kore ha-Dorot, pp. 37a, 43b, 44a, 44b, 48a, 48b, 50a, 50b, 51a, 51b, 53b, 55b; Conforte, Kore ha-Dorot, ed. R. M. Conforte, i. 188; Stei-
nschneider, Cat. Bodl. No. 659; Benjaob, Shem ha-Gedid, 5, 1, 6.

BOTTLE: The Authorized Version (partly after
the example of the Vulgate, which uses "lagena,"
I Sam. x. 3; "laguncula," Lam. iv. 2) introduced
the incorrect translation "bottle" for various words
that in reality signify "skins for holding
liquids" ("hemet," Gen. xxi. 14 et seq.; "nod,"
Judges iv. 19, for milk; I Sam. xi. 20, Josh. ix. 4, 13, for wine; Ps. lvi. 8 [Hebr. 9], for water; "ob," Job xxxii. 19, for wine; "nebel," I
Sam. i. 24, x. 3, etc., for wine). The R. V.
corrects this only sporadically; compare I Sam. x. 3, mar
gin; Ps. cxix. 83, while in Jer. xiii. 12
the marginal reading substitutes "jar.

The various words in all these passages
have reference to the skin, usually of a
goat, sometimes of a
sheep, in exceptional cases of an ox. The animal is
skinned without making a hole in the body; the
four holes where the lower legs have been cut
off are closed by being sewn together, while the
hole caused by the cutting of the head is bound
and serves as an aperture. The hairyside is fre-
quently the inside, though in other cases it is left
outside. To keep the skin tight it is greased or
smeared with pitch. (On the habit of smoking it
(Ps. cxix. 83) see Wine.) The mending, patching,
and tying up, necessary with bursting skins, are
ferred to in Josh. ix. 4, 13: "bottles old and rent,
and bound up." The easy bursting ascribed to new
skins with wine (Job xxxii. 19) is, evidently, due to
an error of the text (compare the N. T. saying,
Matt, ix. 17 et seq.). The further reading is: "likeskins
filled with new wine, it is about to burst" (see
Budde's commentary, ad loc).

The skin is the most practical vessel for wander-
ing nomads, who were probably the first to use it.
However, it was in very general use among the
classical nations. Its employment still survives to
some extent in Spain and Greece, while the custom
in the Mohammedan world has in no wise diminished.

It is questionable whether the translation of the
Authorized Version is correct in the case of the
"bottle [margin for "vessel"] of potters" (Isa. xxx.
14). The expression "nebel" (rendered "[earthen-
plcher," Lam. iv. 2) seems to refer in this passage to
a large earthen jar holding perhaps as much as an ordinary skin. From the present knowledge of the vessels for storing wine among the various ancient nations the form of a bottle is certainly excluded. In Jer. xxx. 1 (compare 10), "a potter's earthen bottle," the word "bak buk" (Syriac, baggāy, perhaps from a root signifying "to gurgle") seems to mean a vessel with a narrow neck. In 1 Kings xiv. 3 (A. V., "cruse," margin "bottle") it is used for honey. The Septuagint renders this word, however, by ἴππος (a broad jar with handles and narrow neck) and by ἱππός (jar). On the other hand, the Greek and hence also בֶּקֶר = "sensator." Git. 57a; Sem. viii., "the boules or senates of Judas.

According to Yer. Nid. iii. 2; Shab. iii. 8; Pesik. R. xii.; Ab. N. xx. (ed. Schechter, p. 72), there were twenty-four boules in the south of Judea, which passed out of existence on account of the general disregard of the sanctity of the oath. Compare Sanhedrin and Phasmei.

**Bibliography:** Brit. Arch. L. 41; Levy, Noaḥel. Žch. 254; Jastrow, Dict. s.v. nΣί3, v3, and DΣί3v2, v. 35; Sprovieri, 33, 222 (ed. Eng.), Vienna, 1862.

**Boundaries:** Limits of a tract of land. When the Hebrew tribes gave up their nomadic life and settled in Palestine in agricultural communities, the most important matter was the fixing of definite boundary-lines to separate the lands of the different tribes and of the families within the tribes. The importance of this is sufficiently shown in the Book of Joshua (xxv.-xxxvi.), where a careful record is made of the boundaries of the tribes and their families (B. B. 56a).

The Biblical law does not enter upon the details of the law concerning boundaries, contenting itself with expressing in general terms its disapproval of the crime of removing the boundary-marks. Of the important branch of the law dealing with the details of boundary-lines, party lines and walls,
Boundaries and the like, the Bible apparently knows nothing. These forms an important part of Talmudic law.

The Biblical law solemnly prohibited any tampering with the landmarks: "Thou shalt not remove thy neighbor's landmark, which they have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it" (Deut. xix. 14); and this law became proverbial (Prov. xxii. 29, xxiii. 10).

During the time of the Kings the primitive notions concerning the sacredness of the boundary-mark disappeared. The princes were among the first to set at naught the ancient law (Hos. v. 10; Job xxiv. 2). The rabbinical authorities, however, reestablished and enforced it. They appointed surveyors familiar with the boundaries of each estate, to take care that no landmark be removed ("Be-r Mahawanit" B. B. 68; "Mesheha'h," B. M. 107b). The law was likewise inculcated by moral injunction. Sifre (Deut. 198) after quoting the text, Deut. xix. 10, says: "Has the Bible not already said, 'Thou shalt not rob'? (Lev. xix. 15) Why does it now say, 'Thou shalt not remove'? It is to teach that he who uproot the boundary-mark of his neighbor is guilty of two crimes, robbery and removal of the landmark." In a similar strain Maimonides ("Yad," Genuch. v. 11) and the Hoshen Mishpatai (570, 1) say: "He who removes his neighbor's landmark, and thus appropriates a portion of his neighbor's property, he it even a finger's breadth, if he does it with violence is a robber, and if he does it secretly is a thief." Solomon ben Adret decided that a trespasser building on the land of his neighbor may have his house razed because the owner of the ground is not obliged to part with it or "to take money for his inheritance," but may insist upon reoccupation of his ground (Be'er Hagolah to Hoshen Mishpatai, 63).

The greatest care was, therefore, taken to insure accuracy of measurement in fixing the boundary-lines, especially when a field was about to be sold. The form of conveyance of the field of Makpelah (Gen. xxiii. 17) shows great care in the formal terms, and refers to the "gebul," the boundary-lines of the estate. In Talmudic times, as stated above, official surveyors were appointed. In measuring two fields the surveyor was not permitted to measure the one in summer and the other in winter, because the measuring-lines shrink in summer (B. M. 61b; Shulhan Aruk, Hoshen Mishpatai, 331, 18). In measuring the lines of land to be divided among brothers or tenants in common, the law enjoins great care, because in measuring lands the space of a finger's breadth is as valuable as if it were sown with crocus (B. M. 107b; Hoshen Mishpatai, c. 16). The lines and angles of the field had to be described, and in the deed the names of the owners of the adjoining land were given (Hoshen Mishpatai, 319, 1-5, based on R. H. 23a et seq.).

When a division of dwelling grounds held by tenants in common was made, a dividing-wall had to be built of such material as the local custom prescribed. Each of the parties had to contribute one-half of the strip on which the wall was built (R. H. 1). When the owners of two adjoining fields desired to build a dividing-fence, they built it on the party line, and each erected a sign on his side to indicate his ownership up to that point (ib. 2). If only one of them...
wished to build the fence, he had to build it entirely on his own ground (ib.). The owners of fields were not compelled by law to build boundary fences except where localcustom required them (ib.); and the prescribed height of such fences was ten handbreadths, or four ells (Hoshen Mishpat, l.c., 8). “Yad,” Shekenim, l. l., 10).

**Dividing-walls** so prescribed, but the owners of garden-fences were compelled to do so (ib.; Hoshen Mishpat, 138, 1). The prescribed height of such fences was ten handbreadths, or four ells (Hoshen Mishpat, l.c., 8). "Yad," Shekenim, l. l., 10).

If the wall was owned by one of the adjoining owners, the other had not the right to use it (B. B. 6a.; Hoshen Mishpat, l.c., 15); but if he did use it, he might acquire a legal right by prescription (B. B. l.c.; Hoshen Mishpat, l.c., 16). If the wall was owned by one of the joiners, and he built it, he had made holes in it on his neighbor’s side, this did not give his neighbor the right to use them without his owner’s consent. They might have been made as a matter of convenience simply; so that, if the neighbor was permitted to use the wall, he need not cut into it, and thus weaken it (B. B. l.c.; Hoshen Mishpat, l.c., 19). See **Easement, Neighbor.**

**Bibliography:** The subject is developed in detail in Shulpan ‘Arukh, Hoshen Mishpat, 147, 148. D. W. A.

BOURGAS: City of eastern Rumelia (southern Bulgaria) and port on the Black Sea; six hours distant from Constantinople. The Jews of Bourgas came originally from Yambol and Carnabat, the first family settling in 1879. There is a synagogue, a Talmud Torah, and a school for girls, with about 80 pupils, under the management of the Alliance Israélite Universelle. The present family of Bourgas is the richest in Bulgaria. In 1901, in a total population of 5,000, there were 550 Jews, mostly Greek.

**Bibliography:** Bulletin of the Alliance Israélite Universelle, 1886, 1892. D. M. PR.

BOURGES: Capital of the department of Cher, France. From the beginning of the Middle Ages Jews dwelt in Bourges. It is recorded that in 1068, and again in 1064, attempts were made to convert them to Christianity ("Gallia Christiana," l. l., 13, folio ed., 1716; "Vita Sulpi ci," l. l., 3). After an interval of more than five centuries, during which little or no trace has been left of their presence in the city, it is chronicled that the French king, Philip Augustus, delivered over to Grand Master Matthew the house of the Jew Isaac Uradis at Bourges (Leopold Delisle, "Cat. des Actes de Philippe-Auguste," No. 121; "Hebr. Bib." xx., 14). A short time afterward (1294), in a list of the Jews authorized to reside at Châtelet, near Paris, occurs the name of Benedictus Bituricensis, a native of Bourges, as his name implies (Delisle, ib., No. 899).

Toward the end of the same century the Jews of Bourges had become somewhat numerous, judging from the many entries against their names on the royal tax-list (Lazard, in "Rev. Et. Juives," xvii., 240, 268, 258, 359), and were in a prosperous condition.

A decree of Philip V, ("the Fair"), issued to the magistrates of the province Jan. 24, 1310, regulated the procedure for the recovery of debts due to Jews within the bailiwick of Bourges (Siméon Luce, "Cat. des Documents du Trésor de Chartres," in...
The tree in question is called "te'ashshur," a word occurring only in Hebrew. That Aquila and Theodotion simply transliterate the word is a slip on the tradition; likewise that the Sephardic ("cedar," Isa. 1:8) evidently makes a poor guess. Symmachus, as well as the Vulgate, wavers between the renderings "box-tree" (Isa. xlii.) and "pine" (Isa. xxvii. 6). The Revised Version, adopting a better division of the consonants, translates "boxwood from the isles of Kittim" as parallel to "fir, cedar, and oak, used for ship-building." In Ezek. xxvii. 6, the Revised Version, adopting a better division of the consonants, translates "boxwood from the isles of Kittim" as parallel to "fir, cedar, and oak, used for ship-building." In Ezek. xxvii. 6 the Revised Version, adopting a better division of the consonants, translates "boxwood from the isles of Kittim" as parallel to "fir, cedar, and oak, used for ship-building." The tree in question is called "te'ashshur," a word occurring only in Hebrew. That Aquila and Theodotion simply transliterate the word is a slip on the tradition; likewise that the Sephardic ("cedar," Isa. 1:8) evidently makes a poor guess. Symmachus, as well as the Vulgate, wavers between the renderings "box-tree" (Isa. xlii.) and "pine" (Isa. xxvii. 6). The Revised Version, adopting a better division of the consonants, translates "boxwood from the isles of Kittim" as parallel to "fir, cedar, and oak, used for ship-building." The tree in question is called "te'ashshur," a word occurring only in Hebrew. That Aquila and Theodotion simply transliterate the word is a slip on the tradition; likewise that the Sephardic ("cedar," Isa. 1:8) evidently makes a poor guess. Symmachus, as well as the Vulgate, wavers between the renderings "box-tree" (Isa. xlii.) and "pine" (Isa. xxvii. 6). The Revised Version, adopting a better division of the consonants, translates "boxwood from the isles of Kittim" as parallel to "fir, cedar, and oak, used for ship-building." The tree in question is called "te'ashshur," a word occurring only in Hebrew. That Aquila and Theodotion simply transliterate the word is a slip on the tradition; likewise that the Sephardic ("cedar," Isa. 1:8) evidently makes a poor guess. Symmachus, as well as the Vulgate, wavers between the renderings "box-tree" (Isa. xlii.) and "pine" (Isa. xxvii. 6). The Revised Version, adopting a better division of the consonants, translates "boxwood from the isles of Kittim" as parallel to "fur, cedar, and oak, used for ship-building."
BOZRAH (LXX., Boos and Boos, translated "wall"); Vulgate, "Booos"; — Biblical Data: 1. According to Isa. xxxiv. 6, lxiii. 1; Amos i. 12; Jer. xix. 18, 22, one of the principal cities, or perhaps the capital, of Edom. Gen. xxxvi. 33 (= I Chron. 1. 44) states that the Edomite king Jobab, son of Zerah, came from Bozrah; and in accordance with Gen. xxxvi. 42, "Mibzar" is perhaps to be read "from Bozrah." In Micah ii. 13, "the sheep of Bozrah" has been understood as a proverbial expression for a great multitude; but the term admits of other and more plausible interpretations. Most modern translators understand "Bozrah" here as "sheepfold," while the Septuagint ("in [their] crowd") and the Vulgate ("in the fold") interpret the word as a common noun with a preposition prefixed. Zioshius ("Onomasticum") locates Bozrah "in the mountains of Idumea." Most probably, therefore, it is the modern village Buse'ra (Buseireh), on the road between Tufi (ancient Tophel?) and ShQbek, with fifty houses and some insignificant ruins (Biedeker-Soci, "Palestine and Syria," 8 ed., p. 151).

2. Jer. xlviii. 24 mentions another Bozrah, by the side of Kerioth in Moab, from which it would appear that the place usually known as Bezez is meant. Care must be taken not to confound with these, as has often been done, the great city Bosra (Greek Boeora) in the Hauran, the capital of that district during Roman supremacy (when it was called "Bosra Nova Trajana"), and even under Arab dominion. This place now shows considerable Roman ruins. It is mentioned (I Mac. v. 28, 29) as "Booos," a strong and great city of Gilead, captured by Judas Macabeus, evidently with the help of the Nabataeans (v. 20), who at a later period possessed the place.


In Rabbinical Literature: According to some scholars, there was only one Bozrah; and the contradiction in the statements that the city belonged both to Edom and to Moab is explained as follows: The Moabitish Bozrah was the birthplace of the Edomitic king (Gen. xxxvi. 33) when Edom no longer produced men fit to be rulers. For this reason also, the Prophets included Bozrah in their prophecies against Edom because that city furnished kings to Edom (Gen. R. xixii. 3). Other scholars, however, among them the Syriac Aphraates ("Homilies," ed. Wright, p. 219), distinguish two cities by the name of "Bozrah," the birthplace of King Jobab thus being Edomitish (Num. R. xiv. 8). Bozrah is Job's legendary birthplace or residence (compare Job in Rabbinical Literature).

Bibliography: Ginsberg, Die Haggada bei den Kirchenrahlen, 100, pp. 337, 342.

L. G. BOZZOLO, HAYYIM OBADIAH BEN JACOB OBADIAH DI: Talmudist and cabalist; lived at Salonic in the middle of the sixteenth century; probably a native of Bozzolo in Italy, wherefore Comforte ("Kores ha-Dorot," ed. Cassel, p. 306) calls him "Di Bozzolo," while Nepi-Ghirondi ("Toledot Gedole Yisrael," v. No. 15) has the same in the corrupt form of "Bozei" ("Brzez" or "Rukes"), from הירם.

Bozolo was a prolific writer. Many of his halakic-decisions are scattered throughout the later responsa. A more extensive work in two volumes, entitled "Bes-Hayim Hayyim," (Well of Living Water), the first having the separate title "Ez Hayyim," the second "Me'or Hayyim," contains cabalistic explanations of the ritual laws (Salonic, 1546).


1. Br. BRACELETS: Ornaments in the form of rings for the arm, worn by the Hebrews, as well as by all ancient peoples. Besides serving as ornaments they were also worn, like earrings and amulets, as a protection against demons (W. R. Smith, "Religion of the Semites," 3d ed., p. 465), and intended to protect the upper arm and the wrist, on which they were usually worn, from wounds. The women commonly adorned themselves thus; but Num. xxxi. 50 and 

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Gold Bracelet from Cyprus. (From the Cesnola Collection in the Metropolitan Museum of Art, New York.)

II Sam. ii. 10 show that men, especially men of rank, also wore such ornaments. An illustration printed in Layard's "Nineveh and its Remains" (p. 153, col. 1849) shows that both arms were decorated, as is occasionally the custom with the Arabians to-day (Niebuhr, "Travels in Arabia and the Surrounding Countries," 1778, p. 164). The styles probably varied, and the bracelets may often have been coiled, like a snake (Wilkinson, "Ancient Egyptians," ii. 942; Rehm, "Handwörterbuch," i. 115). Three words for "bracelet" occur in the Bible: (1) "ez'adah" (Num. xxxi. 50); II Sam. ii. 10, for which Wellhausen proposes to read "hazze'adah"; but compare Nettle, "Mar- ginalien," p. 15, who defends the Masoretic text (in II Kings xi. 12 probably "hazze'adot" must be read instead of "hazze'adot"); (2) "gamid" (Gen. xxiv. 22, xxx. 47; Num. xxxi. 59; Ezek. xvi. 11, xiii. 67; compare "gamad") as to join, to tie together—which seems to denote the bracelet worn
around the wrist; while "ez'adah" or "ge'adah" was worn on the upper arm; compare Gen. xxiv. 47; Num. xxxvi. 10; "levira" (Ex. iii. 15; compare Targum, "sarei yukhva," which does not mean "necklace" but "bracelet," like the Arabic "aiwar.") "Sheer" in the Mishnah denotes not only the bracelet worn by men and women, but also the chain around the neck of a horse. To these may perhaps be added "rumah" (Ex. xxxv. 22; Num. xxxvi. 30); compare Arabic "kurmat" = little ball, and often meaning little golden balls string together, which, according to Diodorus Siculus, the Arabs were in the habit of wearing around the wrist.

Others take it to mean a kind of necklace, which Diodorus also mentions.

4. W. N.

BRAFMAN, JACOB: Jewish convert to Christianity; born in Russia; died in the last quarter of the nineteenth century. After having tried many professions, among them photography, tuition, and commerce, he embraced Christianity. Supplied with his certificate of baptism, which entitled him to an official position, he was appointed professor of Hebrew in the seminary at Minsk, and at the same time was charged by the Holy Synod to devise means of spreading Christianity among the Jews.

In 1866 Brafmann made his first appearance as a publicist, and at once exhibited the characteristics which made him notorious among the Russian anti-Semites. "In the last years," he says in the "Wilenski Vyestnik," 1867, Nos. 135, 137; reprinted in book form, Wilna, 1869. This series was divided into four parts: (1) Jewish confraternity having for its object the acquisition and exploitation of power over the non-Jews, and possessing unlimited means to carry out this object ("Wilenski Vyestnik," 1867, Nos. 185, 187; reprinted in book form, Wilna, 1869). This series was soon followed by a work entitled "Kniga Kahala" (Wilna, 1869). It is divided into four parts: (1) The transactions of the Kahal of Minsk ("kahal," derived from the Hebrew "kahal," community) assumed in Russian the significance of "board of the community.") The documents, which Brafmann claimed to have found in the archives of the board of education of Wilna, extended from 1774 to 1808. (2) Annotations on the transactions, in which the author interpreted them arbitrarily, assuming that all the illegality contained therein is in constant vogue among the kahals and are in consonance with the very principles of the Jewish religion. (3) Exploitation de facto. (4) Exploitation de facto.

As its author expected, the "Kniga Kahala" created a great sensation; and the Russian press devoted many columns to it. But impartial critics dissected the book and discovered that the "transactions" were simple forgeries. Among many proofs of their falsity the most interesting is that given by Sherevsky, who pointed out that a third of the transactions were dated on Saturdays or fast-days, when writing is prohibited.

Bibliography: Shereshevski, O Knigge Kahala, St. Petersburg, 1872; Brashin, Kniga Kahala, Wilna, 1870; Perles, Beitrdge zur Geschichte der Israeliten, pp. 325-328; Breznitz, Geschichte Brafmanns Buch des Kahals, Vienna, 1881; Jochab's, in litt.

I. B. BRAGADINI: Family of printers at Venice. After the decline of the Romanesque printing press a fierce rivalry grew up at Venice among the patriarchal families who wished to profit by printing Hebrew books. Among these, two distinguished themselves by the bitterness of their struggles, the Bragadini and the Giustiniani. The first of the Bragadini to engage in the trade was Aloisio I. Among the consequences of their rivalry were the denunciation of the Talmud and the confiscation of many Hebrew books in 1535. As Giustiniani ceased to print in 1535, Bragadini remained master of the field; even in the beginning of the eighteenth century, Hebrew books could be printed at Venice only under the name and authority of the Venetian nobleman Bragadini ("Stamparia Bragadina,") who received payment in return for his patronage. The first Hebrew book issued by Bragadini was Maimonides' "Mishneh Torah" (Venice, 1506), with notes by Mein Katzenellenbogen of Padua. When Giustiniani also issued an edition of this work in 1550-51, Katzenellenbogen, who at that time was associated with Bragadini, appealed for protection to Moses Isserles, who decided in favor of Bragadini's edition. Aloisio Bragadini continued to print until 1575, his last work being the "Mishneh Torah," published in 1574-75. The first work of his son Juan was Abarbanel's Pentateuch commentary, 1529; in 1541 he issued an edition of the Bible.

Pietro Bragadini printed an edition of the Mishnah in 1514 and another work as late as 1649. The presses were idle from 1631 until 1638, but after 1639 his brothers were associated with Pietro. The following members of the Bragadini family were also printers at Venice: Lorenzio, 1615-30, 1639-50; Aloisio II., 1651-59, 1659-62; Vicenzio I., 1639-49, 1659-67; Vicenzio II., 1697-98, and his brother Nicolao, 1625-30; Giacomo, 1629-33; Girolamo, 1629-37; Vicenzio II., 1697-99, and his brother Nicolao, 1639-67; in 1699-70, and his brother Nicholas, 1625-30. The Christian printers in whose establishments work was done for the Bragadini, or the "Stamparia Bragadina" itself printed, were: Casa, Zanetti, Cajal, Pradoto, Vedelago, Doriguzzi, Ambrozin, Bona, and Pasini.

Bibliography: Steinthal and Cassel, in Erken und Glauben, section ii, part ii, pp. 18-20; Steinthal, Beitrag zur Geschichte der Hebräischen und Aramäischen Studien, pp. 286-87, Munich, 1894.

A. P.

Braga: City of Portugal, in the province of Trás-os-Montes. In 1590 nineteen of the Jews living there were accused of usury. They increased to such an extent that a few years before their expulsion they paid 30,000 ells in taxes. Many of the
Jews that were expelled from Spain went to Brazil, which afterward became the home of a large number of Marranos. Manuel de Pina, Jacob de Carvajal Sanchez, and others were born here.

**BRAGIN**: Village of Russia, in the government of Minsk, having a population (1898) of 4,320, including 2,516 Jews, of whom 1,556 were artisans and 21 laborers. The Jews maintain three charitable institutions and a Talmud Torah with 45 pupils. During the rebellion of Chmielnicki (1648-49) the Cossacks massacred many Jews of this locality.

**BRAMAH, JOHN** (stage name of John Abraham): English tenor singer; born in London 1774; died there Feb. 17, 1856. His parents dying in his childhood, he became a chorister at the Duke's Place Synagogue, till one of his former companions in the choir, named Leoni, adopted him. Under him Bramah studied and made such progress that on April 21, 1787, he made his debut at Covent Garden Theater. Two years later Leoni became bankrupt, and Bramah was thrown on his own resources until he met Abraham Goldsmith, a man of wealth who became his patron. Next he went to Bath, where he sang under Rauzzini till 1796, when he was engaged by Scorer at Drury Lane Theater to sing in his new opera, "Mahmoud" (April 30, 1796). Here Bramah was so successful that he was at once engaged for the Royal Italian Opera House, as well as for the annual oratorios and at the Festival of the Three Choirs at Gloucester.

In 1797 Bramah determined to go to Italy to study singing. On arriving at Paris he and Nancy Storace gave a series of successful concerts under the patronage of Josephine Baulharnais, which delayed their arrival in Italy till the following year. There they sang at all the chief cities, including Florence, Milan, Genoa (where Bramah studied under Isola, and sang with Marchesi, Leghorn, and Venice, science they proceeded to Triest, Vienna, and Hamburg.

In 1801 Bramah reappeared at Covent Garden, and from this point his career was an unbroken succession of triumphs. On Feb. 9, 1802, was produced "The Cabinet," the libretto of which was written by Thomas Dibdin, and the music by Bramah. Then came "The Siege of Belgrade" (March 15) and "Family Quarrels" (Dec. 18, 1802), the work of Dibdin, with the music of Braham, Moodhead, and Reeve, in both of which Braham appeared. On Dec. 13, 1803, he sang in "The English Flirt," the entire music of which was Braham's own composition; in this opera he introduced the duet "All's Well," which has become one of his best-known works. He wrote also the score of "The Paragraph," and on Dec. 10, 1804, sang in "Thirty Thousand," in the production of which he collaborated with Reeve and Davey. On March 27, 1806, he appeared at the King's Theater as Sesto, in Mozart's opera "Cleopatra di Tito," the first performance of any of Mozart's operas in England.

Braham seceded to Drury Lane in 1805, and produced there most of his operas. Among these were "False Alarms," on the score of which he was assisted by King (Jan. 3, 1807); "Kais," jointly with Reeve (Feb. 11, 1806); "The Devil's Bridge" (Oct. 10, 1812); "Narvansk," with the assistance of Reeve (Jan. 31, 1824); "Zurna," in conjunction with Bishop. Of other operas may be mentioned "The Americans," by Braham and King, produced at the Lyceum April 27, 1811, and in which occurred his famous song, "The Death of Nelson"; "Idile de Merida" (1827), and "The Taming of the Shrew," both in conjunction with T. B. Cooke as librettist, in the following year.

In 1810 he joined Mrs. Billington in a tour of the provinces, and on his return the next year he appeared at the Lyceum. For two years Braham was engaged with Reeve in composing; and in 1816 he reappeared in Italian opera at the King's Theater in Mozart's "Clementa di Tito," singing his old part, Sesto. This opera was followed by "Oui fan Tutto," by the same composer, in which Braham sang Figaro. In the same year he married Miss Bolton of Ardwick, in Lancashire.


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Braham was also actively engaged at concerts, oratorios, and provincial festivals, and for more than a generation was regarded as the national singer. His voice was of extraordinary power, sweetness, and compass (19 notes in natural tone, with a falsetto ranging from D to A in alto). Though he could sing in faultless style and taste, rarely did he resist the opportunity for sensational effects.

Braham amassed a large fortune during his forty years of professional life; but he subsequently lost it by disastrous speculation. In 1831 he bought the Colosseum in Regent's Park, London, and four years later he built the St. James's Theater. Both ventures proved ruinous; and in 1839 Braham found himself compelled to return to the stage and concert-room. In 1840 he went to America on a tour which proved unsuccessful. For several years Braham continued to sing at concerts and provincial festivals, and he did not retire until March, 1852.

**BRAMAH, JOHN**: English tenor singer; born in London 1774; died there Feb. 17, 1856. His parents dying in his childhood, he became a chorister at the Duke's Place Synagogue, till one of his former companions in the choir, named Leoni, adopted him. Under him Bramah studied and made such progress that on April 21, 1787, he made his debut at Covent Garden Theater. Two years later Leoni became bankrupt, and Bramah was thrown on his own resources until he met Abraham Goldsmith, a man of wealth who became his patron. Next he went to Bath, where he sang under Rauzzini till 1796, when he was engaged by Scorer at Drury Lane Theater to sing in his new opera, "Mahmoud" (April 30, 1796). Here Bramah was so successful that he was at once engaged for the Royal Italian Opera House, as well as for the annual oratorios and at the Festival of the Three Choirs at Gloucester.

In 1797 Bramah determined to go to Italy to study singing. On arriving at Paris he and Nancy Storace gave a series of successful concerts under the patronage of Josephine Baulharnais, which delayed their arrival in Italy till the following year. There they sang at all the chief cities, including Florence, Milan, Genoa (where Bramah studied under Isola, and sang with Marchesi, Leghorn, and Venice, science they proceeded to Triest, Vienna, and Hamburg.

In 1801 Bramah reappeared at Covent Garden, and from this point his career was an unbroken succession of triumphs. On Feb. 9, 1802, was produced "The Cabinet," the libretto of which was written by Thomas Dibdin, and the music by Bramah. Then came "The Siege of Belgrade" (March 15) and "Family Quarrels" (Dec. 18, 1802), the work of Dibdin, with the music of Braham, Moodhead, and Reeve, in both of which Braham appeared. On Dec. 13, 1803, he sang in "The English Flirt," the entire music of which was Braham's own composition; in this opera he introduced the duet "All's Well," which has become one of his best-known works. He wrote also the score of "The Paragraph," and on Dec. 10, 1804, sang in "Thirty Thousand," in the production of which he collaborated with Reeve and Davey. On March 27, 1806, he appeared at the King's Theater as Sesto, in Mozart's opera "Cleomenes di Tito," the first performance of any of Mozart's operas in England.

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2.  **G. L.—F. H. V.**
BRÄHNE, TÝCHÔ. See Gans, David.

BRÄHM, OTTO (Abrahamsohn): German dramatic critic and manager; born in Hamburg Feb. 5, 1858. He studied philosophy, German philology, and the history of art, at Berlin, Heidelberg, and Strasbourg, and was a pupil of Wilhelm Scherer, the historian of literature. Among his writings are "Das Deutsche Ritterdrama des Achtzehnten Jahrhunderts" (1869), and biographies of Gottfried Keller (1880), H. von Kliest (1884, 3d ed., 1892), Iesen (1887), and Schiller (1889-92). Interested in the modern so-called "naturalistic" school, he, in conjunction with several others, established Die Freie Bühne, a society designed to promote the production of the works of Iesen and his associates.

In connection with this society, Brahmi published a periodical also entitled "Die Freie Bühne," in which he defended the views of the modern naturalistic school. Upon the retirement of L'Arronge from the directorship of the Deutsches Theater it was leased to Brahni, who, with a very good cast, began to produce the works of Iesen. Gerhard Hauptmann, Sedermann, Halbe, and Hirschfeld, Gerhard Hauptmann's "Die Weber" was performed more than one hundred times at this theater.

Bibliography: Meyers, Konversations-Lexikon. 8. 

BRAILA. See ROMANIA.

BRAILY, BRAILE: Town in the district of Vinitza, government of Podolia. The population at the census of 1897 was 8,972, including 3,924 Jews. Of the latter a few are engaged in agriculture, the pursuit of which was nearly closed to them by the laws of 1882. Three hundred and eighty-nine Jews are engaged in manufacturing peasants' shoes, which are sold at the markets of the Kherson and Bessarabian governments. The economic condition of these Jews is getting worse every year, as may be seen by the increasing number of families asking for charity at Passover (120 families in 1898). Fifty children attend the Talмud-Toraх.

Bibliography: Statistics gathered by the St. Petersburg branch of the Jewish Colonization Association.

BRAININ, SIMON: Russian physician; born at Riga, Livonia, July 13, 1854. He graduated from the gymnasium of his birthplace; studied medicine at the universities of Dorpat and Berlin; held the position of physician of the Jewish community of Riga; and was one of the directors of the community, the last independent Jewish "kahal" in Russia, until this institution was abolished by the government. He was a member of the committee of the government to investigate the rights of the Jews of the city of Riga, 1885; delegate from the government of Poland to the rabbinical conference at St. Petersburg, 1892; and a member of the Society for the Promotion of Culture Among the Jews of Russia. In 1895 he emigrated to New York, where he is now (1902) a practicing physician, and member of the county medical and German medical societies, of the Harlem Medical Association, and of the New York Historical Society. Brainin is the author of: "Drah la-Hayyim," a work on popular medicine, in Hebrew, Vilna, 1888; "Der Ärztlche Führer," Riga, 1885; "Ueber Kelyfe," Vienna, 1886; and many articles in various periodicals.

BRAMBLE: A prickly shrub. The word serves as a translation for two Hebrew terms and a Greek one, all of which, however, should receive other renderings.

(1) "Atad" (ע"ד) in the Assyrian "etidu") figures in the parable of Jotham. It is the last tree to which the other trees came in quest of a king for themselves (Judges ix. 14, 15). In Ps. xviii. 10 "atad" is translated "thorn" (compare Gae. I. 11, "porei ha-atad"). The plant is one of the rhambus group.

(2) "Hosh" (שוח) is only once translated "thorn": elsewhere it is rendered "thorns." (b) "Bore, out of twelve times that it occurs, is once translated "thorn" (Luke vi. 44). See THORNS AND THISTLES.

B. R. L. 

BRAMSON, LEO: Russian jurist and writer; born at Kovno April 17, 1869; graduated from the Moscow University as a "candidatus juris." He is a member of the St. Petersburg Pedagogical Society, secretary of the Jewish Colonization Association (St. Petersburg branch), initiator and member of the Jewish Colonial Committee of the Society for the Promotion of Culture Among the Jews of Russia, of the St. Petersburg Jewish industrial schools, member of the Educational Committee, 1895-1900, and of the Imperial Free Economic Society. He was also the delegate of the Society for the Promotion of Culture Among the Jews to the Pan-Russian Exhibition of 1896, and one of the directors of the reorganized Jewish industrial schools of St. Petersburg.

He wrote: "O Razvitii Rosakei Industrii." Moscow, 1896; "V Yuzhnykh Yevreiskikh Kolonijakh," (Loose Leaves) (v. 120). He has also contributing to the same periodical the following biographical sketches: M. Lazarus (iv. 314); M. Gidemann (iv. 319); Theodore Herzl (v. 223); Israel Zangwill (v. 258); and Max Nordau (v. 247).
Brandeis, Frederick: Musician; born at Vienna July 5, 1832; died at New York May 14, 1899. He studied at the University of Vienna, and received instruction in the piano from Fischhoek, Cremy, and Pykert, and in composition from Rothbühla. During the Revolution of 1848 Frederick's father, Emanuel Brandeis (afterward a prominent teacher in New York; died 1872), lost his fortune and emigrated to America. There the son was at once thrown upon his own resources. His talents, however, secured for him the recognition of artists; and he soon received engagements as a pianist, in which capacity he made several tours throughout the country, notably with William Vincent Wallace, the famous violinist, in 1849.

In about the year 1850 Brandeis settled for a short time in Cleveland, Ohio, but a few years later removed to New York, where he devoted himself assiduously to composition. There, also, he formed the friendship of Julius Schnorrer, the well-known publisher, who gave him great encouragement, and sent some of his earlier compositions to Schnorrer and Spohr, both of whom expressed themselves in highly laudatory terms in regard to the young composer. About this time he played a sonata of his own composition at one of the chamber concerts given by Theodore Thomas. In 1860 he received the appointment of organist at the Church of St. John the Evangelist, and, upon the destruction of that church by fire in 1873, a similar position was offered to him at St. James's Roman Catholic Church, which he held until 1888, from which time until his death he was identified with the Church of St. Peter and St. Paul. Brandeis was also organist of the synagogue Shaaray Tefila (West 44th St.) from 1879 to 1892, and composed six hymns for the synagogue service. He was a member of the Manuscript Society from its inception; and several of his productions were performed under its auspices, among which the song, "Fly Not Thus, My Brow of Snow" (words by Heine), received the prize offered by the society for the best composition.

Brandeis produced 104 works in all, of which the following are generally considered the most popular: song, "My Love Is Like the Red, Red Rose" (words by Burns), a beautiful composition which immediately became popular upon its publication in the early fifties; trio for violin, piano, and cello; funeral march, "Humpty Dumpty," for orchestra (also arranged for piano); "Danses Hongroises," for orchestra; polonaise for piano, op. 52; gavot for piano, op. 24; "The Ring," op. 38, ballad for voice, chorus, and orchestra; the quartets "Sunken Cloister" and "Echoes," op. 64; song, "Wunsch," op. 30; "Observe When Mother Earth Is Dry," drinking-song from "Aeneas.

The religious music composed by Brandeis includes the above mentioned: "Six Hymn Anthems," op. 83 (quartets or choruses); "Vesper," op. 92, for voice, chorus, and organ; and "Tantum Ergo," op. 63. Among his other works may be mentioned: "Prelude to Maria Stuart," for orchestra (performed by the Manuscript Society); suite for string orchestra; "Sexta Klavierstucke"; and "The Bard," duet for tenor and bass, with orchestral accompaniment. In conjunction with F. de Sola Mendes as librettist, he was writing an oratorio, "Moses in Egypt," when he died.

Bibliography: Rieman, Musik-Lexikon, 1900. J. So.
by his father-in-law, Gabriel ha-Levi, a rich philanthropist of that place. At the same time he performed the functions of a rabbi at Schneitach, a small place near Firth. In 1711 he went to Jung-Bunska, Bohemia, as chief rabbi, and in 1738 became rabbi of Mayence. Moshe was also a rabbinist, observing strictly the rules of life laid down by Isaac Lurs.

His sons were: Benoel Brandeis; Gabriel Brandeis, rabbi in Prague; and Jacob Brandeis, rabbi in Düsseldorf.

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BRANDENBURG: Province of Prussia. In documents of the thirteenth century Jews are mentioned as living in the mark of Brandenburg and carrying on commerce there. In Belitz they were accused of having desecrated the host in 1243; and Jews are similarly mentioned at Brandenburg and Eberswalde in 1315. In 1320 the margrave Agnes transferred to Berlin and Cologne her rights over the Jews in those cities, and in the same year the dukes of Pomerania did the same in regard to Prenzlau. The Jews' tax was regulated at Neuruppin in 1325.

The Jews of the mark were highly favored, and their number was greatly increased under the rule of the Bavarian margraves, especially Early Set- under Ludwig (1235-51). The latter elements, gave letters of protection to the Jews at Havelberg, Arnshurg, Pritzwalk, Seehausen, Werben, and Kyritz in 1284, to those at Sohland and Stralsund in 1285, at Berlin in 1286, and at Potsdam in 1293. In 1330 he granted to the butchers of Stralsund certain privileges in regard to slaughtering among the Jews. In 1306 the margrave imposed a citizen of Luckau with the Jews of Güstrow, and pledged the Jews of Luckau with him for 150 marks silver. In 1307 the Jews of Berlin, Steindal, Angermünde, and Spandau were severely persecuted by the Frugelists, among whose victims were the rabbis Joseph and Solomon, sons of Rabbi Jacob. The Jews were driven from Königsberg in 1301. Margarete Ludwig pledged the Jews of Münschberg with the city in 1331; in 1334 he permitted the city of Mittelwalde to receive four Jews; Margarete Otto allowed the city of Rathenow to keep two in 1371. A Jewish street is mentioned at Stendal as early as 1369; John of Moravia presented the site of the former Jews' school at Salzwedel to the Georgen hospital of that city in 1401.

The privileges that Margarete Ludwig had granted were confirmed in 1420 by Friedrich I., the first prince of the house of Hohenzollern, at Brandenburg. Conditions changed under his successors. In 1446 all the Jews of the mark were suddenly imprisoned at the command of the elector Friedrich II., and their property was confiscated. In 1468 thirty-eight Jews of Spandau, Brandenburg, and Stendal were accused of having bought a host from a thief of Bernau, and were burned at Berlin.

Under the the remainder were expelled from the country. The elector Jochim, again admitted several Jews in consideration of 400 marks, and 3,000 marks silver paid annually to the mints at Berlin and Stendal respectively for protection. He especially favored the Jew Lippold; but his successor had Lippold executed on the pretense of having poisoned the elector, and again expelled the Jews. In 1617 fifty Jewish families, who were among the emigrants from Wiener Neustadt, were granted permission to reside in the mark for a space of twenty years by the great elector Friedrich Wilhelm. They were exempted from the poll-tax on the payment of 400 thalers in 1684. In 1753 they numbered eighty-six families; there were 116 families in 1659; and in 1808 they had increased to 172. In 1714 King Friedrich I. issued new regulations for his protected Jews, who by that time had obtained permanent residence.

In the beginning of the eighteenth century (1705) they were much harassed on the accusation of having reviled the founder of the Christian religion in their prayers. The General Regulations for the Jews ("General Juden-Reglement") of the year 1706 contained a clause to the effect that every protected Jew should take the oath of allegiance. In 1746 the question of increasing the payment for protection was considered. Toward the end of the Seven Years' war, and later, a number of influential and wealthy Jews were granted, free of charges, the same rights as Christian merchants, on account of their services to the state. Frederick the Great used the Jews arbitrarily for his purposes. In 1729 the Jews living in the mark numbered 5,782, of whom 3,409 came from Berlin. In 1870 they numbered 18,394. See also BERLIN; PULASKI.

BRANDIS, CARL EDUARD COHEN (generalized as Eduard Brandes): Danish author and politician; born at Copenhagen, Oct. 21, 1847; brother of George Brandes. At the age of eighteen he entered the university of his native city, and at first diligently followed courses in Oriental and comparative philology, devoting himself especially to the study of Persian and Sanskrit. His taste for dramatic art, however, soon got the better of his philological pursuits, and upon graduation from the university he gave himself over entirely to writing, beginning his new career by the translation of two dramas from the Sanskrit. Gradually he developed an intense interest in politics, and while he continued to devote himself with undiminished enthusiasm to dramatic art and criticism, he plunged into an active political life, which resulted in his election in 1880 to the Folkthing by the Democrats of Rudkjobing. About this time
BRANDEIS, GEORG MORRIS COHEN: Danish author and critic; born in Copenhagen, Denmark, Feb. 4, 1843. He graduated in 1869, and for a short time studied law, but soon determined to devote his life to literature and philosophy. Brandes gained the university gold medal for his essay "The Idea of Fate Among the Ancients," in 1863, and the next year he took the degree of "canditatus magistri." He spent the years 1869-71 in Paris, and was in Germany during 1870. From 1863 onward he had been in the midst of the conflict that raged around the burning questions of the day raised by Soren Kierkegaard and the Neo-Hegelians. Brandes entered into a three-cornered controversy between Bishop Martensen representing orthodoxy as against Soren Nissen with his attempted harmonization of science and faith, and Brøchner on the side of science and philosophy. Brandes sided with Brøchner, whom he called his master, and expressed himself in a pamphlet entitled "The Dualism in Modern Philosophy" (1896). The authorship is Brandes', but the ideas in it are not his own only, but also those of a group of younger men, who had chosen him as their spokesman. The pamphlet reveals Brandes as a declared advocate of free thought and as a radical opponent of the current thoughts of the day; it maintains the impossibility of squaring orthodoxy with science and philosophy, and shows the trend of Brandes' future work.

In aesthetics he did not attain self-consciousness so quickly. For many years he could not liberate himself from the ruling aesthetic ideas of the day—those of F. W. Hegel and P. A. Heiberg, and especially from the writings of his brother Georg. His avocation was that of banker, and during the last years of his life, in "Bersildningen," of which last he was the editor. In 1883 he published an extensive work on social questions, entitled "Samfundsporgmaal," published in two parts, of which the first part treats of Malthus' "Essay on Population," and the second of the theory of value and other economic and social questions. This latter part especially is characterized not only by its clear and elegant style, but also by views differing from the current economic ideas and bearing the impress of the author's individuality.

BIBLIOGRAPHY: Steinsens, Store Illustrerte Konsversations-Encyklopædi, 8. A. M.
proved by his constant demand for truth, by the evolution of his genius, and by his strong personality. His history has proved the need of just such a person in the Danish community and in the north in general.

In the autumn of 1871 he began his famous series of lectures, "Main Currents in Nineteenth-Century Literature." Brandes talks much about foreign literature, but aims always at the Danish, charging it justly as being childish, insignificant, and disconnected with universal literature. As reasons for the decay, he points frequently to the political degradation of the country, and shows how it has stood still out of date and has failed in originality. The charge of lack of originality is not quite correct. Brandes fails altogether to recognize the value of the revival of the Old Norse, as that, for instance, was brought about by Øreschelger and Grundtvig. He ridicules the prevailing German and Thorvaldson ideas of antiquity, the northern family life and sex prudery, the state church, and he deems all things as mere products of climate, time, and race. But he also shows how completely modern life has broken with orthodoxy and romanticism. He fights for "true thought in research, and full sway of the human in art."

Altogether, the lectures were a bold presentation of French radical realism in all its strength and weakness. They aroused an enormous opposition from among the orthodox and reactionary, but gave Brandes a large following, especially of younger students and academic citizens, who understood the necessity of turning their thoughts into the universal currents. Brandes defended himself brilliantly in special pamphlets and in "Nyt Dansk Manedschrift," which he edited together with Vilhelm Holler, and later in "Det Nittende Aarhundrede," which he, together with his brother Eduard, edited from 1874 to 1877. Brandes represents the introduction of the scientific method into the study of literature, and the exclusion of the then current so-called moral and aesthetic standards represented by the Church, narrow-minded lawyers, social conventionality, and political trammels. Though the lectures suffered considerably from loose statements, false views, and misrepresentations of historic facts, and though Brandes was not always true to his own genius, they nevertheless made him the father of modern Danish literary and art criticism, and carried his influence throughout the entire north.

In 1877 Brandes published a literary characteristic of "Soren Kierkegaard" and a masterly psychological treatise on "Danish Poets." In the same year he left Denmark and settled in Berlin. For the time being he had become tired of polemics, and was exiled, because the university had refused him the chair in aesthetics, left vacant by Considered the death of Hauch. His farewell was a "German" an ovation and a triumph. In Berlin of the Brandes was considered "a German of Germans," and he put himself in perfect rapport with German "Kultur." He contributed to the magazines, wrote several monographs, such as "Lassalle" (1877) and "Dissell" (1880), and edited a German edition of his "Main Currents."

In 1882 he returned to Denmark on the invitation of friends who had provided funds for a professorship for him. Conditions proved favorable, and he saw the need he had sworn in literature, art, and politics bearing good fruit. In fact, Danish politics had assumed a character in perfect harmony with his teachings, which result must be ascribed largely to his own influence and to that of his brother Edward. But Brandes himself was a different person. He was as fiery and many-sided as before, but he paid more attention to the personality of his subjects than formerly, and tried less to represent them as results of the natural environment. The new views appear in lectures delivered at the university and published under the title "Young Germany" (1890); in books like "Modern Representative Men" (1885); "Ludwig Holberg" (1884); "Impressions of Russia" (1889); "Impressions of Poland" (1889); and several collections of essays of the same period.

In all these studies can be seen how the influence of Mill and Tolstoy has vanished, and how Brandes independent study of Lassalle, Renan, Goncourt, Nietzsche, and others has transformed him and created in his mind an appreciation of personality previously entirely lacking. In opposition to the views of the day, he proclaims himself Proclaims an aristocrat, and he reveals a wider and sounder view of esthetics. The Aristocrat, natural result of these changed views, was a conflict with several of his former adherents and friends. Thus, in 1883 he became involved in the question of marriage, in a polemical fight with the author of "A View of Life Founded on Love," a pupil of Mill and Spencer. In 1887 he was engaged in a similar conflict with Bjornson; and in 1889 he disputed with Hofding about Nietzsche.

Brandes has written a large work on Shakespeare, which is translated into many languages, and is still (1902) a contributor to the magazine, and his subjects are most varied. In all his articles he presents a new and genial views, He is more careful than in younger days, when he often gave his enemies opportunity to attack him on account of second-hand information and defective memory. The best estimate of Brandes can be formed from the numerous congratulations that came to him on his sixtieth birthday (Feb. 4, 1902), in which he was characterized as "a genial polemic," an "insurrectionist par excellence," and one who had given us freedom to build upon, fresh courage to breathe, and a light to lighten for us.

By the will of the late Consul Albert Berendsen a fund was bequeathed for a prize essay on "The Significance of Georg Brandes in Danish Social and Spiritual Life." By royal "patent conferring rank" of May 7, 1892, Brandes was made professor, a title which gives him precedence and is a victory for him of unusual importance.

C. H. B.

BRANDES, LUDVIG ISRAEL: Danish physician; born in Copenhagen Oct. 26, 1821; died...
there Sept. 17, 1894. In 1838 he entered the University of Copenhagen, and was graduated in medicine in 1845. After having spent some time in foreign countries, he studied for two years at the hospitals of Copenhagen, chiefly at the Almindelig Hospital, and in 1848 became assistant surgeon during the insurrection in Sleswick Holstein. The same year he took the degree of licentiate, and in 1850 that of M.D. at the University of Copenhagen. Subsequently he became assistant physician at the Almindelig Hospital, and later at the Frederiks Hospital, and for some years practiced medicine in Copenhagen, being also district physician. In 1868 he was appointed chief physician in the first division of the Almindelig Hospital, and in 1886 received the title of professor.

Brandes showed the greatest energy in philanthropic work. He was especially instrumental in founding, in 1859, the Kjøbenhavns Sygehjem, a home for incurables and the aged of both sexes in Copenhagen, and was its medical director for a number of years. He also founded a society for seamstresses, which, in addition to giving relief, provided for the intellectual improvement of its members. He was for five years trustee of the Jewish congregation of Copenhagen.

From 1873 Brandes endeavored, by means of classes and lectures, to improve nursing both in the hospitals and privately. Whereas formerly only women in the lower ranks of life had been employed as hospital nurses, Brandes induced those of the upper classes to take up the work. His paper on the use and abuse of alcoholic beverages, published in 1877, has made the restriction of their abuse a leading question.

The most important of Brandes's scientific works is his handbook on internal diseases, "Haandbog i Sygdomstiden," 4 vols., Copenhagen, 1859-69.

Bibliography: Rönn, Dansk Biografisk Lexikon, s. v. A. M.

BRANDÈS, MARTHE (Marthe-Josephine Brunswig): French actress; born in Paris Jan. 31, 1832. She first studied design, sculpture, and music, and, finally, the drama. Successful in private theatricals, she entered the Paris Conservatoire and studied under Gaspard Worms. In 1852-53 she won prizes; and Alexandre Dumas fils saw her in the role of La Belle Jahan, a house for incurables and the aged of both sexes in Copenhagen, and was its medical director for a number of years. He also founded a society for seamstresses, which, in addition to giving relief, provided for the intellectual improvement of its members. He was for five years trustee of the Jewish congregation of Copenhagen.

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Bibliography: Rönn, Dansk Biografisk Lexikon, s. v. A. M.

BRANDÈS, MORDECAI BEN ELIEZER: German Talmudist; lived at Frankfort on the Main in the middle of the eighteenth century. Engaged by the Jewish community as "porshet" (one who extracts from a slaughtered beast those stones that are prescribed as food), he published on this subject a valuable work (Frankfort-on-the-Main, 1736); and was also the author of the works: "Zikron Ma'aneh" (A Memento of the Affair), reconciliatory advice to dissenting parties in the congregation of Frankfort-on-the-Main (ib. 1750); and "Zikron Teruah" (Memorial of the Trumpet), directions in regard to blowing the shofar.


BRANDON, BENJAMIN RAPHAEL DIAS: Dutch Talmudist and Hebrew author; died about 1730 at Amsterdam, where he was cantor. He wrote: "Orst ha-Migwot" (Lights of the Precepts), on the purpose of the Biblical and the Talmudic precepts (Amsterdam, 1753); and "Einok Bin Yamim" (Valley of Benjamini), on halakah problems suggested by his friends in Amsterdam (ib. 1753). In very sharp contrast to the pure and simple language of his works is his content. For instance, the use of wine at "kiddush" and "habdalah" is to Brandon a proof that, as wine is a product of much skilled labor, so the world is not an original essence, but the work of a master ("Orst ha-Migwot," 96). Brandon wrote also "Ester Torah" (Crown of the Torah), a poem on the marriage of the Hebrew poet David Franco-Mendes of Amsterdam.


BRANDON, JACOB EMILE ÉDOUARD: French genre painter; born at Paris July 3, 1831. A pupil of Biot, Montfort, and Courbet, he entered the Ecole des Beaux Arts in that city April 5, 1849. Upon his graduation from that institution he at once sedulously devoted himself to the practice of his art.
At the age of twenty he established himself in business in Tarnow, and is now (1902) one of the most prominent manufacturers in the district.

Brandstätter's first attempt at literature was the translation into Hebrew of I. Phillipson's pamphlet, "Haben die Juden Wirklich Jesum Gekreuzigt?" (Berlin, 1865), which was published in the Hebrew periodical "Ha-Beri" in Brody. Both his literary activity began at the time he visited Vienna in 1863 and there made the acquaintance of P. Smolenskin, who had just started his monthly, "Ha-Shahar." Smolenskin recognized Brandstätter's talent and encouraged him to write novels. The first sketch, from his pen, "Biyahu ha-Nabi" (The Prophet Elijah), appeared in No. 1 of "Ha-Shahar," and was soon after translated into Polish and published in the "Israelita" of Warsaw. "Mordcaï Klovitz" (the story of the life of a Galician Jew) appeared in the second issue of the same paper, and was later translated into Russian and English. "Reshit Madon" (The Beginning of a Quarrel), describing the life of the quasi-enlightened Jews of Galicia, appeared the same year, and "Ha-Meliz" (The Wonders of the City of Zidutschub) (The Wonders of the City of Zidutschub), came out in No. 3 of the same periodical. About half a dozen more short stories were subsequently published in "Ha-Shahar" and "Ha-Meliz." Some of them went through several editions in book form, and several were translated into German and other languages. His collected novels, "Kol Sippure," in two volumes, containing ten short stories in prose and three in verse, were published in Cracow, 1900–91. He has also written several short stories since that time.

Brandstätter displays remarkable skill in telling simple humorous stories, and in mercilessly exposing the weaknesses of the fanatical Hasidim, on the one hand, and of the conceited progressive aristocracy, on the other.

BRANDON, JULES BENJAMIN: French officer and son of an ancient Sephardic family that went to France from Spain after the exodus of 1492; born Sept. 24, 1833, at Paris; died May 22, 1871. After studying at the College St. Barbe, he went to the Ecole Polytechnique in 1853, and entered the artillery. He married, in Aug., 1866, the eldest daughter of Colonel Salvador, nephew of the Jewish historian Joseph Salvador. At the outbreak of the Franco-Prussian war (1870) Brandon, who was then instructor (with the rank of captain) at the Ecole Polytechnique, immediately requested to be transferred to active service. He joined the army, was made a prisoner at Sedan, and was sent to Germany, his wife following him. As soon as the armistice was signed, and he received news of the events of the eighteenth of March and of the proclamation of the Commune, Brandon was one of the first to avail himself of the permission granted to the officers to return to France. He hastened to offer his services to the Leaders of the army of Versailles. Though the troops at that time were disorganized, he rapidly reformed his battery; but on entering Paris, May 23, 1871, he was killed by a stray ball fired from a window. General Borkheim, who had just started his monthly, "Ha-Shahar," and Smolenskin recognized Brandstätter's talent and encouraged him to write novels. The first sketch, from his pen, "Biyahu ha-Nabi" (The Prophet Elijah), appeared in No. 1 of "Ha-Shahar," and was soon after translated into Polish and published in the "Israelita" of Warsaw. "Mordcaï Klovitz" (the story of the life of a Galician Jew) appeared in the second issue of the same paper, and was later translated into Russian and English. "Reshit Madon" (The Beginning of a Quarrel), describing the life of the quasi-enlightened Jews of Galicia, appeared the same year, and "Ha-Meliz" (The Wonders of the City of Zidutschub) (The Wonders of the City of Zidutschub) came out in No. 3 of the same periodical. About half a dozen more short stories were subsequently published in "Ha-Shahar" and "Ha-Meliz." Some of them went through several editions in book form, and several were translated into German and other languages. His collected novels, "Kol Sippure," in two volumes, containing ten short stories in prose and three in verse, were published in Cracow, 1900–91. He has also written several short stories since that time.

Brandstätter displays remarkable skill in telling simple humorous stories, and in mercilessly exposing the weaknesses of the fanatical Hasidim, on the one hand, and of the conceited progressive aristocracy, on the other.

BRANN, MARCOS: German historian; born in Breslau July 9, 1849; son of Rabbi Solomon Braun. He studied at the University of Breslau, attending at the same time the rabbinical seminary of that city, and was graduated from the university in 1873 and from the seminary in 1875. Subsequently he acted as rabbi and teacher in various places until 1891, when, on the death of Professor Ozenz, he was called to the chair of history and Biblical exegesis in the Breslau Jewish theological seminary.

Brunn has written: "De Herolds Magal Philis, Patrum in Imperio Scutior" (part 1., Breslau, 1873)—his doctoral dissertation, of which the second part appeared in German under the title, "Die Söhne des Herolds" (1873); "Geschichte der Geschichte der Brüder (BRUNA KADMMIA) in Breslau," 1890; "Geschichte der Juden und ihrer Literatur," a textbook of Jewish history (vol. i, 1903, 2d ed. 1896; vol. ii. 1904, 3d ed. 1909); "Geschichte des Rabbinats in Schönfeldlind," 1914; "Ein Kurzer Gang durch die Judische Geschichte," 1858; "Ein Kurzer Gang durch die Geschichte der Jüdischen Literature," 1896; "Lehrbuch der Judischen Geschichte" (vol. i, 1900;
BRANN, SOLOMON: German rabbi; born in Rawicz, Nov. 8, 1814. He attended for several years the yeshivas in Lissa, and continued his studies in the Berlin University. In 1839 he was elected a member of the rabbinical board of his native city, where he was a pioneer of German preaching. Since 1832 he has been a rabbi at Schneidemühl. Brann has contributed largely to scientific German periodicals, such as "Organ," "Monatschrift," and "Jüdisches Literaturblatt." His notes on the Talmud Yerushalmi are to be found in the Krotoschin edition of 1865.

BRASLAV, NAHMAN: See Nahman b. Simon of Bratslav.
Braudes, Reuben Asher: Hebrew novelist and journalist; born at Wilna, Russia, 1851; died in Vienna, Oct. 18, 1892. Educated on the usual Talmudic lines, he came early under the influence of the Hasidim.

In 1868 Braudes became a contributor to "Ha Lebanon," a Hebrew weekly published by Brill in Mayence, and for several years he devoted his pen to topics of the day and to criticism. It was as a novelist, however, that he was to make a mark in Hebrew literature. In 1874 he published in "The Dawn," a monthly edited by Smolenskin in Vienna, his first story, entitled "The Mysteries of the Zephaniah Family," a tale of great promise from its style and vivid descriptions. The next year appeared his second novel, "The Repentant," which was followed by one entitled "Religion and Life," treating of Jewish life. This remarkable work was published in "The Morning Light," issued by Gottlieb at Lemberg in 1873.

Another novel of great merit, "The Two Extremes," appeared in Lemberg in 1885. In this book Braun pictures in vivid colors the Orthodox and Reformed camps in modern Israel.

In 1882, at the time of the anti-Semitic riots in Russia, Braudes plunged into the Zionist movement and became one of its foremost advocates. To foster this idea he went to Rumania, and began the publication at Bucharest of "Yehudit," a weekly in Judeo German. At the end of two years, however, Braudes was expelled from the country.

In 1891 he went to Cracow, Galicia, and started a weekly in Hebrew, "The Time." This paper existed for nine months, when, for lack of funds, its publication was suspended. Nothing of importance from Braun's pen appeared in recent years.

Braudo, Alexander: Russian author; born in 1861. From 1889 until 1892 he was a reviewer of literature on Russian history for the "Jahresbericht der Gesellschaftswissenschaft," and the "Jahresbericht der Geschichte der Gesellschaftswissenschaft" published by the University of St. Petersburg; he translated sources for Russian historical works, which he obtained on his journeys through Russia and Europe. He attended the fair at Zorach. He traded in Hebrew books, which he obtained on his journeys through Europe. In the correspondence between Johannes Hottinger of Zurich and Jacob Braunschweig lived later at Langensalza and in Zirchow.

Braun, Solomon: French lieutenant of artillery; born at Paris, 1851; died in Togbao, Sudan, in 1899. His father, a poor pedlar, observing Solomon's capacity for learning, made the greatest sacrifices to give him a good education. Solomon successfully passed the competitive examination for the Ecole Polytechnique, where he graduated as lieutenant of artillery. In 1897 he obtained permission from the minister of war to join the perilous expedition for the exploration of Lake Tchad under Major Bechtelet. The expedition was surprised, and every member slaughtered by the Tuaregs.

Braunschweig, Jacob Eliezer: Hebrew novelist and journalist; born at Wilna, Russia, 1851; died in Vienna, April 16, 1899. Of his life very little is known. He was rabbi at first in Kunitz, province of Moravia, Austria, and subsequently in Vienna, where he was rabbi for the Talmudic and the Habad schools. He published the "Jahresbericht der Geschichte der Gesellschaftswissenschaft" and the "Jahresbericht der Geschichte der Geschichte der Gesellschaftswissenschaft" published by the University of St. Petersburg; he translated sources for Russian historical works, which he obtained on his journeys through Russia and Europe. He attended the fair at Zorach. He traded in Hebrew books, which he obtained on his journeys through Europe. In the correspondence between Johannes Hottinger of Zurich and Jacob Braunschweig lived later at Langensalza and in Zirchow.

Braunsfeld, Jacob Eliezer: German rabbi and Talmudic author of the seventeenth and the eighteenth century; died in Vienna, April 16, 1729. Of his life very little is known. He was rabbi at first in Kunitz, province of Moravia, Austria, and subsequently in Vienna, where he was rabbi for the Talmudic and the Habad schools. He published the "Jahresbericht der Geschichte der Gesellschaftswissenschaft" and the "Jahresbericht der Geschichte der Geschichte der Gesellschaftswissenschaft" published by the University of St. Petersburg; he translated sources for Russian historical works, which he obtained on his journeys through Russia and Europe. He attended the fair at Zorach. He traded in Hebrew books, which he obtained on his journeys through Europe. In the correspondence between Johannes Hottinger of Zurich and Jacob Braunschweig lived later at Langensalza and in Zirchow.
found a Macese in Samson Wertheimer, who engaged him as his chaplain, because the Jews of Vienna were not permitted to engage a rabbi. Braunschweig wrote: "Siah, 'Abbe Abot" (The Language of the Servants of the Fathers), a concordance to the Talmud and the Midrashim; "Ta'am ha-Tohav" (The Reasons of the Law), an exegetical work on the Pentateuch; "Sefer Shachat ve-Ovah" (The Book of Reward and Punishment), which seems to have been an index of all Talmudic passages bearing on divine retribution; "Gematriot u-Vefenot ha-Hokmah" (The Gematriot and Homophones of Wisdom), a cabalistic work on the Pentateuch; and "Gematriot on the Torah, both exegetical and cabalistic, being an index of all Talmudic Biblical interpretations of the Pentateuch. None of his works was published; and, as far as known, only the first-mentioned is extant in manuscript. It is in the Berlin Library, and has been wrongly ascribed by Steinheinler to Lazar Fidler, rabbi at Kazan. Braunschweig's family later adopted the name "Deutsch", and one of his descendants is Gottfried Deutsch of Cincinnati.

BRAY-SUR-SEINE: Small town situated between Provins and Montereau, in the department of Seine-et-Marne; belonged formerly to Champagne. In the twelfth century it had an important Jewish community, including such rabbis as Jacob the Troudet, and R. Isaac. Several commentaries were born here: R. Matathia, Phineas, and Menahem (it was also some very rich Jews in the city. An Israelite having been assassinated in 1191 by a subject of the king of France, his corolligionists obtained permission of the countess Blanche of Champagne to hang the murderer, and in commemoration of the hanging of Haimon they selected the day of Purim. According to Christian reports, they tied the hands of the murderer behind his back, and after having placed a crown of thorns upon his head, led him through the city, beating him with a stick. Philip Augustus, king of France, taking advantage, perhaps, of the fact that the Christian was his subject invaded the domain of the countess of Champagne, placed guards at the gates of the castle of Bray, and seized the Jews and burned more than eighty of them at the stake, among whom were the rabbis Jacob and Isaac aforesaid. According to a contemporary, R. Ephraim of Bown, the attempt had first been made to convert them to Christianity. Only children under thirteen years old escaped the persecution.

This massacre did not end all the trouble, however, for documents show that there were still some Jews in the city in the twelfth century. Among the best known may be mentioned Matathia or Eliah, son of R. Isaac, who died in 1191; Deodatus or (Biedemont) and Helly, bankers, who were at the Petit Châtelet in Paris in 1204-6, and in 1221 at Provins. In that year Thibaut IV., count of Champagne, was in their debt. All traces of this community have been lost since the fourteenth century. No Jews live there to-day.

BIBLIOGRAPHY: Kaufmann, Simon Wertheimer, Vitalia, 1891, 3. ibid. 1904, pp. 69 et seq.

BRAUNSCHEIG, MOSES BEN MORDECAI: Polish Talmudist; lived about the middle of the sixteenth century at Cracow. He wrote a commentary on Jacob Weil's widely known codex on the slaughtering of animals and the inspection of slaughtered animals ("Hilkot Shehitotu-Bedikot"). The commentary, which was printed with Weil's text under the title "Tikkune Zebah" (Prague, 1606), consists of several sections having special subtitles.

BIBLIOGRAPHY: Steinheinler, Got. Boll., cols. 250, 156, 1, 6. I. BEN.

BRAVERY. See COURAGE.

BRAVO, ABRAHAM: A financier living in London in 1718. He was a descendant of a Spanish, Portuguese family, and one of the earliest Anglo-Jewish poets. Bravo isologized in English verse the work, "Espeso Fiel de Vidas" (London, 1720), written by his friend Daniel Israel Lopez Laguna, the Spanish-Jewish translator of psalms. Another Abraham Bravo, undoubtedly a kinsman of the foregoing, lived in Jamaica in 1770. Benjamin and David Bravo, who went from London to Jamaica, were naturalized there in 1740.


BRAVIS-SUR-SEINE: Small town situated between Provins and Montereau, in the department of Seine-et-Marne; belonged formerly to Champagne. In the twelfth century it had an important Jewish community, including such rabbis as Jacob the Troudet, and R. Isaac. Several commentaries were born here: R. Matathia, Phineas, and Menahem (it is possible that the latter two are identical); and were also some very rich Jews in the city. An Israelite having been assassinated in 1191 by a subject of the king of France, his corolligionists obtained permission of the countess Blanche of Champagne to hang the murderer, and in commemoration of the hanging of Haimon they selected the day of Purim. According to Christian reports, they tied the hands of the murderer behind his back, and after having placed a crown of thorns upon his head, led him through the city, beating him with a stick. Philip Augustus, king of France, taking advantage, perhaps, of the fact that the Christian was his subject invaded the domain of the countess of Champagne, placed guards at the gates of the castle of Bray, and seized the Jews and burned more than eighty of them at the stake, among whom were the rabbis Jacob and Isaac aforesaid. According to a contemporary, R. Ephraim of Bown, the attempt had first been made to convert them to Christianity. Only children under thirteen years old escaped the persecution.

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BRAUNSCHEIG, MOSES BEN MOR-
The laver was not entirely round, as might be inferred from Scripture (I Kings vii. 23): the upper two-fifths were round; but the lower three were square (Ezr. 14a, b). The symbolism of the brazen sea is described in detail in the Midrash Tadshe. The sea represented the world; the ten cubits of diameter corresponded to the ten Sefirot; and it was round at the top (according to the Talmud passage above cited) as the heavens are round. The depth of the sea was five cubits, corresponding to the distance of five hundred years' journey between heaven and earth (compare Hag. 13a). The band of thirty cubits around it corresponded to the Ten Commandments, to the ten words of God.

The Madrasa of Solomon's Temple.—With View of Section. (Restored according to Calmet.)

at the creation of the world, and to the ten Sefirot: for the world can exist only when the Ten Commandments are observed; and the ten Sefirot as well as the ten words of God were the instruments of the Creation. The two rows of colocynths (knops) below the rim were symbolic of the sun and the moon, while the twelve oxen on which the sea rested represented the zodiac ("mazzalot"). It contained 3,000 baths (cubic measures), for the world will sustain him who keeps the Torah, which was created 2,000 years before the world (Midrash Tadshe, ed. Epstein, in "Mi-Kadmoniyoth ha-Yehudim," xvi., xvii.; Yalk., Kings, 183).

The Midrash finds in the plague of the fiery serpents a punishment for sins of the evil tongue (Num. xxii. 8). God said: "Let the serpent who was the first to offend by 'evil tongue' inflict punishment on those who were guilty of the same sin and did not profit by the serpent's example."

One of the complaints in this case was dissatisfaction with the manna. Whereas the manna is believed to have had any taste desired by the person eating it, to the serpent all things had the taste of dust, in accordance with the words: "And dust shalt thou eat all the days of thy life" (Gen. iii. 14). It was very appropriate, therefore, that they who loathed the food which had given any taste desired, should be punished by means of that creature to which everything has the same taste (Tose., ed. Berlin, Hakkat. xiv. [327]; Midrash R. Num. xix. 22).

The Mishnah does not take literally the words "Every one who was bitten by a serpent would look at the serpent and live," but interprets them symbolically. The people should look up to the God of heaven, for it is not the serpent that either brings to life or puts to death, but it is God (Mish-
The largest of the South American states, extending from lat. 5° N. to 36° 45' S., long. 55° to 74° W., with an area of 3,209,578 square miles. It was discovered by Vincenzo Yanez Pinzon in 1499, and independently in 1500 by Pedro Alvarez de Cabral, a Portuguese, whose country claimed the southeastern coast by right of discovery, and made the first permanent settlement in 1532.

The history of the Jews in Brazil begins almost simultaneously with the history of the country itself. As early as 1548 Jews were banished by the Portuguese Inquisition to Brazil, and in the same year it is stated that Portuguese Jews transplanted the sugar-cane from the island of Madeira to Brazil. The Inquisition was never officially established in Brazil, but it had its agents there from the very start. At an early date mention is made of Neo-Christs or Manuoses being sent back from Brazil to Europe to stand trial before the Holy Office. This practice became more frequent after 1560, when Portugal itself came under the dominion of Spain, and the Inquisition became supreme in both countries. The Manuoses of the New World were therefore compelled to wear the mask just as they had in the Old.

As early as 1610 mention is made of the physicians of Bahia in Brazil, who are described as being mainly Neo-Christs, and who prescribed pork to lessen the suspicion of the charge of Judaism. Pyrard, the historian, who visited the place in 1610, says that a rumor was then afloat that "the king of Spain desires to establish the Inquisition here, on which account the Jews are greatly frightened." Certain it is, however, that persons did not openly profess their faith.

These secret Jews, besides acquiring wealth, became very numerous at the beginning of the seventeenth century. They were then among the wealthiest inhabitants, some being worth from 60,000 to 100,000 cruzados. "But they were despised by their narrow-minded countrymen, and were in constant danger of losing their property through the agents of the Holy Office" (Southey's "Brazil").

In the second decade of the seventeenth century the Dutch commenced their ambitious schemes for the conquest of Brazil. In connection with some of the earliest intrigues, special mention is made of Francisco Ribiero, a Portuguese captain who is described as having Jewish relatives in Holland. The secret Jews welcomed and assisted the Dutch in 1618, particularly as at that time they had good reason to dread the introduction of the Inquisition, which had recently arrested in Oporto almost all merchants of Jewish extraction. Many of the victims were engaged in the Brazilian trade, and the Inquisitor-general applied to the government to assist the Holy Office to recover such part of their effects as might be in the hands of their agents in Brazil. Accordingly Don Luiz de Sousa was charged to send home a list of all the Neo-Christs in Brazil, "with the most precise information that can be obtained of their property and places of abode." It was the Dutch war alone that prevented the introduction of the Holy Office. It was at this period particularly that the Neo-Christs of Brazil threw off the mask and appeared as distinctive members of the Jewish faith.

The Dutch relied upon this large Jewish population for assistance when they prepared their plans for the conquest of the country. The Dutch West India Company was formed in 1620 in furtherance of the project, and it is significant that one of the
arguments in favor of the organization was "that the Portuguese themselves—some from their hatred of Castile, others because of their interest—would either willingly join or freely oppose an invasion, and all that was needful was to treat them well and give them liberty of conscience."

The Dutch were not mistaken. When their fleet was sent against Bahia all necessary information was obtained from the Jews. The city was captured in 1634; and true to the policy mentioned, Willemsoen, the Dutch commander, at once issued a proclamation offering liberty, free possession of their property, and free enjoyment of their religion to all who would submit. This brought over about 200 Jews, "who exerted themselves to make others follow their example." Unfortunately for the Jews, Bahia was recaptured by the Portuguese in 1628; and though the treaty provided for the safety of other inhabitants, the Neo-Christians who had placed such trust in the Hollanders were abandoned, and five of them were put to death. Many of the Mananos seem to have remained; however, for they are mentioned again in 1630. See Bahia.

The Dutch soon gained another foothold and spread their conquests. The Portuguese city of Recife, or Pernambuco, was captured by the Dutch in 1631, and immediately most of the Jews and Neo-Christians from Bahia and elsewhere removed to that city, although it had a large Jewish population of its own, as it had been principally settled by Jews. The Dutch endeavored to secure colonists, and appealed to Holland for confinement of all kinds. Many Portuguese Jews of Holland came to Brazil in response to the call; for now that the country offered them full religious liberty, it also gave them the additional advantage of dwelling among a population where they could speak their own language. Soudrey asserts that these Jews made excellent subjects. "Some of the Portuguese Brazilians gladly threw off the mask which they had so long been compelled to wear, and joined their brethren of the synagogue. The open joy with which they now celebrated their sacrifices atoned for the expense of their freedom; and the Dutch authorities were slow to realize what was happening."

At this period, the Jews in Recife alone were numbered by thousands; and one of them, Gaspar Díaz Ferreira, was considered one of the richest men in the country. Nor was the Jewish population confined to Pernambuco. Great numbers of Jews resided throughout Brazil, particularly at Tamataco, Itamarace, Rio de Janeiro, and Paraíba. Recife, however, was the great center of Jewish population, and soon became famous not only in the New World, but also in the Old, for its important congregation and the distinguished scholars numbered among its inhabitants. An evidence of this is found in the fact that the author Manasseh ben Israel of Amsterdam dedicated the second part of his "Conciliator" to the prominent men of the congregation of Recife. Manasseh ben Israel himself at one time intended going there.

In 1642 about 600 Portuguese Jews left Amsterdam for Brazil; with them were two distinguished scholars, Isaac Abubak de Fonseca and Jacob Lagarto; while one Jacob de Aguilar is also mentioned as a Brazilian rabbi at this period. Among the Jewish writers born in Brazil may be mentioned Elijah Machorro and Jacob de Andrade Veloso.

"Among the free inhabitants of Brazil in 1640," writes Nieuhoff, "the Jews were the most considerable in number. They had a vast traffic beyond all the rest; they purchased sugar-mills, and built stately houses in the Recife."

At Bahia, on the other hand, and in that portion of Brazil retained by the Portuguese, the most intense bigotry prevailed. After 1631, Jews are met with at Bahia in isolated cases only, and then invariably in connection with their transportation for trial by the Inquisition at Lisbon. The most famous instance of this is the case of Isaac de Castro Tartis, who left Dutch territory to visit Bahia in 1646. He was at once seized and transported for Judaizing, and was burned at an auto da fé at Lisbon. When in 1643 Joam Fernandes Vieyra was inviting the Portuguese to reconquer Brazil, he pointed particularly to Pernambuco, or Recife, expressly calling attention to the fact that "that city is chiefly inhabited by Jews, most of whom were originally fugitives from Portugal. They have their own synagogue there; to the scandal of Christianity. For the honor of the faith, therefore, the Portuguese ought to risk their lives and property in putting down such an abomination."

When the conspiracy was in its infancy the Dutch authorities were slow to realize what was happening; but the Jews of Recife were loud in their expressions of alarm. "They had more at stake than the Dutch; they were sure to be unmercifully treated unless the insurrection was put down, or roasted without mercy if the insurgents should prove successful." They therefore beseeched the council with warnings and accusations.

Vieyra, too, recognized the importance of the Jewish element, for at the very beginning of the insurrection he promised the Jews protection provided they remained peacefully in their houses. The Jews, however, were loyal to the Dutch; and in 1646, when the war was raging, they raised large donations for the service of the state. So influential were they that, when in 1648 the Portuguese contemplated the purchase of Pernambuco, they considered the advisability of making the clause concerning the Jews a secret article, before even broaching the subject to Holland.

The war continued unabated; and after a desperate struggle of several years the Dutch regime was
Breach of Promise

aresettled in Rio Grande do Sul. They are mainly recent immigrants from Germany, Russia, and other European countries. Many are settled in Rio Grande do Sul.

In 1900 a number of Rumanian Hebrews went to Brazil, but effected no permanent settlement.

The Bureau of American Republics has recently published a list of the leading merchants of the various cities in Brazil; and these lists disclose a large number of Jewish names, though most of them seem to be of German origin.

The constitution of Brazil guarantees to the inhabitants liberty both of conscience and of worship; but in spite of these liberal provisions there are no Jewish congregations of consequence in the country.

Bibliography:

L. H. C.

BREACH OF PROMISE OF MARRIAGE

In Jewish law, the term "breach of promise of marriage" is often used to describe a situation where one party to a contract to marry fails to fulfill the terms of the agreement. Unlike in many modern legal systems, mere mutual promises of a man and a woman to marry do not constitute such a contract in Jewish law. In order for there to be a breach of promise, there must be a contract capable of being enforced by the law.

The refusal of either party to a contract of marriage to fulfill it. In order that there may be a breach of promise, there must be a contract capable of being enforced by the law. Unlike the law in many modern systems of jurisprudence, mere mutual promises of a man and a woman to marry do not constitute such a contract in Jewish law, which requires a written agreement embodying the terms of the contract and specifying the amount of damages ("kenas") payable by one party to the other upon the breach of the contract. Such contracts are called "shiddukin" or "tenaim ein panim" (mutual promises). They are explicitly a statement of the amount of damages payable by either party to the other in case of breach of the contract.

For the purpose of ensuring greater security, promissory notes are deposited by both parties with a third person. These notes are drawn for a specific sum, to become due and payable upon the non-performance of the contract, and are coupled with the stipulation that if the contract is publicly entered into, damages may be claimed for the breach even though all the formalities have not been complied with, because an additional consideration enters into the contract by reason of its publicity. In such cases breach of the contract would result in shame and disgrace to the innocent party, and this is sufficient consideration for the recovery of the damages.

If, after the execution of the contract, the parties mutually agree to rescind it, there is no breach of promise, and the parties are released from all obligations to each other: all gifts must be returned unless there has been a specific agreement to the contrary, and the parties stand in the same relation as when the contract was entered into.
Breach
of Trust—Violations by fraud or abuse of a position of trust. It is thus a branch of criminal law, and under this aspect will be considered in the present article.

Moral basis for the laws against breaches of trust may be found in such texts as: "Thou shalt not steal, neither deed furtively, neither lie one to another" (Lev. xix. 11); "Thou shalt not withhold anything from thy brother, neither rob him" (Deut. xix. 13).

Basis. "Thou shalt not slay thy brother's ox or his sheep, nor take any of his things unto thee, nor commit any damage to his goods" (Deut. xxi. 1, 3).

In these texts may be found the germs of the law relating to the duties of bailiffs, trustees, and guardians; and in the law of trusts, the later Talmudic and rabbinical law was somewhat hindered in its logical development by the dominance of these ethical views. For instance, instead of compelling the guardian to render an account at the end of the term of his administration of the orphans' estate, the law required nothing of him except the delivery to the orphans of the balance of the estate in his hands. If they doubted the integrity of their guardian they could not compel him to account, but appeal to his religious sentiment. In such cases, instead of giving a legal account, he was required to take the rabbinical oath of purification "that he had not stretched forth his hand unto the goods." And with this oath he was discharged (Maimonides, "Yad," Shelubin, iv. 1; Nahalot, i. 5, 17; Shulhan Aruk, Hoshen Mishpat, 31 1: 290, 17). There is no doubt that this appeal to the good faith of the guardian has resulted in the conscientious administration of orphans' estates under the Jewish law (Frankel, "Der Gerichtliche Beweis," pp. 64, 65).

The only Biblical laws on the subject of breach of trust are those in relation to bailiffs (see Bail).

As stated above, the trustee, at the end of the term of his administration, is not obliged to account. When orphans attain their majority, they are entitled to receive their inheritance; and the guardian, without accounting, gives them the balance of their estate left in his hands after his maintenance of them during their minority. If the guardian was appointed by the court, and the heirs have reason to suspect that he has been guilty of a breach of trust, he must take the oath of purification. If he was appointed by the father of the orphans and is what in modern law would be called a testamentary guardian, he can not, in case of mere suspicion of malfeasance, be compelled to swear (Mishnah Git. v. 4; "Yad," Nahalot, i. 5; Hoshen Mishpat, 290, 16).

Later authorities are of the opinion that, inasmuch as the testamentary guardian need not take the oath, he may be compelled to render an account (gloss to Hoshen Mishpat, 6); and if the guardian is appointed by the non-Jewish court, he must render an account of his trust "because that is their law" (ib. 17).

By analogy with the case of the guardian, all other
BREAD (Hebrew, "lehem," occasionally "pat" [piece], from "pat lehem" = piece of bread; Arabic, "risfi"; Bread was the principal article of food among the Hebrews, while meat, vegetables, or liquids served only to supplement the meal (Gen. xxv. 34, xxvi. 17; Ruth ii. 14; I Sam. xxix. 24; xviii. 7). Originally the ears of barley or wheat were simply roasted, and this primitive custom of using "kail" ( parched corn, Ruth ii. 14; I Sam. of Bread. xvii. 17) was retained for the offering of the firstlings (Lev. ii. 14, xxvii. 14; Josh. v. 11). The primitive bread of the Hebrew, as with all Bedouins, is unleavened and was called "margar" (unleavened cakes, Judges vi. 20; Gen. xix. 3); hence it was retained for the ancient Passover ritual as "the bread of affliction." (Deut. xvi. 9). The ordinary bread consisted of dough ("barek") mixed with fermented dough ("seor"), which mixed the mass into "hamem" (wheatted bread), while in the "milheshet" (kneading trough, Ex. xii. 29). The shape of the bread was round—therefore "zilkhar lehem," a circular leaf of bread (Ex. xxix. 28; Judges viii. 3). The distinction between the two cases is thus stated in the Mishnah (H. K. ix. 7, 8): If the bailee, upon being asked to account for the property entrusted to him, pleads that it is lost, and swears to it, and witnesses then prove that he himself consumed it, he must pay the value of the principal only; but if there are no witnesses and he admits that his oath was false, he is obliged to pay the principal plus one-fifth, and to bring a trespass-offering. If he pleads that it was stolen from him and swears to it, and it is then proven that he himself stole it, he must double its value. If there are no witnesses, and he admits that his oath was false, he is obliged to pay the principal plus one-fifth, and to bring the trespass-offering (for further details see Bailments). In those cases in which an oath of purification cannot be imposed in spite of suspicious circumstances, the court may try to bring pressure to bear upon the bailee's conscience by proclaiming a general ban of excommunication on all persons who may be guilty of unlawful conduct in connection with the estate under consideration. This is implied in the Talmud where R. Ashi says, concerning the appointment of a guardian for orphans: "The court selects a man whose property is not under dispute, and who is of good repute and law-abiding, and who fears the ban of excommunication, and gives him the money of the orphans to administer it." (B. M. 70b). It is clearly expressed by Alfasi (in Shebu. vii., end), Maimonides ("Yad," Sheluhin, ix. 9), and Bet Joseph, citing H. Simon ben Adret (close to Hoshen Mishpat, 290, 16). If a bailee having the bailment in his possession, denies having it, and his deed is shown, he is rendered incompetent to act as witness and to take an oath (B. K. 160b et seq.; Hoshen Mishpat, 90: 294. 1). See Bailments, Executors, Fiduciary powers, Guardian and Ward, Oath, Trustees and Trustees.

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[0x0]Bread

much trouble, hence the sages ordained that they double to his neighbor." (Ex.xxii.8 [9]). If he is oath ("Yad," Sheluhin, i. 1; Hoshen Mishpat, 80, 11), to agents appointed to buy or to sell for their principal. Purgation. (kneading-trough, Ex. xii.34,39). The shape of the bread was round—therefore "kikkar lethem," a round piece of bread; Arabic, "risfi; Bread was the principal article of food among the Hebrews, while meat, vegetables, or liquids served only to supplement the meal (Gen. xxv. 34, xxvi. 17; Ruth ii. 14; I Sam. xxvii.17; Judges ii. 14; I Sam. xxvii. 17; Ruth ii. 14; I Sam. xxvii. 17). Originally the ears of barley or wheat were simply roasted, and this primitive custom of using "kail" ( parched corn, Ruth ii. 14; I Sam. of Bread. xvii. 17) was retained for the offering of the firstlings (Lev. ii. 14, xxvii. 14; Josh. v. 11). The primitive bread of the Hebrew, as with all Bedouins, is unleavened and was called "margar" (unleavened cakes, Judges vi. 20; Gen. xix. 3); hence it was retained for the ancient Passover ritual as "the bread of affliction." (Deut. xvi. 9). The ordinary bread consisted of dough ("barek") mixed with fermented dough ("seor" or "or"), which mixed the mass into "hamem" (wheatted bread), while in the "milheshet" (kneading trough, Ex. xii. 29). The shape of the bread was round—therefore "zilkhar lehem," a circular leaf of bread (Ex. xxix. 28; Judges viii. 3). The distinction between the two cases is thus stated in the Mishnah (H. K. ix. 7, 8): If the bailee, upon being asked to account for the property entrusted to him, pleads that it is lost, and swears to it, and witnesses then prove that he himself consumed it, he must pay the value of the principal only; but if there are no witnesses and he admits that his oath was false, he is obliged to pay the principal plus one-fifth, and to bring a trespass-offering. If he pleads that it was stolen from him and swears to it, and it is then proven that he himself stole it, he must double its value. If there are no witnesses, and he admits that his oath was false, he is obliged to pay the principal plus one-fifth, and to bring the trespass-offering (for further details see Bailments). In those cases in which an oath of purification cannot be imposed in spite of suspicious circumstances, the court may try to bring pressure to bear upon the bailee's conscience by proclaiming a general ban of excommunication on all persons who may be guilty of unlawful conduct in connection with the estate under consideration. This is implied in the Talmud where R. Ashi says, concerning the appointment of a guardian for orphans: "The court selects a man whose property is not under dispute, and who is of good repute and law-abiding, and who fears the ban of excommunication, and gives him the money of the orphans to administer it." (B. M. 70a). It is clearly expressed by Alfasi (in Shebu. vii., end), Maimonides ("Yad," Sheluhin, ix. 9), and Bet Joseph, citing H. Simon ben Adret (close to Hoshen Mishpat, 290, 16). If a bailee having the bailment in his possession, denies having it, and his deed is shown, he is rendered incompetent to act as witness and to take an oath (B. K. 160b et seq.; Hoshen Mishpat, 90: 294. 1). See Bailments, Executors, Fiduciary powers, Guardian and Ward, Oath, Trustees and Trustees.

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The oath of purification was not administered unless the amount with which the trustee was charged exceeded the value of two silver shekels (Shebu. 48b). The predecessors of Maimonides decided that the heirs of a dead partner could not compel the surviving partner to take the oath, because they could not be certain as to the amount which the deceased suspected his partner of misappropriating. But Maimonides himself was of the opinion, following other authorities, that in such cases in which doubts the heirs could compel the surviving partner to take the oath ("Yad," Sheluhin, ix. 3; followed in Hoshen Mishpat, 90, 3).

The punishment for breach of trust on the part of a bailee guilty of theft is thus stated in the Bible: "Whom the judges shall condemn, he shall pay double to his neighbor" (Ex. xxii. 8 [9]). If he is guilty of lying or deceit concerning the bailment and swears falsely concerning it, he shall restore it in the principal and add the fifth part more thereto... and shall bring his trespass-offering unto the Lord... (Lev. v. 24, 25 [vi. 5, 6]).
also "uggah" (cake, Gen. xviii. 6; I Kings xix. 6); while "hallah" (Lev. viii. 26; Num. xx. 20) is probably a perfumed or punctured cake, and "lababah" (I Sam. xii. 6) a folded or rolled cake. The bread was baked by women. It could be taken as food on a journey (Gen. xxi. 14; I Sam. ix. 7), when kept too long it became dry and moldy (Job. ix. 6). The Snowbread was kept for a whole week and then eaten by the priests, while the fresh bread was offered anew every Sabbath (Lev. xxiv. 8, 9; I Sam. xxi. 7).

In the time of Herod, bakers furnished the people with bread (Josephus, Ant. x. 9, § 2), if such did not already exist in the time of Jeremiah and Nehemiah (Jer. xxxvii. 21; Neh. iii. 19, xii. 38). The priests of Bet Garmo possessed special skill in baking the showbread, but were blamed for keeping their secret to themselves (Yoma iii. 11). In Talmudical times the housewife baked the bread for the week every Friday (Ta'an. 24b, last line; see Baking).

"Bread" is often used in the Bible for food in general, as in Gen. iii. 19: "In the sweat of thy face shalt thou eat bread" (compare Gen. xxxix. 6, xlvii. 13; Ex. xxvii. 25; Lev. xxi. 6; Num. xxi. 5; Job xxiv. 5; Ps. cv. 9 [A. V. "food"]; I Sam. xx. 24-cf.; Prov. vi. 8; Isa. xxv. 25 [A. V. "meat"]; but as a rule "lechem" denotes bread, while in the Arabie it signifies meat. In Ex. xvi. 8 and I Kings vi. 6 it is contrasted with "li" = flesh. It is "the food" which comes forth from the earth (Ps. civ. 14; Job xxviii. 5; Isa. xxv. 26 et seq.; Acts xxvii. 35); and where three ate together, grace was also said in common (Ber. 50a). Divine blessing rested on the bread which was offered anew every Sabbath (Lev. xxiv. 8, 9; Ezek. iv. 16) or "stay of bread" (Lev. xxvi. 26; Ezek. xvi. 5); while "hallah" (Lev. viii. 26; Num. xv. 20) is a good spirit by the name of Nakid ("cleanliness"), who blesses him who hangs it up (Ber. 50a; compare R. Judah of the first century (Sotah 48b), a saying corresponding with that of Jesus: "Take no thought for your life, what ye shall eat?" (Matt. vi. 25-33), and the prayer: "Give us this day our daily bread" (vi. 11; compare Ber. 29b).

Simeon ben Yohai said: "A loaf of bread and a red were handed down from heaven tied together as if to say: If ye observe the Law, there will be the loaf of bread for you to eat; if not, there will be the red for you to be punished with" (Ber. 29b). Bread with salt, the poor man's food (Ber. 29b), should be sufficient for the student of the Law (Abot vi. 4); of him it is said: "The Lord will bless thy bread." (Ex. xxi. 25; B. K. 92b). He should be satisfied even with barley-bread (Shab. 140b). However, bran bread is not so nourishing as fine wheat-bread (Ber. 42b), which feeds the intellect. "The tree of knowledge: Adam ate of was wheat," says R. Judah (Sanh. 70b). It is best eaten with some other kind of food. "The Babylonians who eat bread together with pastry are fools" (Ber. 16a). "Heresy together with bread promote the appetite" (Tr. 140b). Bread should be treated with special regard. Raw meat should not be placed upon it, nor Treatment an overflowing wine-cup be allowed (Bekhorot 36a).

Bread, to spoil it: it should not be thrown across the table nor used to hold up any other thing (Ber. 40a; Max. Derek Erez. viii.). There is an evil spirit of poverty by the name of Nibulah ("bread-spoiler"), who has power over him who spoils bread; and there is a good spirit by the name of Nakid ("cleanliness"), who blesses him with plenty who lets not crumbs of bread lie on the ground (Pess. 11b; Hol. 103b).

It was considered improper to hang up bread in a basket. "He who hangs his bread-basket hangs his support," was the common saying (Pess. 111b); however, to have bread in his bread-basket is not a sin (Yoma 74b). "Eat, thou not the bread of him that hast an evil eye" (Prov. xxvii. 6).

Whenever Rab Huna broke (or folded) bread for the meal, he first opened his door and said, "Let every one in need come and eat" (Ta'an. 70b). The "chaste woman of the Bible does not eat the "bread of idleness" (Prov. xxxv. 27), and in Talmudical times she broke her bread to the poor (Ta'an. 23b). Mireah, the idolater (Judges xviii.), provided the poor on the road with bread, and was therefore not counted among those who have no share in the world to come (Sanh. 160b). The men of Sodom passed a law not to give bread to the needy, and when one maiden, moved to compassion, handed some in a jar to the poor, her countrymen on discovering it besmeared her body with honey, and...
placed her thus upon the roof, where she came and stung her to death, and her cry "made the sin of Sodom and Gomorrah very grievous before the Lord" (Gen. xix.13). He who does not leave some crumbs of bread for the poor deprives himself of God's blessing; but he must not leave them to "a guzzling spirit" after the fashion of the heathen (2 Sam. xxiv.25). During the Middle Ages the Jew took an oath by "the bread from God" (Tent.la, "Sprichwörter und Redemänner Deutsch-Jüdischer Vorzeit," p. 105).

"Cast thy bread upon the waters, for thou shalt find it after many days" (Eccles. xi.1), is illustrated in Ab. N. R. iv. 11. ed. Schechter, p. 17, and in Ecclesiastes 1:5, by the story of a man who suffered shipwreck and was saved by a spirit appearing to him personifying his charities; other similar stories are given in Ecclesiastes 1:12. A more drastic illustration is given by a story reproduced by Duquesne "Rabinische Blumen-los," 1844, p. 73, from Dier, "Denkwijsdigherken van Asjeel," i. 106, quoting Cabisus. A man, in order to test the truth of this verse, cast each day into the water several hundred loaves with his name printed thereon. They reached the son of Calir Mutawakkil of Bagdad, who, while bathing, had become imprisoned beneath a rock and remained there for seven days, feeding on these loaves, no one knowing where he was until he was discovered by a diver. Of course, the man who had thus saved the prince from starvation was richly rewarded.

K.

BREAL, MICHEL JULES ALFRED:
French philologist; born of French parentage at Landau, Rhenish Bavaria, March 26, 1832. He received his education at Weissenburg, Metz, and Paris. In the last-named city, after his studies at the Lyceé Louis-le-Grand were completed, he entered the Ecole Normale. He continued his studies at Berlin under Albrecht Weber and Franz Bopp, the founder of the science of comparative grammar. Returning to France in 1859, Breal became professor at the Lyceé Louis-le-Grand and afterward an assistant in the department of Oriental manuscripts at the Bibliothèque Impériale, Paris, where he succeeded Ernest Renan and remained until chosen in 1866 to fill the chair of comparative grammar at the Collège de France, the duties of which he had already discharged for two years. In 1867 he presented two theses to the Faculté des Lettres of Paris, "Hercule et Cacus," and "De Nummulites Persicius apud Scriptores Graecos," to obtain the title of Doctor et Lettres. When the Ecole Pratique des Hautes Études was founded in 1868, Breal became director of the section of comparative grammar, and seven years later (1875) was elected a member of the Académie des Inscriptions et Belles-Lettres. From 1870 to 1888 he was inspector-general of higher education and the rank of officer of the Legion of Honor was conferred on him in 1881. He has been commander since 1888.

Breal did not confine his energy to comparative linguistics, but has written in the "Revue des Deux Mondes," on comparative mythology and pedagogy, as well as on subjects of more general interest. As a linguist he follows his old teacher Bopp, whose comparative grammar he translated under the title "Grammaire Comparée des Langues Indo-Européennes," vols. Paris, 1867-78. This work, to which the translator added valuable introductions and notes, is somewhat remarkable as being one of the few instances in which a translation, rather than the original text, is generally regarded as the standard of reference. Like many scholars of Latin Europe, Breal has devoted his attention rather to the psychological than to the mechanical side of linguistics. This trend of thought is clearly shown by his articles, "Les Lois Intellectuelles du Langage, Fragment de Sémantique," in "Annales de l'Association des Études Grecques," 1883; "Comment les Mots Sont Classés dans le Dictionnaire Etymologique de Semantique," ("Comptes Rendus de la Séance Annuelle de l'Institut," 1894); and most of all by his last important work, the "Essai de Sémantique" (Paris, 1897; 2d ed., 1899), also translated into English by Mrs. Henry Cust, London, 1900, in which he seeks the science of the development of different significations possessed by a word.

In the individual languages of the Indo-Germanic group Breal's work has been more particularly in the Greek and Italic dialects. It will suffice to mention his paper "Sur le Décifrement des Inscriptions Cypriotes," in the "Journal des Savants," 1877; his work on the Esquime Tablets, published with texts, translations, and notes as a volume of the Bibliothèque de l'Ecole des Hautes Études (Paris, 1877); and his Dictionnaire Etymologique Latin (Paris, 1885), written in cooperation with Anatole Bailly, who was also joint author with him in his "Logicae Mota, les Mots Latins" (1881-82), while L. Person assisted him in the preparation of "Les Mots Gréc." (1882). He has done little work in languages outside the Indo-Germanic group; his brief note on an "Inscription Etrusque Trouvée à Carthage," in the "Journal des Savants," 1899, being almost his only study in this category.

Breal has also contributed much to comparative religion. In 1863 he published a memoir, "Essai des Origines de la Religion Zoroastrienne," which was crowned by the French Institute; and in his "Hercule et Cacus," which first appeared in the following year, he sought to show the value of linguistics in the solution of problems of comparative mythology. His study, "Sur le Mythe d'Oélype," in the "Revue Archéologique," 1883, was an attack on the symbolic mythologists by an adherent of the analogical school.

Of Breal's contributions to pedagogy, his essays, "Qualité Place Deutent la Grammaire Comparée dans l'Enseignement Classique," (1872); "De l'Enseignement des Langues Anciennes," (1880); "La Réforme de l'Orthographie Francaise," (1880), and
Breastplate
Brecher, Adolph

*Quelques Mots sur l'Instruction Publique en France* (1872; 3d ed., 1881), as well as his "Excursions Philosophiques" (1892), are especially noteworthy. Brel's briefer contributions on linguistic subjects have appeared chiefly in the "Mémoires de la Société de Linguistique," of which he has been the secretary since 1867. He has published but one paper outside of France, a contribution "On the Canons of Etymological Investigation," in the "Transactions of the American Philological Association," 1881. Twelve of his briefer essays have been reprinted in his "Mélanges de Mythologie et de Linguistique" (Paris, 1877; 2d ed., 1882).

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**Breastplate:** A rendering of the Hebrew "shiryon" or "siryon," which would be more correctly translated "coat of mail" or "cuirass." The kings of Israel used in warfare (I Kings xxi. 34) such body protectors as were in vogue among their neighbors (compare Goliath's "coat of mail," I Sam. xvi. 5). The character of this piece of armor, as seen on the monuments of Egypt, Asia, and later in Rome, would indicate that it was a coat of various lengths, often, if not always, made of overlapping plates of metal (compare I Sam. xvi. 5; Deut. xiv. 9). It protected the breast and the back, and in some cases reached as far down as the knees. In certain passages (for example, II Chron. xxii. 14; Neh. iv. 16) the exact character of the armor specified cannot be determined. It may be that some such piece of armor served the illustrative purpose of the Prophet Isaiah (lix. 17) and of the apostle Paul (Eph. vi. 14).


**Breastplate of the High Priest**

"boshen".—*Biblical Data:* A species of pouch, adorned with precious stones, worn by the high priest on his breast when he presented in the Holy Place the names of the children of Israel. The etymological significance of the Hebrew word is uncertain, but the directions for the making of the breastplate, in Ex. xxviii. 15-30 and xxxix. 8-21, are sufficiently clear.

This breast piece was to be made in part of the same material as the ephod. The directions specify that it was to be made "of gold, of blue, and of purple, and of scarlet, and of fine twined linen" (Ex. xxviii. 18). "Four square it shall be, being doubled; a span shall be the length thereof, and a span shall be the breadth thereof" (ib. xxviii. 19); hence before it was doubled it was a cubit long and a half-cubit wide. On the front face of this square were set, in four rows, twelve precious stones, on each of which was engraved the name of one of the twelve tribes of Israel. These jewels in gold settings were (Ex. xxviii. 17-19): in the first row, "a sardius [margin, "ruby"], a topaz, and a carbuncle [margin, "emerald"]," in the second row, "an emerald [margin, "carbuncle"], a sapphire, and a diamond [margin, "sardonyx"]," in the third row, "a jacinth [R. V.: margin, "amber"], an agate, and an amethyst," and in the fourth row, "a beryl [margin, "chalcedony"], and an onyx [margin, "onyx"], and a jasper." The exact identification and the order of these stones, as well as the tribe represented by each, are matters of speculation.

The breastplate was worn over and fastened to the ephod. It hung over the breast of the wearer, and was secured to the shoulders of the ephod by gold cords (or chains). These cords of "wreathen work," tied in the gold rings at the top corners of the outer square of the breastplate, were fastened to chains on the shoulder pieces of the ephod. The lower part of the breastplate was fastened to the ephod at some point below the shoulders by a blue ribbon, which passed through gold rings at the lower corners of the inner square. As well as being a means of securing in its place this most important portion of the dress of the high priest, these fastenings formed a brilliant decoration. The term "breastplate of judgment" (Ex. xxviii. 15, 29, 30) indicates that the name was given to this portion of the priestly dress because of its use in connection with the mysterious Urim and Thummim.


**In Rabbinical Literature:** The Rabbis explain that the breastplate of the high priest is called in Scripture *breastplate of judgment* ("breastplate of judgment") because it was intended to work atonement for errors in pronouncing judgment (Zeb. 80b; Yer. Yoma vii.)
44b; compare also Targ., Yer. to Ex. xxviii. 15; Pseudo and the Septuagint have instead of ἑσπρίσσειν the Greek ἕσπρίσσειν or ἔσπρίσσει, which example Rashi follows in the passage to Ex. i.e., translating ἑσπρίσσειν by "raising them up"; similarly also Tobias b. Eleazar, in Lekah Tob on the passage). Aaron and his successors wore the breastplate on the heart (Ex. xxviii. 29) as a reward, because Aaron was "glad in his heart" (Ex. iv. 14) when Moses returned to Egypt, and was not envious because his younger brother was chosen by God to deliver Israel (Shab. 139a; Ex. R. iii., end).

According to the Talmud, the breastplate was made of the same material as the ephod and in the following manner. The gold was beaten into a leaf and cut into threads; then one golden thread was woven with six azure (_tiles) threads, and another golden thread with six purple (יָלֶד) threads, and similarly with the scarlet wool (תַּנְגוֹת) and the byssus. Thus there were four combinations of six-fold threads, with one golden thread woven through each; and, when these were twisted together the strand consisted of twenty-eight threads (Yoma 71b). The breastplate was fastened to the chames (which were the fastener) of the ephod by means of threads of woven gold, passed through rings attached to the right and left of the upper part of the ephod. Furthermore, two rings were attached to the lower ends of the breastplate, from which azure cords passed through two rings at the lower points of the two shoulder-bands of the ephod, where they joined the girdle; so that the lower part of the breastplate was connected with the girdle of the ephod, and could neither slide up nor down, nor be detached (Rashi to Ex. xxviii. 6; in many editions also at the end of Ex.); Maimonides, "Yad," vol. i. xii. 1-15.

The twelve precious stones with which the breastplate was decorated contained the names of the twelve tribes; each name being fully engraved on one stone, in order that, when the high priest came before Him, God might be mindful of the names of the twelve tribes. It was permitted to mark the names of the twelve patriarchs on the stones by means of paint or ink. The engraving was done by means of the chases, which was placed on the stone, and had the marvelous power of cutting it along the lines of the letters of the proper names, which were first traced with ink (Sotah 48b). In addition to the names of the twelve tribes, the stones also contained, at the head, the names Abraham, Isaac, and Jacob, and at the end the words: יִשָּׁר עַבְרָיִם (Yoma 25b, where the first two words are not found, while Yer. Yoma vii., end, 44c has them, and also יִשָּׁר עַבְרָיִם instead of יִשָּׁר עַבְרָיִם). "[all these are] the tribes of Judah." (Yoma 25b, where the first two words are not found, while Yer. Yoma vii., end, 44c has them, and also יִשָּׁר עַבְרָיִם instead of יִשָּׁר עַבְרָיִם = "tribes of God"). These words could not be omitted from the breastplate, since the whole Hebrew alphabet had to be included, in order that, on consulting the Urim and Thummim, the high priest might be enabled to form words from the different colors of the individual letters on the stones of the breastplate, and hence might be able to answer questions put to him (Yoma, i.e.).

Even in early times there were various opinions on the order of the names of the twelve patriarchs on the stones; and Baraita existed that discussed the matter. The latter, however, have evidently been lost; for the opinions in the Talmud the names therein contained are known only through quotations found in the early authors. A Baraita, quoted by Tobias b. Eleazar in his work "Lekah Tob" on Ex. xxviii. 10 says that the order corresponded to that given in Ex. iv. 1-3, except that Joseph was followed by Dan, not by Benjamin, and that the last two names were Joseph and Benjamin (compare Soṭah 30b, b). This corresponds in part with the order in Num. R. ii. 7, except that there God precedes Naphtali; while Ex. R. xxviii. 8 and Targ. on Cant. v. 14 correspond with the above-mentioned Baraita. According to the Targ., Yer. on Num. ii. 3 et seq., however, the names on the stones of the breastplate followed in the same sequence as that observed by the tribes when marching in the wilderness (Num. R. 2-21). Targ. Yer. on Ex. xxviii. 15 et seq. agrees with Josephus (Ant. iii. 7, § 6) in saying that the names of the twelve patriarchs followed in the sequence of their ages, while Maimonides (i.e.) and Tobias b. Eleazar (i.e.) assume that the names of the patriarchs were engraved on the first stone and the words יִשָּׁר עַבְרָיִם on the last. Rashba b. Asher and Hezekiah b. Manoah say, in their commentaries on Ex. i.e., that each stone contained only six letters selected from the name of the respective tribal patriarch, together with one or more letters of the names of the three national patriarchs or of the words יִשָּׁר עַבְרָיִם. Hence the letters on the whole of the stones numbered seventy-two, corresponding with the number of letters in the שֵׁמֶר הַמַּעֲלוֹת.

Compare Ephod, Gems, and Urim and Thummim.

BRECHER, ADOLPH: Austrian physician; born at Prossnitz, Moravia, in 1831; died at Olmútz, April 13, 1894. He was the son of the physician Gideon Brecher. Adolf Brecher, after attending the gymnasium at Pressburg and Prague, studied in Kolnburg and at the University of Prague, where he devoted himself first to Jewish studies, then to the study of medicine. In 1859 he took up his residence at Olmútz, and practised as a physician there until his death. Brecher was popular and respected as a general practitioner and as a consummate master of diagnosis. He was physician for all railroads with terminals at Olmútz. Moreover, he took an active and useful part in the public affairs of the city, serving for twenty years as director of the German Association (Deutscher Verein), and sharing in the management of the musical society. The Jewish community at Olmútz chose him as their vice-presi.
BRECHER, JECHONIAH BREITENBAUM

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Gutachten" (expert opinions) on social and

literary periodicals and collections, and some im-

part in Mendel Stern's "Kokebe Yizhak" (v. 28-34, vi. 95-100, vii. 77-80). The commentary is

mentioned in the Talmud, "Vienna, 1850. His fame in Jewish

literature rests principally on this work and upon his lucid commentary on the "Cuzari" of Judah ha-

Lortz, which appeared with the text in four parts (Prague, 1838-40). Brecher's correspondence with

S. D. Luzzatto on this commentary is published in part in the second volume of the work itself, and in part in Mendel Stern's "Kokebe Yizhak" (v. 28-34, vi. 95-100, vii. 77-80). The commentary is

modern in its tone; and in the preface the author openly states that he attempts to explain metaphys-

ical questions in the light of modern philosophy, and he is not afraid to criticise axioms or formulae

which were accepted at the time of the author of the "Cuzari," but were shaken or rejected by later

researches. He also utters the opinion, bold for his time, that philosophy is the best check to religion,

preventing it from degenerating into superstition and idolatry.

In addition to many contributions to scientific and literary periodicals and collections, and some im-

portant "Gutachten" (expert opinions) on social and religious questions submitted to him by imperial and

local government officials, Brecher is the author of a monograph on circumcision, "Die Beschneidung der

Israeliten," etc., Vienna, 1843, with an introduction by B. Hirsch Fassel of Prossnitz, and an appendix

on "Circumcision Among the Semitic Nations," by M. Seinschneider, who is a nephew of Brecher. Brecher

also wrote "Die Unternehmungsästhetik des Israelitischen Volkes," Vienna, 1857, of which a French translation appeared in the same year by Izidor Cahan, and "Elia he-Ketubah be-Szeman," a concordance of Biblical proper names, part of which was revised and published after his death by his son Adolph Brecher.


P. W.

BREGRENZ. See Tyrol.

BREGMAN, ELIEZER B. MOSES: Russian financier and philanthropist; born in Ioannovsk (commonly called by Russian Jews "Andur"), government of Grodno, in 1820; died in Troirtits, Bessarabia, September 3, 1896. He was a prominent business man of Grodno, where he settled early in life, and was known over Russia as the farmer of the Kornouka (corn-tax) in many of the large cities of the empire. The government rewarded him for his various business enterprises and charities with a gold medal and with the title of hereditary honorary citizen. He spent more than 100,000 rubles for charitable institutions.


P. W.

BREIDENBACH, MORITZ WILHELM AUGUST: German jurist; born at Offenbach-on-the-Main Nov. 13, 1796; died at Darmstadt April 2, 1857. He first attended the gymnasium at Frankfort, and then the University of Heidelberg, from which he was graduated in 1817 as LL.D. After a supplementary course at Göttingen he began the practice of law at Darmstadt in 1820. In 1831 he became counsel of the treasury in the Ministry of the Interior, and in 1838 counselor of the cabinet, in which capacity he officiated as commissioner of the Russian government in the Landskrieg. He became a member of the council of state in 1848, but was compelled to resign this office upon the outbreak of the Revolution. He was recalled, however, in 1849 as chief counselor of education, which position he held until his death. Breidenbach displayed exceptional ability in every capacity, whether as a jurist, official, or popular representative. But he was frequently opposed by those who admired his learning, because of his pronounced monarchical views. He was the principal author of the penal code of Russia, and actively participated in framing the "Allgemeine Deutsche Wechsel- und Handels-

recht." His principal literary work is his commentary on the Russian legal code. He was the son of Wolf BREIDENBACH.


J. S.

BREIDENBACH, WOLF: German court agent and champion of Jewish emancipation; born in the village of Breidenbach, Hesse-Cassel, 1791;
died in Offenbach Feb. 28, 1829. He went to Frankfurt as a poor boy, and for a time was a laborer, being supported by others while he studied Talmud and rabbinical literature. He also secretly acquired the knowledge of Neo-Hebrew, German, and some scientific subjects, besides being the best chess-player in the town. This accomplishment attracted the attention of a wealthy nobleman, who was so impressed by the young Talmudist's intelligence and honesty that he entrusted him with the management of his financial affairs. Breidenbach proving himself astute and trustworthy, his employer lent him a large sum of money, with which he embarked in the banking and in the jewelry business. He prospered, and gained the confidence of the small German princely courts with which he had business, becoming "Hoffkantor" of the elector of Cassel, and "Kammeragent" of the prince of Isenburg, besides holding similar positions under the rulers of various other principalities. Breidenbach used his wealth and influence to benefit his oppressed coreligionists. His untiring efforts to abolish the Jewish "Leibzoll"—an obnoxious toll which Jews had to pay on entering towns where they did not dwell or had no special privileges—placed him among the foremost champions of Jewish emancipation. He effected its abolition in Isenburg April 25, 1803, and in Homburg Nov. 1 of the same year. Anschaffenburg, Sachsenburg, and finally Frankfurt itself (Aug. 24, 1804) abolished the toll through his exertions; and the princely courts of Nassau-Dillenburg, Nassau-Wildeck, Lovenstein, Wertheim, Leiningen, as well as the court of Rüdesheim, followed their example. In some cases Breidenbach acted as the syndic or attorney for various Jewish communities. He made an unsuccessful effort to induce the Diet of Ratisbon to abolish by a single act the "Leibzoll" in all the German states, and only succeeded in having it abrogated in that city itself and in Darmstadt (Jan. 19, 1805).

Breidenbach was the friend and protector of the grammarians and publishers Wolf Heidenheim of Rothenheim, and is said to have translated several hymns for Heidenheim's German edition of the Haggadah.

He had three children: one daughter, Sarah, who married Abraham Gans of Cassel, and two sons, Moritz and Isaac (Julius), both of whom embraced Christianity after his death. The first was a grand-ducal "Ministerialrat," the second became ambassador in Stuttgart.


II.—24

Breuer, Gideon Brothknaup

Breiter, Eduard: Austrian writer; born at Waraschin in Croatia Nov. 8, 1811; died at Zellwitz near Znaim, Moravia, June 3, 1886. His first novel, "Der Fluch des Rabbi," published in 1849, was written in eleven days, during his furlough while an artilleryman. This work at once brought him into prominence and caused him to decide to become a journalist and writer of fiction. He assumed charge of the "Prager Zeitung," which he continued to edit until the paper was suppressed in 1848. He then settled in Vienna, where he soon became a popular writer of Jewish and Austrian tales. His Jewish novels, in addition to the one mentioned, were: "Die Schicksale des Rabbi," "Die Schattlinien," and "Alt- und Jung-Israel." He wrote many tales dealing with Austrian history, which are strikingly national in sentiment, the most characteristic among them being perhaps "Wien und Rom" and "Kaiser Joseph."


A. M. F.

Breitenstein, Max: Austrian writer and translator; born at Iglau, Moravia, Nov. 10, 1855. He attended the gymnasium of his native city and the University of Vienna. In 1878 he turned to journalism and founded the weekly "Alma Mater," which he conducted till 1881. Breitenstein compiled: "Akademischer Kalender der österreichischen Hochschulen," "Kommersbuch der Wiener Studenten," 1880, 3d ed. 1890; "Summung der bedeutendsten Reden des österreichischen Parlaments." He is also the author of several pamphlets, essays, humoristic sketches, and of translations from the English, and was the editor of the "Wiener Correspondenz" and the "Allgemeine Juden-Zeitung."

BIBLIOGRAPHY: Eisenberg, Das Geistliche Wien, 1. 5.

Breithaupt, John Frederick: Christian Hebraist and rabbinical scholar at the beginning of the eighteenth century; unice consul
greater explicit was his Latin translation of the commentary to the whole Bible of Rashi, whom he calls "Jarchi," which work appeared in three thick volumes (Venice, 1710-13). Reichmant takes note of the various readings of Rashi's text, and, on the whole, produced a version of considerable accuracy, considering the circumstances under which he wrote.


v. 9.

BREMEN: Free city of the German empire; remarkable as one of the places where few Jews have ever dwelt. A baptized Jew, Paulus, is said to have taught alchemy there to Archbishop Adalbert about the middle of the eleventh century. Reference is also made to the Jew Ludbert in 1291. Even the Jews traveling through Bremen were hampered in their movements. They could remain in the city only one night, and had to report to the burgomaster, and to pay the Jews' tax. Only during the "Freimarkt" were they allowed to stay longer and to do business; and for this privilege they had to pay a special tariff. From the sixteenth century, when many of their coreligionists were settling in the districts of Hanover, the Jews made frequent attempts to obtain permission to live in Bremen. Individual Jews were often expelled.

In the beginning of the nineteenth century Bremen, and also certain villages, received some Jewish inhabitants, but they, too, were expelled in 1860 on complaint of the merchant gild of the city. About thirty families settled in the city during the French occupation (1811-13), a period most favorable to the Jews. But these also were banished after the year 1814 in consequence of the Vienna convention, though their expulsion was not totally effectual until six years later.

The citizens became more tolerant after 1818, in which year a small Jewish community was founded. In 1846 it numbered 179 persons in the city and 533 in the whole district of Bremen, or 2 per cent of the entire population. At present (1890) there are 917 Jews in the city and 1,071 in the district. M. Levinger is preacher of the community. The synagogue was inaugurated Sept. 18, 1876. Dr. Leopold Rosenow was chosen rabbi in 1890.

Bibliography: Beit der Deutschen Culturgesellschaft, new series, i. 252 pp. (40 eng.).

A. F.

BRENZ, SAMUEL FRIEDRICH: Anti-Jewish writer; born at Osterburg, Bavaria, in the latter half of the sixteenth century; date and place of death unknown. He was converted to Christianity in 1610 at Freuchtwangen, and wrote "Judisch-alte Unterdrücker Schlangenbald" ("The Jewish Serpent's Skin Stripped"), in which he bitterly attacked his former coreligionists, whom he accused of harboring "the most gross and innocent Jew, Jesus Christ," and in which he denounced their religious literature. This book, divided into seven chapters, appeared at Nuremberg in 1614, 1669, and 1713.

Against him Solomon Zebi Hirch of Ausfahmen (not Olfschnauz nor Ufhausen) wrote "Der Judische Therak," (The Jewish Theriac or Antidote), Hanau, 1613. For the use of Christians as well as Jews he had it printed in German and in Hebrew, and the work was successful in refuting the false accusations of Brenz. A new edition of the "Therak" appeared at Altenburg in 1680, and a Latin translation by Johann Wulfer, together with the "Schlangenbald," was published at Nuremberg in 1691.

Wulfer strongly defended the Jews against Brenz, whose gross ignorance, hatred, falsehood, and pernicious fanaticism, as well as his plagiarism of Perlkorn, he exposed. A Hebrew translation under the title "Ha-Yehudim," by Alexander ben Samuel, is extant in manuscript in the library of the University of Leyden.


BRES, JUDAH LOW BEN MOSES NAPITALLI (Paulus Emilius?): Translator of the Pentateuch into Judaeo-German, lived in Germany in the sixteenth century. He is known only from De Rossi (s. v. "Guido Figli di Mose Napitalli Bres"; Hamburger, s. v. "Bress"), who credits him with the translation which first appeared in Cremone in 1569 and was reprinted in Breslau in 1583, and which, besides the Pentateuch, contains a translation of the Haftarot and the Megillot with extracts from Rashi's commentary. But the preface to the translation states plainly that it is the work of Paulus Emilius, a converted Jew residing in Rome; it seems probable therefore that this was the name assumed by Bresch after his conversion, although Steinschneider ("Sitzungsberichte der Philol. K. der Bayerischen Akademie der Wissenschaften," 1875, part ii, p. 185) says that the former Jewish name of Paulus Emilius is not known. Fürst, who probably had no other source than De Rossi, known only of Bresch, but the more critical Benjacob expresses some doubt on the matter. According to some authorities, the translation was reprinted in Breslau in 1583, and in Prague in 1610, and there is also a quarto edition without date, which appeared in Augsburg. The translation is said to follow closely that of Elias Levi, which first appeared in 1544.


BRESCEIA (Hebrew, בֵּרְכֵי): City and province of Lombardy, Italy. The Jews first settled there during Roman times. A commemorative stone, dating from the fifth century, probably comes from a synagogue. In the Middle Ages definite information concerning the settlement of the Jews in Brescia dates from the period of the Venetian rule over the cities of Lombardy, beginning in 1470.

As in all its other possessions, Venice permitted the Jews to live under the same conditions in the communities around the Garda lake. In 1514 a Jew was solemnly baptized in Brescia. The population, however, already unfavorably disposed toward the Jews, was incited against them by fanatic monks, and the Senate of the republic was repeatedly called upon to protect the Jews, especially during the
disturbances after the alleged murder of Simon of Trent in 1475. They were required to wear a badge. The old statutes of the town refer to them in the column "Malfeicium Criminaliter," "Statuti Vivilii," Breslau, 1537. They gained their living by money transactions, and, as the Christians complained about their dealings, it was left to Breslau. In 1841, by the authority of Venice, to permit the Jews to remain or to expel them. During the short time of the French rule, 1806-12, the Jews were plundered and then expelled. In 1870 they were again admitted by Venice; but after the battle of Lepanto in 1571 the Senate determined to expel them, and since that time it seems that Jews have lived at Breslau only occasionally, and chiefly as money-lenders. They are mentioned in documents of 1596, 1680, and 1787. Heinrich Heine, in 1844, saw a synagogue there ("Italienische Reise," vol. 1, end).

The city has no Jewish community at present (1902). In the province of Breslau there are Jews in the Riviera of Lago di Garda. There was an old settlement at Sul, and Jews were also living at Iven, Gavurco, Palazzuolo, Gottolengo, Lazaro, and Barco.

Breslau is famous for the printing establishment which Gerson b. Moses Soncino conducted at that city. At Breslau in the same province (1491-96), publishing especially celebrated editions of the Bible (I.e. Bond, "Annales," I. 39, 41, 46-48, 54, II. 30-31). The Cod. Turin 45 was sold at Breslau in 1509, shortly before the expulsion. Among the places in the province, Said deserves especial mention as the birthplace of Moses ben Abraham of Salo, 1520, and of Nathan of Said, 1587.


BRESLAU. See Silesia.

BRESLAU, ARYEH LOB BEN HAYYIM: German Talmudist and rabbi; born in 1741 at Breslau, Prussia; died April 22, 1809, at Rotterdam, Holland, and his reputation was not confined to Jewish circles, but many Christian scholars and theologians were also among his friends. He was buried with great ceremony, many delegations from the various Jewish communities attending his funeral. His memory is still revered among the Dutch Jews.

Breslau is the author of a volume of responsa, "Pene Aryeh" ("Lion's Face"), Amsterdam, 1790, which is distinguished by its logical method and reveals a thorough knowledge of the Talmud. Recognizing the latter work as the highest authority, he always applied common sense to the elucidation of Biblical and Talmudic precepts. While respecting the post-Talmudic authors, he wrote entirely inde-pendently of them and without prejudice (Nos. 14, 63). Aside from Talmudic questions, the "Pene Aryeh" also contains answers to other matters, which bring out the author's thorough knowledge of Hebrew linguistics. The style of the responses is simple and clear, the language being that of the Mishna with an admixture of pure Hebrew phraseology, without rhetorical flourishes. The work on the whole reveals a serious scholarly mind.

When the French revolutionary army came into Holland, in 1793, Breslau wrote a series of prayers for the synagogue, which were translated into Dutch, and were published with a detailed preface by the Christian minister Jan Kars. Some fragments of Breslau's posthumous works are still preserved in the library of Rotterdam. A poem that can hardly be characterized as successful, "Mizmor le Shabbat" (Psalm on the Sabbath), has recently been published by Dr. Ritter, chief rabbi in Rotterdam. Breslau's three sons, who took the family name Lowenstamm, were Abraham, rabbi in Meerswitz, and later in Emden; Hayyim, rabbi at Leeuwarden; and Mendel, assistant rabbi in Rotterdam, all known as Talmudists and Neo-Hebraic writers. His grandson, Menahem Mendel ben Hayyim, was chief rabbi at Rotterdam.


BRESLAU, JOSEPH B. DAVID: German Talmudist and rabbi; born (probably at Breslau) in 1694; died Jan. 22, 1722, at Breslau. He was at first a rabbi at Grafendal near Pulka, then rabbi of Bunauerg, 1740-52, where his brother in law, Moses b. Abraham Broda, had officiated, 1718-33. Breslau wrote the following works: (1) "Shenes Yoetz" (Joseph's Rood), Amsterdam, 1739, on the legal term "Mishna," (2) "Hok Yoetz (Joseph's Law)," id. 1739, a partial commentary on Joseph Caro's Shulhan Aruk (Arab. Hayyim), on the passages treating of the Passover; (3) "Ketoret Yoetz" (Joseph's Robe), Pittura, 1759, polishing Hayyim, arranged according to the weekly lessons of the year. Breslau was an assistant of his father-in-law, Abraham Broda, like whom he is distinguished for the great acrte-ness and wit shown in his writings. His first work, which especially shows these characteristics, may be considered the most important Talmudic work that was produced by the school of Abraham Broda.

One of Breslau's sons, Abraham, was a learned merchant of Middleseters in Moscow. He issued the posthumous work of his father, to which he added his grandfather's work, "Toldot Abraham."

Bibliography: Finkel, "Jewish Encyclopedia," Breslau, pp. 384-385 (contains also Breslau's epitaph)."
BRESLAUER, HERMANN: Austrian neuropath; born at Duseck, Bohemia, Nov. 18, 1805. He was educated at the gymnasium at Pilsen and the University of Vienna, graduating with the degree of doctor of philosophy. In 1860 he was appointed assistant to Professor Heideloff in Leipzig, and in 1874 chief of the experimental bureau of the board of health in Brandenburg-on-the-Havel. Four years later he was called to Berlin to fill the same position on the board of health of the German capital, which he holds at present (1902). Breslauer has written many essays and reports in the professional journals of Germany. Among his works may be mentioned: "Einfache Methoden zur Trinkwasseruntersuchung," 1884; "Chemische Untersuchung der Luft für hygienische Zwecke," 1885; "Die Anwendung des Lactoessenzintes zur Milchkontrolle," 1886; "Praktische Anleitung zur Untersuchung der Frauenmilch," 1892; and "Chemische Untersuchung der Luft in Charlottenburg und Berlin," 1894. BIBLIOGRAPHY: Klemmner, Deutscher Literatur-Kalender, 1896, s.v.

BRESLAUER, MAX: German chemist; born at Czernowitz, Bukowina, Austria-Hungary, 1835. He was educated at the gymnasium at Pilsen and in 1856 graduated with the degree of doctor of philosophy. In 1860 he was assistant to Professor Heideloff in Leipzig, and in 1874 chief of the experimental bureau of the board of health in Brandenburg-on-the-Havel. Four years later he was called to Berlin to fill the same position on the board of health of the German capital, which he holds at present (1902). Breslauer has published the following theoretical and pedagogical works: "Die Technische Grundlage des Klavierspiels," (1874); "Führer durch die Klavierunterrichts-Literatur," "Zur Methodik der Unterricht in der Harmonielehre"; "Über die Schäden der Auslagen des Unrichtigen Übungs," "Klavierschule," (1878); a compilation entitled "Methodik der Klaierunterrichts in Einzelsätzen" (1882); "Methodisches auf Grundlage des Harmonischen und Rhythmischen Elements" (1890); "Klang und Harmonie," (1892); and "Vorländer Lehrbuch der Musiklehre," (1897). Breslauer has also been the editor of the "Morgenblatt," a weekly devoted to the discussion of the melodies of the Jewish liturgy, and of "Juden-Musik," a monthly devoted to the discussion of the melodies of the Jewish liturgy. Since 1878 Breslauer has published a pedagogical periodical entitled "Der Klavierlehrer." He edited the eleventh edition of Schubert's "Muskalsches Konversations-Lexikon," (1880), and he is the author of a number of choruses (several of them for the synagogue service), songs, and pianoforte pieces. BIBLIOGRAPHY: Eisner, Musik-Lexikon; E. H. H. F. T. H.

BRESLAUER, EMIL: German musician and writer on musical pedagogics; born at Kottbus, May 20, 1836. He first attended the gymnasium in his native city, and later the seminary at Neuzelle. Upon his graduation from that institution he became preacher and religious instructor in the Jewish congregation of Kottbus. In 1863 he removed to Berlin in order to take a four-year course in music at Stern's Conservatory, studying with Jenn Vogt and H. Ehrlich (piano), P. Geyer, Fr. Kiel (composition), H. Schwanzen (organ), and J. Stern (score-reading and conducting). For eleven years (1868-79) Breslauer was teacher at the "Morgenblatt," a weekly devoted to the discussion of the melodies of the Jewish liturgy, and of "Juden-Musik," a monthly devoted to the discussion of the melodies of the Jewish liturgy. Since 1878 Breslauer has published a pedagogical periodical entitled "Der Klavierlehrer." He edited the eleventh edition of Schubert's "Muskalsches Konversations-Lexikon," (1880), and he is the author of a number of choruses (several of them for the synagogue service), songs, and pianoforte pieces. BIBLIOGRAPHY: Eisner, Musik-Lexikon; E. H. H. F. T. H.

BRESLEIN, ISAAC BEN ELIJAH LEVI (called "Mohammed") (teacher): Austrian educator; lived at Prague in the second half of the seventeenth and the beginning of the eighteenth century. In 1705 Breslein published at Prague, under the title "Iggeret Yizhak" (The Letter of Isaac), an order of confession, compiled from Gerundi's "Sefer ha-Yishuv" and from Inshah Hurwitz's "Shone Luhot ha-Berit," and now inserted in many rituals. He also published in Juden-German a compilation of maxims entitled "Zitru Munar" (The Words of Ethics), Prague, 1812. BIBLIOGRAPHY: Wolf, Bibl. Hebr., III., no. 1721: Stein- schneider, Cat. Bodl., ed. 1897; Fink, Bibl. Jued. 11, 1897, s. v. Breslein, I. B.

BRESZITZ, HEINRICH: Austrian author and journalist; born at Czernowitz, Bukowina, Austria-Hungary, 1844. In 1867 he established in Vienna a periodical, "Der Osten," and in 1869 a political journal, "Der Patriot." From 1873 to 1884 he was the proprietor and chief editor of the "Morgen-
BRESSLAU, MEIR ISRAEL: German notary and secretary of the Reform congregation of Hamburgh, born 1785 (?); died in Hamburgh Dec. 25, 1809. He was identified with the Reform movement in Hamburg from its beginning, and when the Orthodox party attacked the Hamburgh Tempelverein in the pamphlet "Eleh Dibre ha-Berit" (These Are the Words of the Covenant; Altona, 1819), Bresslau wrote as a reply his polemical work, "Heres Nokemet Nekam Berit" (A Sword That Relieves the Quarrel of the Covenant; Dessau, 1819). The magnificent Hebrew style of the latter publication is praised even by Grätz ("Gesch. xi. 385), and it ranks among the ablest literary productions of the controversy between the orthodox and reform parties. Bresslau was also joint author with Isaac Sackel Frankel of "Sederha-'Abodah" (Ritual of the Service), the German prayer-book of the Hamburg Reform Temple, Hamburg, 1819. But Fürst ("Bibliotheca Judaica," i. 131) errs in ascribing to him the allegorical drama "Yaldutu-Baharut" (Childhood and Youth; Berlin, 1786), which was written by Mendel Bresslau, who died in 1829. Bresslau's successor as secretary of the Temple congregation was Gabriel Riesser.


BRESSLAU, HARRY: German historian, born in Dannenberg, Hanover, March 22, 1848. He studied history in Göttingen from 1866 to 1869; but continued in that leading position till the rise of the Orthodoxy movement was Gabriel Riesser.


BRESSLAU, MENDEL BEN HAYYIM: Bookseller at Breslau (died 1829); author of articles in the periodicals "Ha-Neeman," and of an allegorical critical dialogue, "Yaldut u-Baharut" (Childhood and Youth), Breslau, 1876. He also wrote "Gelilot Ere Israel," a geography of Palestine with two maps (Breslau, 1819), and "Reshit ha-Ketib," a Hebrew reader and grammar with the phonetic method (Breslau, 1844).


BRENNER, MORITZ: German historian, born in Breslau, June 15, 1819. He went to billionaire in 1834. In 1879 he was appointed assistant professor at the University of Regensburg, and in 1890 professor at the University of Würzburg; latter he retired. His works include: "Buch der Geschichte des Deutschen Reiches unter Konrad II." (Leipzig, 1879-84); "Handbuch der Urkundenlehre für Deutschland und Italien" (ib. 1889).

Bibliography: Meier, Konversations-Lexikon; Kirchner, Deutscher Literatur-Wörterbuch, s. v.

BRENNER, M. I.: German historian; born in Breslau, June 15, 1819. He went to billionare in 1834. In 1879 he was appointed assistant professor at the University of Regensburg, and in 1890 professor at the University of Würzburg; latter he retired. His works include: "Buch der Geschichte des Deutschen Reiches unter Konrad II." (Leipzig, 1879-84); "Handbuch der Urkundenlehre für Deutschland und Italien" (ib. 1889).


BRESSLAV, MENDELEH BEN JAYYIM: Bookseller at Breslau (died 1829); author of articles in the periodical "Ha-Neeman," and of an allegorical critical dialogue, "Yaldut u-Baharut" (Childhood and Youth), Breslau, 1876. He also wrote "Gelilot Ere Israel," a geography of Palestine with two maps (Breslau, 1819), and "Reshit ha-Ketib," a Hebrew reader and grammar with the phonetic method (Breslau, 1844).


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BRESSLAU (also BRESSLAUER or BRES- 
LAUEN), MENDELE HAYYIM: Bookseller at Breslau (died 1829); author of articles in the periodical "Ha-Neeman," and of an allegorical critical dialogue, "Yaldut u-Baharut" (Childhood and Youth), Breslau, 1876. He also wrote "Gelilot Ere Israel," a geography of Palestine with two maps (Breslau, 1819), and "Reshit ha-Ketib," a Hebrew reader and grammar with the phonetic method (Breslau, 1844).


BRENNER, MORITZ: German historian, born in Breslau, June 15, 1819. He went to billionaire in 1834. In 1879 he was appointed assistant professor at the University of Regensburg, and in 1890 professor at the University of Würzburg; latter he retired. His works include: "Buch der Geschichte des Deutschen Reiches unter Konrad II." (Leipzig, 1879-84); "Handbuch der Urkundenlehre für Deutschland und Italien" (ib. 1889).

About half a century after the death of Michael Jesofovich there lived in Brest-Litovsk another remarkable personage, named Saul Walf or Wol, concerning whom authentic information is so scanty that it is difficult to separate legends from historical facts. The identity of Saul Walf, the king’s servant—a most influential Jew under Stephen Bathori and Sigismund III—was Saul Wahl, the legendary king of Poland who reigned for one night, has, however, been satisfactorily proved by Bernabadi in his article "Yevrei Korol Polski" (in "Voskhod," 1899, No. 1—v.). In 1580 the Jewish community of Brest entrusted him with the conduct of the very important and complicated case, before the commissioners of the king, against the Christian merchants of Brest, who would not allow the community the proportion (one-quarter) of city revenues which had been granted to the community by charter. For a detailed account of his activity in the Brest community see Saul Wahl.

From records of the custom-house of Brest-Litovsk (published in "Archeograficheskii Sbornik," iii. 298—322, iv. 230—260) it is evident that the greatest part of the merchandise imported from Germany and Austria Activity. via Luhin, or exported from Slutsk via Lohlin to Gnesen, in 1583 and the following years belonged to the Jews of Brest. They imported, among other merchandise, wax, furs, leather, olives, hats and caps, paper, nails, iron, paint, locks, knives, mirrors, mohair-yarn, cinnamon, muscatel, neckties, and wire; from Hungary, silken; from Glogau, nuts, plums, lead, needles, pins, ribbons, wine, velvet, black silk, pepper, cards, bolts, sugar, millet; and from Moravia, cloths. The exports consisted of Moscow mittens, soap, furs, brocades and harness (both black and mounted in brass), copper bells, lumber, and grain.

From a document dated Dec. 14, 1574, it is evident that Isaac (Isaak) Sharchovitch, a Jew of Brest, visited Moscow on business in 1581, notwithstanding the prohibition of Ivan the Terrible, and on route stopped in Mohilev at the house of his friend, the tax-collector Isaac Jagovich.

Of the importance of the Jewish community of Brest, there are many proofs in the official documents of Lithuania; thus in 1567, when the Lithuanian Jews were taxed by King Sigismund Augustus with a special loan of 4,000 kop groschen, the share that Brest was required to furnish was 1,300 kop groschen, almost a third of the loan. From the "Pinkes" (Jewish Archives) of Lithuania it appears that the Jewish communities of Lithuania, the total loan was reduced to 8,000 kop groschen ("Aktovaya Kniga Merriki Litovskoi: Publichnyya Delya," No. 7, p. 163; "Russko-Yevreiski Archev," ii., No. 96). However, on the appeal of Jacob Jagovich and Robin Grences of Brest, acting in the name of all the Jewish communities of Lithuania, the total loan was reduced to 8,000 kop groschen ("Aktovaya Kniga Merriki Litovskoi: Zapiskii," no. 48, p. 219; "Russko-Yevreiski Archev," ii. No. 296).

From the "Pinkes" (Jewish Archives) of Lithuania it appears that the Jewish communities of Brest, at that time were indebted to the Jewish community of Brest to the amount of 2,143 kop groschen (in 1550 the indebtedness had increased to 32,912 kop groschen, not including interest to the amount of 14,613 kop groschen). In 1558 Brest-
Brest-Litovsk

Litovsk had 196 Jewish house-owners, out of a total of 362 ("Avtovna Kniga Metriki Litovskoi: Perepisi," No. 15A; "Russko-Yevreiski Archiv," II, No. 251). The houses were small, insignificant frame buildings, although they were inhabited by families that consisted of houses of fourteen persons ("Litovskie Yevreii," p. 338). The only synagogue was also a frame building. In 1669 a brick synagogue and brick houses were built, as appears from a letter of the contractor against the Jews for not paying him in time ("Russko-Yevreiski Archiv," II, No. 300). Wealthy farmers of customs, like the brothers Etkovich, had more commodious residences on their estates out of town ("Litovskie Yevreii," p. 404).

But Brest was the leading city, not as regards wealth alone, but also in learning and refinement; so that none of the rabbinical or representative of the other Lithuanian communities would render any decision of importance without the consent of the Brest community. According to tradition, the ascendancy of Brest-Litovsk extended as far as the Baltic sea and the German frontier. Students came from Germany and Italy to the yeshibah of Brest. The government held the Jews of Brest in special favor. Thus, under Sigismund Augustus the wealthiest farmers of taxes and other revenues, Isaac Borodavka, Abraham Dvignach, Davidi and Lipman Schamerovitch, were Jews of Brest; while Joseph Simonovich was the contractor of the mint; and the Isaacovitch family was favored with special privileges by the king.

Among the prominent scholars of Brest in the sixteenth century who were not rabbis, the following may be mentioned: David Drunker, son-in-law of Saul Wahl; Phoebus, the teacher of Joel Sarks ("Bob"); Philip of Brest, author of the "Turim"; Joseph of Brest, brother of Moses Isaacovitch; Moses ben Hillel, grandfather of Hillel ben Nachafith, the author of "Bet Hillel"; and Samuel Heller.

The Jewish merchants of Brest, like those of the rest of Lithuania, had Russian names and spoke and wrote the Russian language. They had friendly intercourse with their Christian fellow-citizens, and did not need a "speaker" before the courts, as the German merchants did (ib. p. 393).

With the beginning of the seventeenth century Brest lost some of its importance as the center of wealthy farmers of taxes and other government leases. Prominent persons like Michael Jossovitch and Saul Wahl were unknown; they were succeeded in the arrangement of Jewish affairs by the Lithuanian Council ("Wand Bresti. ha-Mediah be-Lita"). There were eminent rabbis, Talmudists, and other scholars, such as Moses, grandson of Rabbi Henzel; Elijah Lipchitz, father-in-law of Rabbi Abraham ha-Darshani, Abraham ben Benjamin Ze'ev Biskr; Elijah ben Samuel of Lublin, author of "Yad Elijah"; Jacob ben Joel, author of "She'arei Yaakov"; Zehi Hirsh ben Eizeri Levi, mentioned in the "Toshohot Bub." But there were no communal workers of the type of those named above, to act as mediators between the Jews and the government, and having the power to protect them in cases of emergency.

The leaders of the Lithuanian Jews seemed to be more occupied with religious laws and with the preservation of the inner life of their community than with general politics. The collecting of taxes and the customs duties was to be handled by the secretary of the treasury of the grand duchy of Lithuania, who, in turn, sublet it for a term of two years to the Jew Geziko Moiworth ("Akhry Whiznski Archivd Kommissi," vol. 390).

In 1629 a lease of the city hall place was granted by the municipal government of Brest to Nachman Shlomovich (ib. p. 312). In 1641 the municipal government leased the cellar under the city hall to Simon Shlomovich for three years at an annual rental of thirty florins (ib. p. 389).

Of the forty-two Jewish Lithuanian councils held from 1628 to 1761, nineteen met at Brest or at one of the cities in its district.

That the Jews were still protected by the king is evident from the privileges granted them by Sigmund III. (March 8, 1615), under which they were exempt from quartering the Polish nobility and renters at their houses (ib. p. 141); by John Casimir (Feb. 17, 1644), confirming privileges granted by King Vladislav IV. (Feb. 15, 1653, and Dec. 8, 1654); and by Sigmund III. (Oct. 10, 1629) (ib. p. 144). By an order issued June 28, 1655, King John Casimir forbade his subjects to build roadside inns or taverns or to sell liquors, on the ground that the interests of the Brest leaseholders of the king were injured by such practices; and he warned them that all such establishments would be confiscated (ib. p. 153).

By an order dated July 10, 1661, the same king relieved the Jews of Brest from all military duties; giving as his reason that the city of Brest and the Jews of that place were ruined by the invasion of the Moscovites (ib. p. 161). By a second edict (Aug. 8, 1661) he proclaimed that the Jews of Brest were released from all obligations for four years. He also released them from paying rent for the monopoly of the sale of liquors (ib. p. 162). In the same edict the king notified the Voyevoda of Podolitz that, on account of the losses inflicted on them by the invasion of the "enemy" (the Moscovites), the Jews of Brest were not able to pay their creditors, and that the king gave the Jews an "iron" or irrevocable charter freeing them from the payment of their debts for three years (ib. p. 163).

That even the father of King John Casimir, Jonas Molchovitch, was not very wealthy, and had to pawn his jewels and other property to the Christian merchant Yasili Prosunkrich, is evident from an order issued by the king May 22, 1662, from which it appears that, having paid half of the debt, Jonas wished to pay the balance and to receive back his pledge, but that Prosunkrich could not be found. The king considered that Prosunkrich was trying to avoid the return of the pledge; he, therefore, ordered all the clerical and other authorities to arrest Prosunkrich wherever found, that he give satisfaction to Molchovitch (ib. p. 164).

During the uprising of the Cossacks under Chmielnicki, 2,000 Jews were killed in Brest-Litovsk in 1648; the others escaped to Great Poland and Danzig (Kostomarow, "Bogdan Chmielnitski").
Persecution Under Tartars. That the Poles and Jews with their wives and children were all slain, nicked, and that all the palaces and stone walls were destroyed, the wooden buildings burned, and the city razed to the ground ("Regesty," No. 941).

From the instructions given to the delegates to the congress of nobility of Volynia, held at Brest in 1603, it is evident that taxes could not be collected from the Jews for the reasons above stated, and because some Jews had become victims of the pestilence, while others had fled to other countries (ib. No. 941). During the invasion of Brest by the Muscovites in 1609, all the deeds relating to the privileges and contracts of the Jews were lost (ib. No. 970).

That their relations with their Christian neighbors were not as friendly as formerly may be seen from a quarrel between the Christian citizens and the Jews over property lost by the latter during a fire at Brest in 1637. The case was, however, amicably settled on the following conditions: (1) The city government ordered the citizens to return to the Jews their lost property wherever found, and to declare the amounts of debts due to the Jews. (2) Thereafter all lawsuits relating to property or documents destroyed by the fire, to cease; the Jews to have the right to take away all of their property wherever found. (3) The citizens to assist the Jews in capturing escaped criminals. (4) Both Jews and Christians to have the right to rebuild their stores and houses, but only on the old sites and according to the original plans. (5) To preserve order in the future, a guard to be organized consisting of Jews and Christians in equal numbers. (6) Steps to be taken by the city authorities to quell any future disorders ("Akty Wilenskoi Archivnoi Komissii," vi. 289).

Another case is cited in 1621, viz., where the Christian murderer of a Jew was released from prison by a priest in consideration of the present of a casket of money taken by him from the house of the murderer. The authorities, by removing the guards from the prison, allowed the murderer to escape; and the many citizens who saw him break away did not help the Jews to capture him (ib. v. 14).

Lawsuits between Jews and Christians on account of property are of frequent occurrence, as is evident from the case (ib. 1630) of Joseph Lawynitza, Zelmannovich of Brest against the merchant Friedrich von Thorn (ib. vi. 2141; of the merchant Matvei Strechkovich against the deputy of Brest, accusing him of bribery for taking the part of Jacob Joseph, a Jew of Brest (ib. p. 330); and of one Kornikov against the same deputy, for declining to register in the city records his complaint of slander against the Jews of Brest—among them Zalaman, the agent of the Kozmo-Demyan church, on the Russian street, with the right to build houses (ib. p. 65). Notwithstanding this, the matter was not settled until 1679, when Bishop Zakozhets issued a document stating that the Jews had the right to build on that place.

On Aug. 21, 1669, the priest of the Russian church made a complaint against the Jews of Brest for converting to Judaism a baptized youth. On Aug. 21, 1668, a Jewess of the name of Judith, whose baptismal name was Anastasia, a daughter of Shemuel, at one time householder of taxes (ib. v. 44). From a case between the kahal of Brest and some Russian priests of the city (Dec. 30, 1669) it appears that the latter caused much damage to the Jews of Brest, and that during the religious processions riots took place in which Jewish property was stolen and Jews were murdered or wounded by priests as well as by others (ib. p. 41).

Cases of outrages on the part of the Polish nobility are not wanting. On Feb. 10, 1665, a case was tried in the city court of Brest between the kahal and Vespasian and Chrysostom Kostiansko and Volkoch Orinovich, the charge being that the defendants rode on horseback into the synagogue with their retainers, followed by a mob with drawn swords; that they cut almost to pieces the Jew Joroski Aronovich, and severely wounded the agent.
of the kahal, Leib Itzkovich. The court condemned the Kostielna to death and to a payment of 200 kops for the murdered Jew. Chrysostom did not appear in court, but sent notice that he was called to the war. There is no account of his having been punished (ib. v. 28, 31).

In 1669 the nobility of Brest instructed their delegates to the Diet to bring in a law prohibiting Jews from employing Christian servants, as the working classes, who, like easy work, prefer to be employed by the Jews” (ib. iv. 40).

The hetman of the grand duchy of Lithuania had to warn his subordinates repeatedly that the Jews of Brest must be freed from all military duties and must not be blackmailed (ib. v. 180). It appears from another order of the hetman (Aug. 7, 1669) that the city of Brest was charged with the duty of supplying the army with provisions (ib. iv. 70). The city authorities of Brest also forced the Jews to pay extra taxes and local contributions “in violation of their privileges and agreements,” as is evident from an edict issued by King Michael Nov. 3, 1669 (ib. v. 349).

From a safe-conduct given to the Jews of Brest by the aldermen of Brest (April 3, 1669), it is apparent that they were often annoyed, attacked, mobbed, and robbed. The officials are warned, under a penalty of 10,000 kops, not to do any further harm to the Jews (ib. p. 188).

From a list of the year 1662 of the Jewish merchants of Brest for the apportionment of subsidiary taxes instituted by the Diet of Warsaw it appears that the highest valuation of goods in the fifteen stores of the Jews of Brest was 620 florins; the lowest, 80 florins. The collection from the peddlers is assessed at the sum of 150 florins.

From the beginning of the seventeenth century the Jewish community of Brest, like all the other communities of Lithuania, was obliged to contract debts; borrowing money from various religious institutions, such as churches, colleges, monasteries, and religious orders. The loans were mostly perpetual, and were secured by the real estate of the kahal. In this way most of the property of the community was under continuous mortgage.

In the middle of the eighteenth century the kahals of Lithuania became insolvent. When the committee of the Diet began to liquidate the Jewish debts in 1766, it appeared that the kahal of Brest then consisted of 3,175 persons; it had a debt of 11,516 florins, 14 groschen; the Augustinians of Com. munity of Brest, 1,000; the Dominican of Brest, 11,516 florins, 14 groschen; the Augustinians of Com. munity of Brest, 2,700; the community priests of Lomza, 8,000; the Cistercians of Whitby, 1,000; the Paulinists, 2,800; the Bernardins of Brest, 2,800; the Greek Orthodox Diznicas, 1,000; the Carthusians of Bersza, 3,360; the provost Chornobrivtsi, 5,000; in all, 122,723 florins (ib. p. 170).

The total income of the kahal of Brest was then 31,200 florins. It was derived from taxes on salt, tobacco, herrings, tar, mills, taverns, breweries, etc.; licenses of Jewish artisans; a certain percentage on dowries, and from the meat monopoly (ib. p. 9).

The expenses were: salary of the superintendent or agent, who received, in addition, certain articles in kind, such as meat, fish, sweets, etc.; salaries of the rabbi and judges; supplies for the army during its movements through the district of Brest, consisting of candles, oil, paper, sealing-wax, meat, fish, etc.

When the succursals of the pope visited the city, the kahal presented him with a hogshead of sugar. The officiating priest received a pound of sugar; the clerk, a flask of liquor.

With the fall of the Polish-Lithuanian kingdom the decline of Brest was hastened. Frequent fires, wars, and the plunder of the armies utterly destroyed the city. With the second partition of Poland, Brest, which had been rebuilt, came into the possession of Russia, and in 1796 was made a district town of the government of Bialitz. In 1797 it was annexed to the Lithuanian provinces, and in 1801 was made a district town of the government of Grodno. In 1803 a fire destroyed a large part of the Jewish quarter. In 1828 fire also destroyed a great number of the Jewish buildings of Brest, among them five houses of prayer.

In the first half of the nineteenth century Brest had not improved, owing to the competition of other Jewish communities of Lithuania which had developed rapidly. By order of Nicholas I, Brest, in 1828, was made a first-class city.

In 1832, Brest, in 1838, the Jewish Hospital, with forty beds and a pharmacy, was erected. It then had an income of 5,151 florins, 14 groschen; the Augustinians of Brest, 1,000; the Dominican of Brest, 3,360; the Augustinians of Com. munity of Brest, 7,700; the community priests of Lomza, 8,000; the Cistercians of Whitby, 1,000; the Paulinists, 2,800; the Bernardins of Brest, 2,800; the Greek Orthodox Diznicas, 1,000; the Carthusians of Bersza, 3,360; the provost Chornobrivtsi, 5,000; in all, 122,723 florins (ib. p. 170).

The main articles of export (mostly to Danzig) are grain, flax and flaxseed, tar, lumber, and cattle.

On May 17, 1865, on the occurrence of another
large fire, the Jewish working classes were in great distress; and the minister of ways and communications permitted them free passage on the railroads for twelve days, to seek employment.

On May 11, 1901, another disastrous fire took place, resulting in a serious loss of life and property. In consequence the number of Jewish poor was largely increased.

Among prominent Jews of Brest, besides rabbis, may be mentioned: in the eighteenth century, Jacob Levi, author of "Ehad ash-Mahalet"; Jerethiel of Wilna, physician, pupil of Rabbi Moses Hayyim Lazanski; Mordecai, author of "May-Prominent vum-Anamuiknife"; Joel, grandson of Per-Joel Sirkes, and pupil of Lipman sonalities; in the nineteenth century, Aaron ben Meir, author of "Mihebat-Aharon"; Meir ben Aaron, author of "Tezubi Shemesh"; on Malamosid, Abraham Isaac ben Joseph, author of "Klala Dabur"; Abraham Isaac, author of "Azba Korot"; Samuel Posnick (died 1820); Joel Leib ben Neheniah, author of "Nehatam-Yehodah", chief dayyan with Jacob Meir Padua (died in Jerusalem); Isaac ben Hayyim of Kremenets, chief dayyan with Zibl Ornstein (died 1888); Isaac ben Ate, author of "Meir mei-Yitzchak"; Lipman ben David, author of "Asher Vesz"; Zeha Hersch Berts, author of "Olam-Zehi"; Judah Epstein, author of "Kunon-Bowen"; Meir Jonah, chief dayyan, author of "Shnei he Halaash", on Isaac Aba Mari's "Itzik".

The following is a list of the rabbis who officiated in Brest-Litovsk:

Jehiel, son of Aaron Luria, said to have officiated about 1470, but probably was only a private scholar then. Moses Haskel, about 1514; wanted to marry his daughter to the son of a rabbi of Krakow, but King Sigismund prohibited it; it is also mentioned that he was under suspicion of having been mixed up in public affairs, and the latter was attacked from Poland. Mendel Frank, 1475.

Joseph ben Moses, 1508; Rabbi Kojonason, about 1504; mentioned in the Synopsis of Solomon Luria, No. 36. Not before Baal and Rabbi Ilam were at the head of the yeshiva at the same time. Solomon Luria, d. 1531.

Saphiri Herta, called "Hitta der Brecder" (compare Nahum Ballin). Judah Liva ben Obadiah Lichtenberg, 1539.


Moses ben Judah Liva, died before 1675.

Aaron Samuel Kahanover (about 1657-60). Joshua Bethel ben Jacob. Joel Hirsch ben Moses Jacob; last signature in the Pinkas under 1664.

Judah of Tropitz; his signature in the Lithuanian Pinkas under 1664.

Montreal Ginzburg; obtained at Brest until 1685.

Montreal Blankstein ben Moses Bialski; his last signature in the Pinkas, 1691.

Saul ben Mose, from 1691; last signature in the Pinkas, 1694.

Saul ben Moses of Chuma, grandson of Meir Wahl; formerly rabbi at Pinsk.


Abraham ben Solomon, 1622.


Abraham ben David Kutschelshersch of Kusiel was rabbi at Brest 1732, 1734. In Brest he officiated for forty-four years (1732-1796).

Joseph ben Abraham Katzowicz, 1793.

Saul ben Solomon, 1793.

Yisrael Sirkes, son of Joseph Sirkes; is now (1820) officiating as rabbi.

Theresia: in the town and government of Grodno, Russia, about forty miles south of the capital. From a record of a lawsuit between Paul Moskovich, prosecutor of Brezovitz (Berestovec), and the Jew Moisei Isaacoich Khoroshenciof Grodno, brought before the court on Feb. 24, 1541, it is evident that Jews lived there before that date. The Jewish population in 1890 was 646.


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BREUER, JOSEPH: Austrian physician; born Jan. 15, 1842, at Vienna. He studied medicine at the University of Vienna, whence in 1863 he graduated with the degree of doctor of medicine and surgery. The same year he entered the service of the Vienna General Hospital (Algemeine Krankenhaus); remaining there until 1898, when he was appointed assistant to Oppolzer. Five years later he resigned that position, and soon after became privat-dozent at the University of Vienna.

In 1890 Breuer gave up his deanship to devote himself entirely to the practice of his profession and to writing on medicine. He has been a frequent contributor to the medical and physiological journals of Austria and Germany; his special subject of study having been the physiology and pathology of the nervous system. Jointly with Herr he wrote "Die Selbststeuerung der Atembewegungen durch den Nervus Vagus" (in the Sitzungsberichte der Wiener Akademie der Wissenschaften, 1899, ivth.). In 1907

H. R.

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his monograph on the function of the semicircular canals in the labyrinth, "Ueber die Funktion der Bogengänge des Ohrlabyrinths," appeared in the "Wienische Medizinische Jahrbücher." In this monograph he advanced a complete theory of equilibrium, maintaining that the peripheral apparatus of the sense of equilibrium has its seat in the semicircular canals. He has contributed to the literature of the static sense, in "Beiträge zur Lehre vom Städtichen Sinne." Breuer has also written a number of articles that have appeared chiefly in "Pfützer's Archiv" and other medical papers, and jointly with Sigmund Freud he published "Studien über Hysterie." Leipzig and Vienna, 1895.

BRIBERY: The offer or receipt of anything of value in corrupt payment for an official act done or to be done.

The moral basis for the Jewish law against bribery is clearly expressed in Deut. xvi. 19-20; see also Ex. xxiii. 8. Divine sanction for the injunction against bribery is found in another passage in Deuteronomy, wherein God is described as the perfect judge who regards not persons, nor taketh reward, and who executeth the judgment of the orphan and the widow (x. 17-18).

These general statements are applied clearly and forcibly by King Jehoshaphat in his charge to the new judges whom he appointed to preside in the courts of the various cities of Judah: "Take heed what ye do, for ye judge not for man but for the Lord who is with you in the judgment; wherefore let the fear of the Lord be upon you; take heed and do it; for there is no iniquity with God, nor respect of persons, nor taking of bribes" (II Chron. xix. 6, 7); and in a similar spirit he charged the Levites and the priests and the chief of the fathers of Israel (v. 6). These admonitions seem to be a reflection of the words of Jethro to Moses for the constitution of courts, to assist the latter in judging the cases litigant, the judgment is void; and such a view may be harmonized with the view of the Talmud, that the judge is entitled to be paid for his loss of time, provided that both of the parties contribute, and provided the money is paid to him before he tries the case.

The moral sense of Talmudists is illustrated by the following statement in the Sifre to Deut. xvi, 19: "Thou shalt not take a bribe; it is not an injunction against taking it for the purpose of clearing the guilty and convicting the innocent; this wrong is covered by the prohibition 'Thou shalt not take a bribe,' but even to convict the guilty and acquit the innocent, thou shalt not take a bribe" (see also Mek., Mishpatim, 20; Maimonides, "Yad," Sanh. xlvii. 7). Breuer has also written a number of articles that have appeared chiefly in "Pfützer's Archiv" and other medical papers, and jointly with Sigmund Freud he published "Studien über Hysterie." Leipzig and Vienna, 1895.

THE JEWISH ENCYCLOPEDIA
formality of a trial. This would seem to be the meaning of Raba's answer. 

Ibn Ezra's statement that the person accepting the bribe considers himself as one with the briber, leads the Talmud to a fanciful interpretation of the word "bribe" (brake). *Ket. nip. is compounded of two words, tracta nes: "he is one"; that is, he, the judge, "is one" with the litigant, Ket. ib.). Raba Papa expresses this thought in other words: "A judge should not try the case of one whom he loves or hates, because he will find no guilt in his friend and no innocence in his foe." (Ket. ib.). The Talmud cites a number of instances where judges refused to try cases in which the parties litigant were persons who had befriended them. There was no question of bribery in the form of money involved in such cases, but the judges refused to try them upon the broad ground that one might be bribed, by kind words or by feelings of friendship, to Cases incline the scales of justice in favor of God in the case of the parties; and that therefore, the Talmud, in order to preserve absolute impartiality, the judge should not stand on intimate footing with either of the parties litigant.

Abba Arika refused to try a case in which the innkeeper at whom he usually lodged was a party, and appointed another to try it (Suk. 7b); Mar Samuel declined the case of a man who gave him his hand to assist him in landing from a ferry. Ameimar refused to act as judge for a man who had picked a feather from his hair tuft had been lodged there by the wind; and Mar Ulla for a man who had trodden his spittle in the dust. The Talmud justifies their views upon strictly legal grounds. The law is, "Thou shalt not take a bribe, "; "Thou shalt not take pay or money;" hence one may be bribed even by kind words.

The most interesting case is that of R. Ismael bar Jose. It was his custom to receive every Friday from his own garden a basket of fruit, which his gardener carried to him. On one occasion the gardener brought the fruit on Thursday, that being court day. When R. Ismael asked him why he brought it on Thursday instead of the accustomed day, the gardener replied, "I have a business to-day, and I thought I would bring the fruit with me." Presumably as a matter of convenience to save him the journey on the following day. But R. Ismael refused to act as judge in his case, appointing two other rabbis to try it. During the progress of the case he thought, "If my gardener will only say thus and so, he will win his case," whereupon he said, "May the souls of those who take bribes be destroyed. If I, who did not even take the basket of fruit, and who would after all only have been taking my own property, am so prejudiced in favor of this man, how much more partial must be the judge who really accepts a bribe." (Ket. 106b).

Maimonides states the matter broadly in these words: "A judge may not sit to try the case of one to whom he is favorably inclined, even though such person may not be a relative or an intimate friend, nor may he try the case of one whom he dislikes, even though such person may not be his enemy nor does seek to do him harm; for both litigants must stand equal before the judge, and must be considered equal in heart." ("Yad," Sanh. xxiii. 6).

An offensive practice of the judges, of conducting their business so that the fees of the court attendants and scribes were unduly increased, was considered a species of bribe-taking, and was condemned as such (Shab. 56a; "Yad," Sanh. xxiii. 3; Shulhan Aruk, Hoshen Mishpat, 9. 4).

If the judge nevertheless tries the case of a person who has sent him a gift before the summons issued, the other party can not attack the jurisdiction of the court on this account, for the judge is not legally disqualified from acting in such a case. It is, however, his duty, under the opinions expressed by the authorities, to refuse to try the case because of a possible prejudice in favor of the person who sent him the gift (ib. 9, 3). If a judge has borrowed something from a person who afterward appears before him as a litigant, he is not permitted to try the case, unless it appears that he is a man of means or has property which the lender may borrow from him ("Yad," Sanh. xxiii. 4; Shulhan Aruk, Hoshen Mishpat, 8. 1).

The bribe-giver and the bribe-taker are equally guilty before the law (ib.; "Yad," Sanh. xxiii. 2); and the bribe must be returned if the donor demands it (ib. xxiii. 1; Shulhan Aruk, Hoshen Mishpat, 6. 6). The difficulty which formerly existed by reason of the fact that judges were not paid for their services, was removed under the later Under the law, an annual tax was levied on the Later Law: community for the purpose of paying the judges a proper salary for the services; and the moneys given or bequeathed for sacred uses were likewise appropriated to this purpose (ib. 9, 2). R. Moses Isserles thought it was best to levy these taxes for payment of the judges' salaries at the beginning of the year, in order that they might be assured of their support for the entire period, and that they need not be beholden to any person ( gloss, ib.).

The frequent allusion in the Law to the fact that bribe-taking has the effect of blinding the eyes of the wise, did not escape the attention of the haggadists, who said: "Every judge who takes a bribe and perverts judgment will not die before his eyes have grown dim, as it is written: For a bribe blindeth the eyes of those who can see." (Mishnah Peah viii. 4; see also Midrash Tan. Shofetim, 9)

Maimonides summarizes the question of bribery most impressively in the following words: "The judge must conduct himself as though a sword were lying on his throat and Gehinnom open at his feet; he must know whom he is judging, and who will demand an account from him as to the justice of the judgment." ("Yad," Sanh. xxiii. 8). See Judge, Justice and Equity, Principles of.

K. C. D. W. A.

The following example is given in the Talmud of the venomity of the non-Jewish judges: Inna Shalmon, R. Gamaliel's sister, wishing to expose a judge (probably a Christian) who had the reputation of being proof against bribes, presented him with a golden candlestick, with the request to award to her a portion of her parents' estate. His decision was: "Since you [the Jews] have been banished from your own
try, the law of Moses is no longer applicable, but another law has been given that says: 'The son and the daughter shall inherit equally.' On the following day, however, after R. Gamaliel had presented the judge with a Libyan ass, the judge said: 'I have been looking over the conclusion of the new law, where it says: 'If I cannot come to destroy the law of Moses, but to complete it' (see Matt. v. 17), and there it is said, 'A daughter shall not inherit with the son.'" Imma Shalom then said to the judge: "Let your right hand be like a candlestick," reminding him of her present; but R. Gamaliel answered, "An ass came and overturned the candlestick." (Shab. 116a, b; see also Pesik. xvi. 122b et seq., and parallels in Buber's notes). In one passage of the Talmud it is said that the Persians, especially the Ghebers, took bribes and relented in the execution of discriminating laws against the Jews if they were paid for it (Yeb. 68b; compare also R. K. 117a).

The Halakah with reference to not taking frequently arose to violent controversies in the Middle Ages, when the communities began to appoint permanent rabbis with salaries; since it was considered unlawful to pay a rabbi who was also judge. See Fazza; see also Gjödeman, "Religionsgeschichtliche Studien," pp. 65-66.)

L. G.

BRIEFS: — In Mystic Lore: The allegorical use of the name "Bride" for "Israel" is based upon Hosea ii. 19-20: "I will betroth thee forever," and, in conjunction with Ezek. xvi. 8, gave rise to the allegorical interpretation of the Song of Solomon as typifying the espousal of God as the King of Peace (Solomon) and Israel (the Shulamite), at the redemption from Egypt and the erection of the tabernacle (see Pesik. la, 6a; Pesik. R., ed. Friedmann, v. 17b, 21b; Cant. H. to lv. 8-12, where the expression "kallah" [bride] is referred to Israel). However, according to Origen ("Cantic. Canticorum. Homily iv.; compare also "Tehilat Perush Shir ha-Shirim" in Steinschneider Festschrift and Allegorical Interpretation), the Palestinian Jews gave the Song of Solomon a mystical interpretation, allowing it to be studied only by men of mature age. This would indicate that, like the "merkabah" of Ezekiel and...
the Creation story, the Song of Solomon served as a basis for Gnostic mysteries such as Paul suggests in Eph. v. 22, where he speaks of the union of husband and wife "a sacred mystery," obviously of cosmological character. Accordingly, the bride and bridegroom were important in the Gnostic mysteries. See Tisseron, "Adversus Heereses," i. vii. 1; Hakamot (Sophia), the mother, after all her seed had been perfected, enters the pleroma as bride and receives the Savor or Demiurge as her spouse, which "society of conjunction" these heretics dramatically imitated in their illicit marriages.

Yet these mysteries borrowed the anthropomorphic form of the Deity from the Song of Solomon (Schueltz, "Gnostische Schriften in Kopernischer Sprache," 1890, pp. 270-281, where Cant. iii. 11 is quoted, exactly as did the Jewish cabalists when measuring the dimensions of the Deity in the "Shime Konah" (Gaster, "Monuments", 1895, p. 216).

In conformity with this idea, "the Kingdom," the lowest of the Ten Sefirot, is called the bride, because she desires, but has not attained, the union with Zer Aynil, the creative power of "Micvoroportos" (the Lesser Contemnible); whereas Uliin ("the Intelligences"), as the Mother Supernal, is actually united with the Father, "the Ancient One," the Zet Aynil ("the First Contemnible"), or "Makvoroportos" (in the Upper Sphere of the Ten Sefirot) (Zohar, in Idra Zutta, pp. 287-270). See Sefirot.

The union therefore of the bride or matron ("nurtina") with her celestial spouse, that is, to lift the created world into the sphere of the supreme fullness of glory (the pleroma of Paul in Eph. iii. 19), by doing works of goodness and holiness, is the object of life, according to the cabalists—a truly spiritual vision in itself, yet one which led the erring to all sorts of abuse, exactly as the ancient Gnostic mystery of Sodex Magus and many Christian heresies had done in the second and third centuries. Shabbethai Zebi and his followers in the seventeenth century endeavored to entice people to join their sect by proposing the "impossible union with Ze'er Anpin, the creative power of the Law" (see Sabbath. See also Betrothal.

BRIDEGROOM AND BRIDEGROOM'S FRIENDS. See Betrothal.

BRIDEGROOM OF GENESIS (Hatan Bereshit). See BRIDEGROOM OF THE LAW.

BRIDEGROOM OF THE LAW (Hatan Torah): The somewhat poetic designation of bridegrooms of the Law and of Genesis are given to the persons called up in the synagogue to the reading of the chasidic reading and beginning the Pentateuch respectively (Deut. xxxii. 27-xxxiii. 12; Gen. ii. 2, i. 2, 12 Gen. i. 1-2).

This takes place on Simhat Torah, or the Rejoicing of the Law festival, which is the second day of the Bikkurim (Firstfruits), or Eleventh Day of Scedem Assembly, in those communities in which the second-day festival is observed. It is considered a privilege for the one to whom the concluding of the opening portion of the Law is read; and those persons upon whom the choice of the congregation falls are esteemed as specially honored. The honor of the bridegroom of the Law is greater than that of the bridegroom of Genesis. Other privileges are conferred upon the recipients of these dignities in order to increase the distinction of their station. They are not called to the Law by the ordinary formula, "Tanumiel" (Let Y. N. arise—which is otherwise used—but by a special, poetic invocation, beginning in the Abrahamic ritual) with the words "HaRumach Aflik Nitum" (by permission of the great and terrible and tremendous God) for the Hatan Torah; and "Hakamot" (by permission of Him who is exalted above all blessing and song) for the Hatan Bereshit.

The bridegrooms of the Law and of Genesis usually make large money offerings to the synagogue, in recognition of the honor conferred upon them, and entertain the congregation at a more or less elaborate banquet, either in the meeting-room or the basement of the synagogue or at their private residences. See Tabernacles, and Simhat Torah. For the origin of the name and the customs see Crown of the Law.

BRIDEGROOM OF THE TORAH. See BRIDEGROOM OF THE LAW.

BRIDLE: A term used in the English versions of the Bible interchangeably with bit to represent the three Hebrew words נְשִׁיָּה, לֹאִקֵּס, and קְסֵם which, however, do not as a rule denote the usual headgear of a horse or other beast of burden, consisting of a head-stall, a bit, and reins. In many passages "halter"—i.e., a simple rope or harness strap which with hold the animal in check—would seem to be more appropriate rendering.

No description of the head harness is found in the Hebrew Bible. As horses came into use only at a late period, and then more for purposes of luxury than utility, the pictures of steeds with elaborate head-gear found on the Assyrian monuments (see Layard, "Nineveh") can not be held to throw any light on the conventions employed by the Hebrews, though the arrangement with bells compared in Ezek. xiv. 20 was in all probability adopted in imitation of Assyrian fashion. The ox, the ass, as well as the male, and to a less extent the camel, took the place of the horse. To guide and control the first-mentioned animal the goad sufficed; and, if Arabic custom may be supposed to retain the primitive habits of the ancient Hebrews, the camel was led by a rope attached to a ring of either copper ("barthah"), or hair ("kisrothah"), which was passed through one of the nostrils.

Still, bridles were not altogether unknown, as distinct names for them were employed according as they were used for the horse or the camel. These bridles were very simple affairs, often made of mere twine; while the bits were, at least in pre-Moham median days, of wood ("suqarit"). Even among the modern Arabs the iron bit passes underneath the chin (lau) of the horse, or in front of the mouth (see Socin, "Dewan aus Central Arabien," i. 288). This arrangement explains some passages in which the usual translation by "bridle" has produced
confusion. Job xxx. 11, R. V., "they have cast off the bridle," refers to the slipping of the halter. Isa. xxx. 28, "bridle in the jaws" should be rendered "halter (or bridle with iron) on the jaws." A bridle with a ring arrangement through the nose is meant in II Kings xix. 28 by the Hebrew word your ("over thy nose"), to which your ("over thy lips") in a parallel. See also Prov. xxvi. 3; Isa. xxxvii. 29, A. V.; Ps. xxviii. 9, R. V., "bit and bridle;" more accurately, "bride and halter."

In Ps. xxxvi. 3 (A. V., 1) muzzling is properly translated in the Revised Version by "muzzle." The allusion there is to the use of a basket-like network which was passed over the head of the animal and fastened behind the ears and around the neck, enveloping the mouth as with a bag, to prevent the bearer biting the yoke-mate or other animals in the carvan. In the psalm it is the tongue which thereby is hindered from "biting." As this "muzzle" also interfered with the taking of food, the humane law of Dent. xxv. 4 forbade its being put over the mouth of an ox while on the threshing floor.

E. G. H.

BRIEG: Town in Silesia; formerly the capital of the duchy of the same name. Jews settled there about 1234, chiefly because it was situated on the commercial route to Breslau, in which place a colony of Jews had long resided. The Jewish community of Brieg had its separate place of worship from early times. In the fourteenth century the Jews of Brieg were persecuted on account of their community; and in modertimes they shared the lot of the other Silesian Jews. They carried on insignificant trade operations as a rule. The conquest of Silesia by Frederick the Great brought about a notable change in their condition.

Brieg is included in the union of congregations of the district of Breslau and Liegnitz. Three charitable societies exist, for the care of the poor, for burying paupers, and a woman's league. In 1398 the Jews of Brieg bought a letter of protection from the Duke of Brieg, of a certificate of indebtedness. With the decline of Breslau as a trade center, the Jewish community of Brieg had to seek other sources of income. In the fifteenth century the Jews had long been discharged by the payments to Jacob, the son of Moses, a Jew of Brieg, of a certificate of indebtedness. In 1405 the Brieg Jews bought a letter of protection from the Duke of Brieg, whereby they were guaranteed the peaceful possession of their privileges. But in 1469 they were driven from the city, except Jacob and Solomon von Reichenbach, who had received a patent of protection from the Duke's council for six years from May 1, 1469. Solomon, a capitalist, lent large sums of money to royal houses in the fifteenth century.

With the decline of Breslau as a trade center, the Jews of Brieg became little more than an isolated community; and in modern times they shared the fate of the other Silesian Jews. They carried on insignificant trade operations as a rule. The conquest of Silesia by Frederick the Great brought about a notable change in their condition. At the present time (1903) Brieg has a Jewish community of 319 souls, of whom 55 are house-owners. Three charitable societies exist, for the care of the poor, for burying paupers, and a woman's league. Brieg is included in the union of congregations of the districts of Breslau and Liegnitz.


A. M. P.

BRIEGER, LUDWIG: German physician and medical writer; born at Glatt, in Freising Briege, July 26, 1849. He received his education at the gymnasium of his native town and at the universities of Breslau and Strasbourg. From the latter he was graduated as M.D. in 1875. After a post-
BRIELI or BRIEL, JUDAH LEON BEN ELIEZER (also known in rabbinical literature under the contraction MaHarli); Rabbi in Mantua; born about 1643; died in 1722.

Brieli, besides being a high Talmudical authority, as is shown in the response of his contemporaries Ismael Coen, Morpurgo, and others who asked his opinion on halakic questions, was well versed in the secular sciences, which he zealously cultivated. Being highly esteemed by the Sephardic community of Amsterdam on account of his learning, his character, and his great age, he was asked by Zeli Ashkenazi (Hakam Zebi) and his followers for his support in their campaign against Hayyun and his cabalistic vagaries. Brieli, who was opposed to the Cabala in general, could have little sympathy with Hayyun. He accordingly addressed two letters to Hakam Zebi (the first was published in "Milhamot Adonai"), three to Ayylon, two to the board of the Amsterdam community, and one to Benjamin Finel, in all of which he condemned Hayyun and approved the suppression of his book. Hayyun in his pamphlet against Hakam Zebi, entitled "Ha-Za'ei Zebi," says that Brieli is a Latinist and philosopher, but knows nothing about the Cabala; that he (Brieli) denies to Simoon ben Yohai the authorship of the Zohar; that he (Brieli), contrary to the Jewish law, has never married, and wears no beard.

Brieli was the author of the following works: (1) "Shefer Kolah la-Difgah" (The Beauty of the Grammatical Rules), a Hebrew grammar; (2) "Hassagot al Bire ha-Shelihim" (Criticisms on the Books of the Apostles); (3) "La Sinagoga Dizgnanata dagli Inganni del Padre Pinamonti"; (4) "Esame delle Riflessioni Teologiche," on the miracles. Of these only the first-named was published ("Manolet," Mantua, 1724); the others are still extant in manuscript (Dei Rossi, Nos. 22, 23; Neubauer, "Cat. Bodl. Hebr. MSS." s.v.). Brieli also translated into Hebrew the "Biblia latina," and the "Kerem Hemed," into "Kerem Hemed," ii. 119.

An elegy on Brieli was published by his pupil Cohen Moshe, under the title "Zir ha-Zilim," in which Brieli's knowledge of mathematics, logic, and natural history is highly praised.


BRIGHT, JOHN: English statesman and orator; born at Greenbank, Nov. 18, 1811; died in Rochdale Mar. 27, 1886. It has been stated that his mother, Martha Jacobs, was a Jewess; but this statement is erroneous, each Biblical names being not uncommon among the English peasantry. During his long public career he more than once distinguished himself as an unflinching advocate of the political emancipation of the Jews of England, on the ground of what he designated "justice to the Jewish population of the country." On May 14, 1849, on the introduction of the Parliamentary Office Bill—which dealt with the question of the right of Jews to sit in Parliament—Bright delivered a powerful speech in the House of Commons, fervently advocating the claims of the Jewish race and declaring that he "should vote for the bill, as far as it goes, because it admitted Jews into Parliament." On many other occasions he took the same position, as, for instance, in 1851, when the question of Jewish disabilities was raised in Parliament by the action of Alderman Salomons. But in his speech delivered in the House of Commons on April 15, 1858, during the debate on the Jewish Disabilities Bill, Bright gave the most vigorous expression to his principles of religious equality as applied to the Jews. His attitude toward the Jews was independent of any personal feeling, and was a direct outcome of his religious and political principles.

Bibliography: Jewish Chronicle, Mar. 29, 1858, p. 9; April 2, 1859, p. 2; Bright's Speeches on Questions of Public Policy, edited by James E. Thorold Rogers, ii. 487-195, London, 1868.

BRIEL, AZRIEL: Hungarian rabbi and author; lived in the first half of the nineteenth century; assistant rabbi (dayyan) at Pest, Hungary. He wrote: "Hadrut Kodesh" (Beauty of Holiness), containing the Mishnah treatises, Rosh ha-Shanah, and Yom Kippur to 600 (Ofen, 1827).


BRILL, JEHELI: Russian journalist. According to Zeitlin he was born in 1856 in Tultschin, Russian Poland; but Fousen, who knew him well, states that he was born in British India. He died in London Nov. 13, 1886. Taken to Constantinople when quite young, and later brought to Jerusalem, he grew up in the latter city and there received a Talmudical education and the strictly Orthodox training common to natives of Russia living in Palestine. In 1863, with the assistance of his father-in-law, the traveler Jacob Safir, he established the Hebrew monthly "Ha-Lebanon," which, after the appearance of the twelfth number, was suppressed by the Turkish government. After many tribulations Brill went to Paris, where he again commenced to publish the "Lebanon," first as a semi-monthly (1865-68), and later as a weekly (1869-70). The Franco-Prussian war and the siege of Paris, cutting off communication with his readers—practically all of whom were outside of France—forced him to suspend the publication of his journal for the second time. He went to Mayence, where he established a Hebrew printing office and renewed the publication of the weekly "Lebanon," this time as a Hebrew edition of the "Ma'arvez Israe'l," edited by M. Lehrman, who occupied in German Jewry a position corresponding to the one occupied by Brill among the Jews of eastern Europe.
In Mayence the publication of the "Lebanon" was continued from 1872 to 1881. This journal became the acknowledged organ of ultra-conservative Jews, and many pious rabbis contributed to and took an interest in its Talmudical literary department, the "Yarkote Lebanon." During part of this time Brill also edited and published a Yiddish or Judeo-German weekly entitled "Ha-Yisrael," which, like his Hebrew publication, circulated mainly in Russia. The Orthodox class, however, never evinced sufficient interest in journalism in general to make its organ a financial success; and the "Lebanon" had for the third time to be discontinued.

When the movement to establish colonies in Palestine or its vicinity was inaugurated, after the outbreak of persecutions in Russia, Brill, who was well acquainted with the Holy Land and with the languages spoken there, was, through the recommendation of Rabbi Samuel Mohilever, chosen by the Alliance Israélite Universelle and by Baron Edmond de Rothschild to conduct from Russia to Palestine a small group of experienced farmers, who were to be established in or near the Alliance colony, Mikweh Israel. He started from Rostoin, Russian Poland, with eleven men—ten farmers and a "melamed" (teacher)—Nov. 31, 1882, and arrived at Palestine the following month. The story of his journey and of its results is given in detail in his work, "Yedid ha Ma'alah" (The Base of the Slope), which Brill published in 1883 in Mayence, whither he had returned a sadly disappointed man. In 1884 Brill settled in London, and there established a new Yiddish weekly newspaper, the "Shulamith." In 1886 he started, for the fourth time, to publish the "Lebanon," but was forced to announce its suspension after the publication of a few numbers. He died suddenly in London the same year.

"Yedid ha Ma'alah" is the only book written by Brill. He published, while in Paris, three works containing unedited manuscripts from the library of Baron Ginzburg, which are described in Zeitlin, "Bibliothèque Hébraïque Post-Mendelssohniana," p. 42. He also published, with an introduction, an old anonymous manuscript, "De Ibr Galah," on Jewish archology (Mayence, 1877), with notes by Jacob Tarpower and Hebron Rapoport.

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In Mayence the publication of the "Lebanon" was continued from 1872 to 1881. This journal became the acknowledged organ of ultra-conservative Jews, and many pious rabbis contributed to and took an interest in its Talmudical literary department, the "Yarkote Lebanon." During part of this time Brill also edited and published a Yiddish or Judeo-German weekly entitled "Ha-Yisrael," which, like his Hebrew publication, circulated mainly in Russia. The Orthodox class, however, never evinced sufficient interest in journalism in general to make its organ a financial success; and the "Lebanon" had for the third time to be discontinued.

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BRIMSTONE: Sulfur in a solid state. It is found in Palestine, in the region along the banks of the Jordan and around the Dead Sea, both in combination with other elements and in its pure state. In the latter condition it is still employed medicinally for skin-diseases by the wandering Arab tribes, who make further use of it in the preparation of gunpowder. Brimstone is also found in the hot springs that line both shores of the Dead Sea. In one of these springs (at Callirrhoe), Herod took baths in the hope of finding a cure for his ailment (Josephus, "Ant." xvii. 6). Besides these two sources there was still a third which was known in Bible times. The two passages in Isaiah (xxx. 33, xxxiv. 6) point clearly to sulfur produced by volcanic eruptions. Sulfur is very inflammable; and this accounts for the fact that it is nearly always mentioned in connection with fire (Gen. xix. 24; Deut. xxix. 23; Ps. xi. 6; Ezek. xxxviii. 22). Biblical writers do not refer to the useful qualities of brimstone; whenever it is mentioned it is always as an instrument of God in exacting the penalty from the wicked (besides the above passages see Job xviii. 15); and this idea is continued in the New Testament (Rev. xiv. 10, xix. 20, xx. 10). This may be due in a measure to the recollection of the traditions of the destruction of Sodom and Gomorrah; the large quantities of brimstone found in the region suggesting it as the agent of destruction. J. JR. G. B. L.

BRINDISI (Hebrew, ד'יר'ינ'ס): Seaport on the coast of Calabria, Italy, whence the ancient Romans embarked for the East. Jews undoubtedly settled there at a very early period. In the Talmud ('Er. iv. 1) it is recounted that four illustrious Mosaic doctors (tannaim), among whom was R. Gamaliel, returned from this city to their home. Benjamin of Tudela says that at his time ten Jewish families were living there, all engaged in the art of dyeing. Sev. Israel, in Seferim in Brindisi u Lecce, Turin, 1901. G. V. C.

BRISK. See Brest-Litovsk.

BRISKER, AARON B. MEIR. See Aaron b. Meir of Bresl.

BRISTOL: Commercial seaport city in the counties of Gloucester and Somerset, England. Jews settled very early at Bristol, which was the center of the slave-trade between England and Ireland, until its discontinuance, under the influence of St. Winifred, (7) in 1172, after the conquest of Ireland by Henry II. The names are known of no fewer than eighteen Jews of the twelfth century who lived in Bristol. Of those the most important was Moses of Bristol, father of Yom-Tob, the author Early of "Sefer ha-Tannaim," and grandson History, of Rabbah Simon of Trier (Trové), a martyr of the Second Crusade. In Richard of Devizes' account of English cities, as given by a French Jew, Bristol is described as a city of soap-boilers (Jacobs, "Jews of Angevin England," p. 149). After the decline of the slave-trade in Bristol, many Jews left the town: Moses going to Oxford, others to Nottingham and London. When, however, John imprisoned and fined all the Jews of England in 1210, it was from a Jew of Bristol, Abraham, that he extorted no less than 10,000 marks by extracting the victim's teeth successively till he consented to give up his wealth (Matthew Paris, "Chronica Majora," ed. Luard, ii. 320).

The Jewry was situated on the quay between Broad street and Small street, outside the inner but within the outer wall of the city. The synagogue was in Small street, under the building which was afterward St. Giles's Church. As far as can be ascertained, no Jews were in Bristol at the time of the Expulsion, but houses of Jews falling into the king's power at that time. On the other hand, Jews resided there during a considerable portion of the thirteenth century, as an Ashkenaz was retained there to hold their deeds. There is no record of congregation life earlier than about the middle of the eighteenth century. At that time the congregation, which included not a few families which since then have become most eminent in the English Jewry—that of Jessel, for instance—was able to build a synagogue which was regarded as one of Eighteenth the ornaments of the old town. It was situated in the very center of the present city, in the main thoroughfare, Temple street. A local topographical description, dated 1794, states that "the Jews' synagogue is very well fitted up, painted, and furnished with altar-piece, brancines, candlesticks, etc., in such a style that though it is not one of the largest, it is one of the handsomest places of worship in Bristol." The present synagogue is situated in Park row, and is a commodious and well-fitted building. It was opened in 1870. In the middle of the nineteenth century Bristol was one of the foremost provincial congregations in the British Isles, and has been served by a succession of able ministers, many of whom have since
The Hebrew MSS.: The Hebrew manuscripts in the British Museum already fully catalogued or briefly described number about 1,300. This total includes fifty recently assigned to fragments belonging to the collection brought from Cairo. Between eighty and a hundred additional ones are likely to be obtained from the remainder of the same interesting collection. There are also thirty Hebrew charters (business deeds of the Anglo-Norman period) in the Museum; and if the seventy-one Samaritan manuscripts and the very ancient Aramaic papyrus (marked cv., 5th century B.C.) be treated as part of the Hebrew collection, the entire library may be estimated to contain close upon 1,400 numbers.

Of these over 1,000 are briefly described in the "Descriptive List of Hebrew and Samaritan MSS. in the British Museum," which appeared in 1898. A rough classification into subjects shows that in the total just mentioned Biblical texts are represented by 165 numbers; Biblical commentaries by 175; Midrashim and Midrashic discourses by 48; Talmud and Halakah by 190; liturgies by 115; cabalistic manuscripts by 130; ethics, philosophy, and poetry by an aggregate of 84; philology, mathematics, and astronomy by 73; medicine by 20; miscellaneous manuscripts by 78; charters by 30; and Samaritan literature by 64. The later acquisitions may be assumed to show a similar proportion of subjects, with the very notable addition, however, of a large number of letters and other historical documents forming part of the collection brought from the Cairo Geniza.

The distribution of Hebrew manuscripts among the earlier Museum collections is as follows: The Sunnun and Harley collections, which formed the nucleus of the British Museum at its opening in 1753, respectively contained twelve and ninety-five Hebrew manuscript volumes. The Old Royal Library, presented to the Museum by King George II. in 1757, included seven Hebrew numbers. A like contingent was contributed by the great library formed by Thomas Howard, earl of Arundel, Surrey, and Norfolk. Three Hebrew manuscripts were presented (together with a much larger number of printed books; see below) by Solomon da Costa in 1759, and two minor numbers of the collection have been filled up with its own catalogue of the printed books and manuscripts thus presented. The Lansdowne collection (purchased in 1867) and the library formed by King George III. (presented to the nation by King George IV. in 1823) contained one Hebrew volume each; and the Egerton collection (bequeathed in 1889) included three Hebrew numbers.

Of the 520 Hebrew volumes embodied in what is known as the Additional Series of manuscripts, not less than 328 came from the famous collection of Joseph Almanzi; and the few Hebrew manuscripts which form part of the Rich collection (acquired in 1829) are also included in the total of 520 just mentioned. The series which followed the Additional, and into which fresh acquisitions are now constantly being incorporated, is the Oriental. The latter now contains about 350 Hebrew numbers. A large proportion of these (not less than 250 volumes) was purchased from M. W. Stapf, between the years 1877 and 1883. The rest came to the Museum in smaller consignments through the agency of the late M. Fischel Hirsch and other bookdealers.

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The collection of Rabbinite commentaries is also a very good one. The principal unique texts are: (1) the commentary on the Second Book of Samuel by Isaac ibn Samuel ha-Sefardi (eleventh century); (2) a commentary on the Pentateuch by Rabbi Meynab b. Elijah (probably a Greek writer of the twelfth century); and (3) fragments of a Persian commentary (Hebrew character) on a portion of the Prophets.

III. Midrashim and Midrashic Discourses: These include copies of the three important Yemenite Midrashic compilations known as "Midrash ha-Gadol," "Midrash ha-Fe'ez," and "Nur al-Zulum." Unique are the texts contained in Add. 27, 392, and probably also Harley 5704 (containing a Midrash on the Minor Prophets in the style of the Ta'alit ha-Makhtir). One may notice, besides Midrashic discourses by David b. Abraham Malammud and Na'dim ibn Da'ud al-Adani.

IV. Talmud and Halakah: In the older British Museum collections only one volume of Talmudic texts of the twelfth and another of the fourteenth century are contained; but by the latest acquisitions from the Cairo Genizah three other important fragmentary numbers have been added to the library. Of the Jerusalem Talmud the Museum possesses three volumes of the sixteenth century, with the commentary of Joseph Syrillo. Noteworthy for its antiquity is a volume containing Rashi's commentary on Baba Metziah, dated 1090 C.E.

The Halakah portion of this section is very rich and interesting. Valuable codices, including five copies of the Yadal ha-Hazon of Maimonides, important copies of the Tur, the Zekah Aduf, and various responsa. As unique may be noted the additions of Samuel b. Metz (Rashba) to Alfasi. A fine specimen of richly illuminated title-pages and headings is presented, by Harley 5669-90 (Maimonides, "Mishneh Torah").

Karaite Halakah is also represented; e.g., by Yossef b. Hayyaj's "Questions and Answers," Kirkhassan's "Book of Commandments," and Samuel al-Maghribi's "Al-Mourshid," not to mention several other works which still await a thorough investigation.

V. Liturgy: This section is also a very rich and important one. It includes very fine specimens of almost all important rites. Margoliouth's study of a number of these manuscripts has revealed many features that were unknown to the great liturgiologist Leopold Zunz. Very many hymns will have to be added to the known list if these manuscripts are fully catalogued. Special mention may here be made of several fine copies of the illustrated Hagadah, belonging to the Spanish school of the fourteenth century. It may also be noted that a fine copy of the North African Liturgy (Or. 3506) was recently acquired by the trustees at the sale held at Amsterdam of the late D. H. de Castro's Library. The Karaite ritual is also fairly well represented.

VI. Cabala: It has already been stated that this section contains no less than 130 numbers. It in-
The Printed Books: The collection of Hebrew printed books in the Museum now consists of about 15,000 volumes. Of these upward of 10,100 are described in Zedner’s “Catalogue of the Hebrew Books in the Library of the British Museum,” published in 1867, and the greater part of the remainder are entered in S. Van Straalen’s “Catalogue of Hebrew Books in the British Museum Acquired During the Years 1868-92.”

The distribution of volumes among the more important classes of books described in Zedner’s catalogue has now followed: Bibles, 1,200 volumes; commentaries on the Bible, 1,260; grammars and dictionaries, 450; poetry and criticism, 770.

Of the 4,650 volumes described in Van Straalen’s catalogue the greater part was published within the last fifty years. This large contingent is rich in the specious of works in the Judeo-German dialect, and in modern Hebrew belles-lettres, such as the publications of Mapu, Bialistocki, Gordon, and Lebensohn, and also Hebrew translations of works by Shakespeare, Milton, Schiller, Lessing, and other European writers. The numbers of volumes to be assigned to the classes mentioned above must, therefore, necessarily be smaller in proportion than those given in connection with Zedner’s catalogue.

The history of the acquisition of the printed books is naturally not so varied as that of the manuscripts. In 1735, when the Museum was first opened to the public, the editis princeps of the Talmud was the Whence the only Hebrew work in the collection, Acquired, forming part of the royal library presented by King George II. But Solomon da Costa, a Jewish merchant who had immigrated from Holland, and whose name has already been mentioned above in the account of the manuscripts, presented to the Museum in the same year a collection of no less than 180 volumes, containing some of the most valuable works of Rabbinic literature. From the preface to Zedner’s catalogue we further learn that “during the succeeding eighty-nine years the Hebrew books increased to about 600.” But the great importance of the Hebrew library dates from the year 1848; for it was then enriched by the addition of 4,420 volumes purchased from the famous collection of H. J. Michael of Hamburg. “This acquisition gave,” to use the words of the preface of 1851 just mentioned, “an impetus to this branch of the library, which has been constantly maintained” ever since, “and has resulted in making the national collection of Hebrew books the largest in the world.”

The next notable addition to the library came from the collection of the late Joseph Almanzi, which had first passed into the hands of Asher of Berlin, and from which the trustees of the British Museum were able to select such works as were not already in the Museum library. The books acquired since that time came to the Museum gradually through the medium of booksellers, among whom the late Felchen Hirsch of Berlin was one of the most frequently employed.

The list of early printed books and other rare works in the collection is a pretty large one. The following statement relates to the books described in Mr. Zedner’s catalogue:

1. Of works of the fifteenth century, mentioned by De Rossi, there were then 65 in the Museum.
2. Of works printed from 1490 to 1546, mentioned by De Rossi, there were 45.
3. Of works printed from 1490 to 1566, not mentioned by De Rossi, 38.
4. Of books of which no other copy, or only one or two copies, was known to exist, 20.

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801
THE JEWISH ENCYCLOPEDIA

Printed in recent times. The proportion of early books must, therefore, be necessarily small. There are, however, to be noticed such works as Jacob b. Asher’s code, printed at Mantua in 1476 (with MS. notes by G. B. de Rossi); the Pentateuch, printed at Bologna in 1429 (also with MS. notes by De Rossi); the Talmudic tractate Berah, printed at Siena in 1489; the Pentateuch, printed at Paris in 1487; the books of Isaiah and Jeremiah, printed at Lisbon in 1492.

It may finally be mentioned that the trustees recently acquired a rather curious copy of the Talmudic tractate Ketubot which probably belongs to the sixteenth century, and appears to have been printed at Salamanca. It is specially noteworthy that the foliation of this copy differs from the uniform arrangement adopted in the editions generally.

The antiquities contained in the Museum also include many objects of Jewish interest, notably a fine series of ancient Jewish coins in the department of coins and medals.


BRITAIN (French, Bretagne): Ancient province of France corresponding to the present departments of Finistère, Côtes-du-Nord, Morbihan, Ille et Vilaine, and Loire-Inférieure. The name occurs in Hebrew writings under various forms, such as בֶּרֶטְאָנָה. Little information can be gathered concerning the epoch of the settlement of Jews in Brittany, where they were never numerous. The first official documents referring to the Jews there date from the beginning of the thirteenth century. These are two charters, one dated April, 1209, and the other March, 1235. In the first the Jews are indirectly mentioned as creditors of Guillaume de Mareil; these two charters are, however, to be noticedsuch works as Jacob b. Asher’s code, printed at Mantua in 1476 (with MS. notes by G. B. de Rossi); the Pentateuch, printed at Bologna in 1429 (also with MS. notes by De Rossi); the Talmudic tractate Berah, printed at Siena in 1489; the Pentateuch, printed at Paris in 1487; the books of Isaiah and Jeremiah, printed at Lisbon in 1492.

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BRIVIESCA (not Birviesca or Briviasca): The ancient Virovesca; city in Old Castile, not far from Burgos. A Jewish community dwelt there, which in 1290 was taxed 11,700 maravedis. At the request of his sister, the Infanta Doña Berenguela, Don Ferdinand III. of Castile presented to the convent San Maria la Real de Burgos, in perpetuity, the taxes of several Jews living in the quarter San Catalina in Briviesca, including those of Abraham del Bao, Judah Maccabi, and Mose, his son in-law, and others, and their descendants. In the internecine war between Don Pedro and Henry of Trastamara the Jews valiantly defended the walls of the city, until they were attacked in the rear by the troops of Bertrand du Guesclin, and were either killed or taken prisoners. According to Samuel Zaraa’s account, not a single one of the two hundred heads of families that had lived there remained alive: “their corpses became food for the birds of heaven and the beasts of the field.” In 1455 Don Mosse was living at Briviesca as farmer of taxes.


M. K.

BROCIUS, JOSEF B.: President of the Union of Hebrew Congregations of Rumania; born in Jassy, Rumania, Oct., 1846. From 1864 to 1866 he studied law at the university of his native city, and during that time corresponded with Dr. Landsberg and others in founding the Uniona Israelita, a Jewish defensive publication society. In 1867 Brociner settled at Galatz as a merchant. He joined (1893) the Galatz Lodge of the Masonic Order (Grand Orient de France), and as a Freemason was active in bringing about a modification of rituals, finally obtaining for himself the thirty-third degree.

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among the eighty-four Freemasons of the Grand Orient who has attained this degree.

In 1873 Brodiner was chosen president of the local committee of the Alliance Israélite Universelle.

Together with Dr. Leopold Stern of Bucharest, he was delegated in 1876 to represent Rumania at the conference of the Alliance Israélite Universelle for the defense of Jews in the Orient, held under the chairmanship of Adolphe Crémieux at Paris. During the war of Russia and Romania against Turkey in 1877, Brodiner was secretary of the committee for maintaining ambulances on the battle-field; and in April and May, 1878, he accompanied Dr. Leopold Stern to Budapest, Vienna, and Berlin to obtain the cooperation of their consuls-general in championing the cause of the Rumanian Jews at the Berlin Congress. In June he was a member of the committee sent to Berlin to furnish the congress of the European powers with information on the Rumanian question. In August, 1878, with the late Benjamin F. Peixotto, American consul-general at Lyons, he represented the Rumanian Jews at the second conference of the Alliance Israélite Universelle, held at Paris.

Brodiner accompanied his brother, Dr. Marco Brodiner (another brother, Maurice, is secretary to King Charles of Romania), to Vienna, Berlin, and Paris (1879), in order to further the interests of the Rumanian Jews in these cities. At that time he obtained from Professor Bluntschli of Heidelberg the famous juristic brochures "L'Etat Roumain," in favor of the Rumanian Israelites. He was president of the Jewish community of Galatz in 1874, 1876, 1884, and 1888. In 1884 he was vice-president of the Galatz committee for establishing the colonies in Palestine which were afterward taken under the protection of Baron Edmond de Rothschild of Paris.

The Union of Rumanian Jewish Congregations was due to Brodiner's initiative, and in recognition of his services he was unanimously elected first president. In addition to many articles on the Jewish question, and various reports published by the B'nai B'rith Lodge, Brodiner wrote a pamphlet entitled "Law of Order of B'nai B'rith," which was well received.

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Aside from these works written by him, many of his explanations of different questions are found in the works of other scholars, as in Nathaniel Weil's "Hiddushim Netan'el," Carlsruhe, 1755; and Ze'eb Ashkenazi's "Hakham Ze'eb," ed. by A. Pe.

BRODA, ABRAHAM BEN SHALOM: Russian rabbinical author; born in Wilna about the beginning of the nineteenth century; died there after 1860. His father, R. Shalom b. Aaron, who was quite young at the time of his death (1805), was one of the leaders of the community (see R. Isac Ginzburg's account of his death). Abraham is known as the author of two works: "Bet Wa'd," a collection of regulations which refer to sitting down and standing up during various religious exercises, with an appendix relating to weights and measures, Wilna, 1853; "Bayit ha-Gadol," a commentary on Pir'ah Rabbi Eizer, which is published with the text, Wilna, 1853. At the end of the work the author states that he has also written a commentary on the Mezilta, but does not possess the means to publish it. The commentary has no distinguishing feature except the numerous corrections made in the original text, which had been corrupted by various copyists and printers.


L. G. P. W.
The best known of the other sons of Meir was Abraham, who was born in 1816 and settled in Odessa in 1858. He too, was prominently identified with the sugar industry and other large enterprises, and was for many years the most influential member of the city council of Odessa, occupying for a long time the position of vice-mayor. He, like his brother Israel, distributed large sums for various charitable and educational purposes, and founded important benevolent institutions in Odessa and in Zhitomir, where he died Oct. 20, 1894. His son Samuel (b. 1846; d. Dec. 28, 1896) married a daughter of the journalist and author Ossip (Joseph) Rabmovitch. He was also a member of the Odessa city council (by appointment, for no Jew can be elected to that position).

Brody, Benjamin B. Aaron: Lithuanian rabbi and Talmudist; died Sept. 1, 1818, at Grodno. He was the best-known Talmudist of the five sons of Aaron Broda, an eminent Talmudist and rabbi of the old Polish community of Kalvarien. Owing to his wealth and family connections—he was a direct descendant of the famous Abraham b. Basili Broda—Benjamin, in 1791, secured appointment to the rabbinate of Grodno, one of the oldest and most important communities of Lithuania, as successor of R. Eliezer b. Zeli, who had recently died. Although the letters of appointment had been signed by the king Poniatowski himself, Broda’s nomination gave rise to a warm dispute in the community; many members having favored the appointment of R. Tzaddo, son of the late Rabbi Eliezer, who had officiated as “rosh bet din” (head of the court) even during his father’s lifetime. The quarrel, which lasted until almost the end of Broda’s incumbency, was so bitter that at his death it was decided, in order to avoid a recurrence of similar quarrels, to leave the office of the chief rabbi forever vacant. Among Broda’s sons, Hayyim Broda may be mentioned, the author of the work “Toras Or ve-Derekh ha-Yayyim” (Grodno, 1828), a detailed commentary to the sixty chapters of Caro’s “Yoreh De’ah.”


Brodska: A family which has produced many rabbis and notable men in the last three hundred years. It is a branch of the Schor family. Meir Schor of Brody, Galicia, married and settled in Zhitomir, government of Kiev, Russia, where he assumed the name “Brodska” (from Brody). His father, Alexander Hayyim Schor, was a son of Deborah Babad, daughter of R. Alexander Schor, of Brody, Galicia, descendant of his native town, and at the rabbinical colleges of Tolcsva and Presburg, Hungary, Brody also studied at the Hildesheimer Theological Seminary and at the University of Berlin, being an enthusiastic scholar of the Hebrew language and literature.

He was for some time secretary of the literary society Mekize Nirdamim, and in 1896 founded the “Zeitschrift fur Hebratische Bibliographie,” of which he is editor with A. Friedenberg. Brody is now (1902) rabbi of the congregation of Nachod, Bohemia. He has taken great interest in the Zionist movement.

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Brody, Heinrich: Austrian rabbi; born May 21, 1868, at Ungvar, Hungary; descendant of Abraham Broda. Educated in the public schools of his native town, and at the rabbinical colleges of Tolcsva and Presburg, Hungary, Brody also studied at the Hildesheimer Theological Seminary and at the University of Berlin, being an enthusiastic scholar of the Hebrew language and literature.

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BRÖDY, SANDOR: Hungarian author and journalist; born at Erlau in 1863. After attending the schools of that city he devoted himself entirely to literature. From 1888 to 1900 he was editor of the "Brodília Hiradó," published at Klausenburg, and was also connected with the "Erdelyi Kepes Tajga," "Targyak," tales, 1892; "A Ketelikii Asszony," novel, 1897; "FeherKonyv," stories, 1891; "Hofeherke," novel, 1894; "Kisasszony," "Az Asszonyi Szepseg," stories, 1895; "Az Ezilstelmek," stories, 1895; "Ejszaka," stories, 1895; "Rejetkes," stories, 1895; "Apro Regenyek," novel, 1894; "Két Széke Aszonysz," novel, 1893; "Ejzakla," stories, 1895; "Bejtelnecek," stories, 1895; "Az Assonnyi Szepseg," 1877; "Tudkó tolla," novel, 1898; "Az Ezilstelmek," de luxe edition, 1898; "Egy Fiola Valomédis," 1900; "Pech Korvycs," 1900-09. Brödy justly enjoys wide popularity. All his works have been translated into German, and many of his shorter productions have also appeared in French, English, Danish, Croatian, Romanian, and Servian newspapers and other periodicals. His contributions to the "Magyar Hirlap" are mostly of a political or critical nature. In 1901 he essayed the drama in his preparation of a play founded upon his novel "Hitfedeherke," which has been frequently performed with marked success at the National Theater at Budapest.

Brody is also a distinguished philanthropist, and on the anniversary of his fiftieth birthday he donated 100,000 gulden to journalistic institutions. Further donations to the amount of 250,000 gulden were made in memory of his wife. In 1896 he was appointed a life-member of the Hungarian Upper House.

Bibliography: Szabó, "Magyar Irodalmi Történet," Pallas Nagy Lexikon, s. v. M. W.

BRÖDY, SIGMUND: Hungarian journalist, and member of the Upper House of the Hungarian Parliament; born Nov. 13, 1840, at Miskolcz. He attended the gymnasium at Budapest, and later studied law at the university. He began his journalistic activity early in life, and in 1859 published his first leader. As early as 1860 he occupied the post of editor of the "Pesti Hőgyédvivatok," and in conjunction with Klöthy Gross founded the German periodical "Pannonia," whose purpose was the publication of Hungarian literature in the form of critical studies and translations. In 1869-70 he wrote some poems, as well as a number of hymns for the Jewish congregation which are still in use. As a collaborator on the "Magyar Szó," he became very widely known as a journalist of the first rank.

After the compromise with Austria (1867), Brödy was associated with Sigmund Reményi as editorial writer on the "Pesti Szó," and this was the most brilliant period of his career as publicist, his sound logic and comprehensive views being especially noticeable. In 1872 he became secretary at the Ministry of the Interior, but voluntarily resigned this position a year later he purchased the "Neues Posten Journal," which paper under his management attained an unprecedented circulation throughout the country.

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BROGLIE, VICTOR-CLAUDE, PRINCE DE: French statesman; opponent of Jewish emancipation; born at Paris, 1737; beheaded in 1794 for intrigue against the French Revolution. He wrote "Opinion sur l'Admission des Juifs à l'Etat Civil," (Paris, 1791), in which he argues against the admission of the Jews into French citizenship simply because the reformed Jewish oath is sufficient proof of the complete renunciation of the rights of citizenship. De Broglie found a vigorous and bitter opponent in the representative Prugnan, who signal duely defeated his exclusion bill (Sept. 5, 1791).

Prugnan's chief argument against his opponent was that the civil laws of the Jews were identified with their religious laws and, consequently, that their reformed oath had absolutely nothing to do with the conditions necessary for French citizenship, which were fixed by the constitution. After De Broglie's death a legend circulated among the Jews of Avignon, Dijon, and Carpentras to the effect that De Broglie had been beheaded soon after having issued his book against the Jews, and that, in the last moments of agony, he had asked forgiveness for his anti-Jewish sentiments. There is no historical basis for this legend, which the present writer heard for the first time in 1891 from Lazar Jidor, the grand rabbi of France, and from Michel Erhanger.


G. S.

BROKER: One who acts as middleman between seller and buyer, or makes it his business to bring buyer and seller together; also one who acts as agent for hire. The Neo-Hebrew word for broker is "nissur." It occurs with the former and more proper meaning in the Midrashim (B. B. v. 8, very briefly commented on in the Babylonian Gemara 57a), where the case is put of a package of oil or wine breaking while being measured, and "if a broker stands be-
at once. If he has pawned the goods as directed and received them, the broker, in the opinion of and discloses the pawnée, and the latter denies hav

Weber, (see "Beer ha-Oolah," ad loc). If the broker
should swear that he has it in his possession, and what it is worth, and make good its value (ib. 8). When an article entrusted to a broker is lost or stolen from him, even on the way, being a hired keeper (see Bailments), he is bound to make it good. Should he lose a precious stone out of a ring or other jewel, he should swear that he has it not in his possession, and what it is worth, and make good its value (ib. 8). Where a broker is entrusted with goods for the purpose of pawning them, and he claims not to know to whom he has pawned them, this is an act of faithlessness, and he is answerable at once. If he has pawned the goods as directed and discloses the pawnée, and the latter denies having received them, the broker, in the opinion of Joseph Caro (i.e., the text of the Hoshen Mishpat, ib. 9), goes free; but other authorities (dating back to Alfas) hold him liable, as it was his duty to have proof by witnesses or otherwise to the act of pawning (see "Beer ha-Golah," ad loc.). If the broker gives an article to a purchaser on trial, and it is not returned, or if he sells it on credit and cannot collect the price, he must answer to the owner, unless he has acted as he did with the latter's assent (ib. 10).

It may be noticed that R. Moses Isserles, in his note on Hoshen Mishpat, i.e., mentions the "shad-
kăn," or match-maker as a lawful species of broker, and refers to the customs of different countries, in

**BROKERS, JEW:** A term used to indicate the Jewish merchants who had the right of trading at the Royal Exchange, London. The word "broker" was first applied to traders, merchants, and middlemen in the time of Edward III.; but it was not until the resettlement of the Jews in England (1656) that the term was used in connection with the Jews resident in London and doing business there. Much opposition to the Jews was then manifested, especially concerning the privilege of trading as brokers; but the important position occupied by them through their manifold connections in the East and West Indies, made them too powerful to be ignored.

At that time wholesale trade was carried on mainly through the Royal Exchange, from which Jews were excluded. This proved so troublesome to the traders that in 1657 Solomon Dormido, a nephew of Manasseh ben Israel, applied for membership in the Exchange. His application was favorably considered by the court of aldermen, who purposely refrained from asking questions and from forcing him to take the oath, because of its doctrinal character. There were in England at this time a number of influential Jewish traders as brokers under assumed names:

- Don Antonio Fernandez Captuaj, or Antonio Fernandez, was for some years a contractor for corn for the English government.
- In 1659 he and Don Rodrigo sued a Captain Peters in the Admiralty Court for a shipment of goods that had not been delivered; and in the same year, under the name "Don Antonio Fernandez Carvajal," he petitioned the Admiralty committee to consider his claim for the seizure of certain shipments to Francisco Botello Chacon and Botello Silveria in Portugal, which, because of the unrest in the country, had been ordered shipped to Holland instead. All the names mentioned in these suits were those of founders of the Bevis Marks congregation.

The first documentary mention of Jew brokers, so far as is known, is in the Rawlinson manuscripts of the Bodleian Library, and occurs in a rough slip similar to that used at the present day by the brokers and underwriters at Lloyd's. Particulars are given of the risk accepted on the cargo of "Augustin Cornerell, the Littell Joe, in the Yonge Tobias, the 6th June, 1655, from London to Lixbo," the premium being 6 per cent, and the policy being underwritten in "Thridnedel Stret" (Threadneedle Street). Another risk was effected upon the cargos
of the, "Domingo Yane and de Breto, the 9th May, 1653, from London to Barbados in the Jan. Crit. at
21: Cornnel and De Brito (whose names are incor-
rectly spelled in the premium slip) were also Jews. 
Probably the first judicial mention of a Jew acting 
as a bill broker at the period of the Commonwealth 
is in the year 1636, when Lady Hall gave evidence 
before the commissioners of the protectorate respect-
ings a sum of £4,000 lent to Charles Stewart on a 
bill of exchange. According to the Thurloe state 
papers, Lady Hall declared that there is a Jew 
named Da Costa, a great merchant in London, who 
has, and is presently to receive, the sum of £4,000 
for the use of Charles Stewart," which sum was to be 
returned to Mr. Leger by Mr. Leget of New-
castle.

The admission of Solomon Dovmido to membership in 
the Royal Exchange, as mentioned above, led to 
a suspension of the law excluding Jews; and soon 
they entered in such numbers that 

"Jews" a special space, known as the Jews' 
Walk in Walk, was allotted to them. As the 
the Royal law had been abrogated for the Jews,
the Exchange, a similar suspension as regards the 
taking of the oath had to be generally 
adopted; and in consequence the Exchange was 
soon overrun with doubtful characters. Abuses grew so rapidly that public danger resulted in a re-
organization of the Exchange and its laws in 1697. 
The "Post Boy" of April 27 of that year records 
that the Lord Mayor and the Aldermen have been 
busy this week in receiving petitions from a great 
number of persons, who put in to be Exchange 
brokers: they are to be 100 in number, 80 of whom 
are to be Englishmen and the rest foreigners and 
aliens, of whom is to carry a medal in his pocket 
with his name on it, the King's effigy on one side 
and the city arms on the other, and they are to show 
it on the making of any bargains."

According to the archives contained in the Guild-
hall Library, London, the number of Jew brokers or 
alien brokers was limited to twelve, the election 
being the prerogative of the Lord Mayor and the 
court of aldermen. An entrance fee of forty shil-
lings was charged, with an annual payment of a simi-
lar amount. In addition, the broker had to give 
security in two bonds of £500 each, as 

The Brokers' Medals. 

A guaranty of the faithful perform-
ance of his duties. When these con-
ditions had been complied with, the 
solicitor received his medal, which, 
ine the case of a Jew broker, was transferrable. The 
purchase of brokers' medals caused much competi-
tion; the usual purchase price ranging from £1,000 
to £1,500. In the event of a Jew broker dying be-
fore a transfer could be made, the privileges accru-
ing from the sale became perquisites of the lord mayor.

The last recorded sale of a broker's medal took place 
in 1806, when Joseph Barrow Montefiore paid 1,500 
guineas to Sir William Magnay, the then lord mayor, 
for a medal which had lapsed through the death of its owner. In 1826 the corporation removed the 
limit on the number of Jews admitted to the Ex-
change, and abolished the purchase of the medal and 
the heavy entrance fee. Under an old charter of 
Edward III, English brokers were forced to be free-

mén, but it was not until 1832 that the freedom of the 
city was extended to the Jews.

BIBLIOGRAPHY: Young Israel, i.

BROMBERG. See POSEN.

BROOCH or BUCKLE: A term which occurs in 
I. Mac. x, 89, xi. 6; xiv. 44, as the translation of 
the Greek signa; Latin, fibula. This was a ring 
made of metal (often gold) and set with precious 
stones, through which passed a pin. It was used, 
in the manner of the modern safety-pin, to fasten 
the overgarment to the shoulder. By the Romans 
brooches were often given as presents; and in the 
army they were bestowed as marks of distinction or 
rewards for meritorious service, like modern orders 
and decorations. When of gold, they resembled 
the epauletts now worn by the higher military officers. 
From the passages quoted above it is evident that in 
the East kings or high dignitaries (priests) were ex-
dusively the recipients; something of the ancient 
Tabor apparently surviving in this restricted use.

In Ex. xxxvi. 22, R. V., "brooch" is the rendering of 
the Hebrew run, which, however, was a nose-ring 
(see BRIDLE). See II Kings xix. 28.

BROOKLYN. See NEW YORK.

BROTHER: Son of the same father and mother 
or of either, but principally son of the same father 
and mother (see GEN. 3, 4, 5, 13; XIV, 11, 23, 29; 
II SAM. XIII 4 of any; Judges ii. 8). The brother 
was expected to give his consent to his sister's mar-
riage (Gen. xiviv, 50-53, xxxiv. 11 & seq.), but the 
brother was not as yet a legal heir. In case of the refusal of the brother-in-
law to marry her, the widow was required to sum-
mon him before the city elders and loose his shoe 
from off his foot, saying: "So shall be done unto 
that man that will not build up his brother's house" 
(Deut. xxv. 9; see HALIZAH and LEVIRATE).

The nearest relative occasionally took the place of 
the brother (Judg. iv. 13, v. 4, 5). The brother was 
the first, as Goel, to redeem the property sold by an 
impoverished man, and to avenge the murder of 
a brother (Lev. xxv. 49; Ps. xii. 11). It is probably 
due to this primitive idea of kinship that the name 
"brother" came to have the following significations: 
(a) A kinsman. Thus, Lot, the nephew of Abra-
ham, and Jacob, the nephew of Laban, are each called 
"brother" (Gen. xii, xv, xiv, xxxix, 19). Further-
more, inasmuch as the whole tribe formed in this 
sense one family, the name "brother" became also the designation for 

(b) A tribesman (Lev. xii. 10; Deut. xviii. 7; IV 
SAM. xix. 12 [12]) or one belonging to the same 
nation (Ex. ii. 11, iv. 18; Num. xxxv. 6; Deut. 
9. xvii. 20, xxviii. 19, xiv. 7; Jer. xxxiv. 14).
Brotherly Love.

Brotherly Love: The love for one's fellow-man as a brother. The expression is taken from the Greek word ἀδελφός ("love of brothers"), which first distinguished the early Christian communities. Rom. xii. 10; 1 Thess. iv. 9; John xiii. 35; 1 John ii. 8, 13; iv. 7, v. 1; and I Peter iii. 8, v. 9 expresses the idea of Christian fellowship and fraternity. It originated among the Israelite brotherhoods, who practiced brotherly love as a special virtue (Josephus, "B. J." ii. 8, § 3; Philo, "Quod Omnium Liber Probus," § 12). Brotherly love is commanded as a universal principle in Lev. xix. 18: "Thou shalt love thy neighbor as thyself," the preceding verse containing the words: "Thou shalt not hate thy brother in thine heart." This commandment of love, with the preceding sentence, "Thou shalt not avenge nor bear any grudge against the children of thy people," may originally have referred, and has by some scholars (Stade, "Gesch. des Volkes Israel," i. 398) been exclusively referred, to a Biblical lexicographer, but in verse commanded. 34 of the same chapter it is extended to "the stranger that dwelleth with you,... and thou shalt love him as thyself." In Job xxxi. 18-19 it is declared unjust to wrong the servant in his cause: "Did not he that made me in the womb make him? and did not one fashion us in the womb?"

The principle of brotherly love, including all men, is plain in the Book of Wisdom, i. 6, vii. 23, xii. 19: "Wisdom is man-loving" (φιλονόμος); "the righteous must be man-loving." The Testaments of the Patriarchs (Ishuvar, v., vii.) teach the love of God and love of all men "as [His] children." Commenting upon the command to love the neighbor (Lev. x. c.) is a discussion recorded (Sifra, Kolosshim, iv.; compare Gen. ii. 4, xxiv. 5) between Akiba, who declared this verse in Leviticus to contain the great principle of the Law ("Kelal gabol ha-Torah"), and Ben Azzai, who pointed to Gen. v. 1 ("This is the book of the generations of Adam; in the day that God created man, in the likeness of God made he him"). The verse expressing the leading principle of the Law, obviously became the first verse given to the term "neighbor" its unmistakable meaning as including all men as being sons of Adam, made in the image of God. Tanhumah, in Gen. R. c., explains it thus: "If thou despisest any man, thou despisest God who made man in His image.

Hillel also took the Biblical command in this universal spirit when he responded to the heathen who requested him to tell the Law while standing before him on one foot: "What is hateful to thee, thou shalt not do unto thy neighbor. This is the whole of the Law, the rest is commentary."

The negative form was the accepted Targum interpretation of Lev. xiv. 18, known alike to the author of Tobit iv. 15 and to Philo, in the fragment preserved by Rule. Eusebius, "Preparatio Evangelica," viii. 7 (Bernays's "Genesaite Abhandlungen," 1885, i. 474 et seq.); to the Didache, i. 1; Didascalia or Apostolic Constitutions, i. 1, iii. 15; Clementine Homilies, ii. 6; and other ancient patristic writings (Beuch, "Agraphe," pp. 95, 123, 272). That this so-called golden rule, given also in James ii. 8, was recognized by the Jews in the time of Jesus, may be learned from Mark xii. 28-34; Luke x. 25-28; Matt. vii. 13, xix. 19, xxii. 34-40; Rom. xiii. 9; and Gal. v. 14. Where the Pharisees scribe asks Jesus in the same words that were used by Akiba, "What is the great commandment of the Law?" and the answer given by Jesus declares the first and great commandment to be the love of God, and the second the love of "thy neighbor as thyself." To include all men, Hillel used the term "beritot" (creatures [compare reseau]; Mark xvii. 15; Rom. viii. 19) when inculcating the teaching of love: "Love the fellow-creatures," (Abot i. 12). Hatred of fellow-creatures ("ha-beryot") is similarly declared by R. Joshua b. Hananiah to be one of the three

Brother-in-Law. See Levirate.

Brotherhoods. See Fraternities.

BROTHERLY LOVE. See Levirate.

Brother-in-Law.
things that drive man out of the world (Abot ii. 11; compare I John iii. 15).

That brotherly love as a universal principle of humanity has been taught by the Jewish rabbis of old, is disputed by Christian theologians, who refer to the saying attributed to Jesus in Matt. v. 48: "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies." This statement, however, lacks all foundation in Jewish literature (see Grätz, "Gesch. der Juden," iii. 410, note). Gidemann thinks that Jesus' words had a special political meaning, and that they refer to a view expressed by the rabbis who understood by Jew is t he class of Jews—i.e., the ordinary Israelites who, as a matter of fact, had become a distinct class of people; but if they act not accordingly, thou needst not love them." Against this exclusive principle, Jesus asserted the principle of brotherly love as applied by the liberal school of Hillel to all men. Indeed, the Talmud insists, with reference to Lev. xix. 18, that even the criminal at the time of execution should be treated with tender love (Sanh. 43a). As Schecter in "J. Q. R." x. 11, shows, the expression "Ye have heard, . . ." is an inexact translation of the rabbinical formula "בַּפָּרֹת, which is only a formal logical interrogation introducing the opposite view as the only correct one: "Ye might deduce from this verse that thou shalt love thy neighbor and hate thine enemy, but I say to you the only correct interpretation is, Love all men, even thine enemies."

The story of the good Samaritan in the Pauline Gospel of Luke x. 35-37, related to illustrate the meaning of the word "neighbor," possesses a feature which puzzles the student of rabbinical law. The kind Samaritan who comes to the rescue of the man that had fallen among the robbers, is contrasted with the unkind priest and Levite; whereas the third class of Jews—i.e., the ordinary Israelites who, as a rule, follow the Cohen and the Levite—

The Good Samaritan is omitted; and therefore suspicion has arisen as to the original form of the story. If "Samaritan" has been substituted by the anti-Judean gospel-writer for the original "Israelite," no reflection was intended by Jesus upon Jewish teaching concerning the meaning of neighbor; and the lesson implied is that he who is in need must be the object of our love.

The term "neighbor" has at all times been thus understood by Jewish teachers. In Tanna deh Eliyahu R. xvi. it is said: "Blessed be the Lord who is impartial toward all. He says: 'Thou shalt not defraud thy neighbor. Thy neighbor is like thy brother, and thy brother is like thy neighbor.' Likewise in xxviii: "Thou shalt love the Lord thy God." That is, thou shalt make the name of God belong to the creatures by a righteous conduct toward Gentiles as well as Jews (compare Sifre, Dutt. 32). Aaron b. Abraham b. Hayyim of the sixteenth century, in his commentary to Sifre, i.e.; Hayyim Vital, the cabalist, in his "Sha'are Kedusha," i. 5; and Moses Hayyim of the eighteenth century, in his work on the 613 commandments, while commenting on Dutt. xxiii. 7, teach alike that the law of love of the neighbor includes the non-Israelite as well as the Israelite. There is nowhere a dissenting opinion expressed by Jewish writers. For modern times, see among others the conservative opinion of Pleisser's religious catechism, "Das Mosebuch we-Yehudult," p. 358. Accordingly the synod at Leipsic in 1869, and the German-Israelitish Union of Congregations in 1885, stood on old historical ground when declaring (Lazarus, "Ethics of Judaism," i. 394, 395) that "Love thy neighbor as thyself" is a command of all-embracing love, and is a fundamental principle of the Jewish religion; and Stade, when charging with impiety the rabbis who made this declaration, entirely in error (see his "Gesch. des Volkes Israel," i.e.),


K.

BROTHERS, RICHARD: English visionary and founder of Anglo-Israelism; born Dec. 25, 1757, at Placentia, Newfoundland; died at London Jan. 25, 1854. He entered the British navy in 1771, but was discharged as a half-pay lieutenant in 1786. In 1790 he refused to draw his pension on account of the oath which he was required to take; and two years later he began his prophetic career by declaring he had a divine mission to announce the fulfillment of Dan. vii. Brothers described himself as the "nephew of the Almighty," because he considered that he was descended from one of the brothers of Jesus, and claimed that on Nov. 17, 1795, he would be revealed as the prince of the Hebrews and ruler of the world. Before that date, however, he had been removed to a lunatic asylum, where he wrote his "Revealed Knowledge of the Prophecies" (1794), "A Description of the New Jerusalem" (1801), and "The New Covenant Between God and His People" (a posthumous work, 1850).

Brothers seems to have been the first person to claim that the English are descendants of the Lost Ten Tribes; and his views are still referred to with respect by the adherents of Anglo-Israelism. His "Description of the New Jerusalem" contains a series of plates of the various officials of the new kingdom which was to be restored in Palestine under his leadership. These officials are all dressed in the court costume of George III.

BIBLIOGRAPHY: Dictionary of National Biography, s.v.

J. BROUGHTON, HUGH: English Christian divine and rabbinical scholar; born 1549 at Oldbury, Shropshire; died at Tottenham, near London, Aug. 4, 1615. Broughton was entered at Magdalene College, Cambridge, where he began his Hebrew studies under the French scholar Chevalier. He graduated as B. A. in 1570, and subsequently went to London, where he distinguished himself in the pulpit as a representative of Puritan sentiment. In his first work, "A Conant of Scripture," which appeared in 1588, he made an effort to determine the Biblical
BROYD, ISAAC: Russian orientalist; born at Porozowo, government of Grodno, Russia, Feb. 23, 1857. After attending the gymnasium at Grodno
he went in 1883 to Paris. There he studied at the Sorbonne, receiving his diploma from the Ecole des Langues Orientales in 1885, and from the Ecole des Hautes Etudes, Section des Sciences Historiques et Philologiques in 1884. From 1890 to 1895 he was secretary to Joseph Derenbourg, and on the death of the latter, in 1895, was appointed by the publication committee of the Alliance Israélite Universelle one of the collaborators to continue the publication of Saadia's works, which Derenbourg had commenced. In 1895 Broyd was appointed librarian to the Alliance Israélite Universelle, which position he resigned in 1899. He then went to London, and during his short stay there catalogued the library of Elkan Adler. The same year he went to New York and joined the editorial staff of the Jewish Encyclopedia.

Broyd is the author of the following works: "Résumé des Réflexions sur l'âme de Bahya ben Joseph ibn Pakuda," Paris, 1894; "Torsat ha-Nefesh"; "Réflexions sur l'âme de Bahya ben Joseph ibn Pakuda," translated from the Arabic into Hebrew, with notes and an introduction, Paris, 1904; "La Prise de Jérusalem par les Perses, sous Herclus," Orleans, 1896, translated from an old Arabic manuscript in Count Courtois' collection of documents relating to the Crusades. He has also contributed several articles on Jewish subjects to "The Jewish Quarterly Review" and the "Berce des Etudes Juives."

F. T. H.

BRUCK, ABRAHAM JACOB: Russian educator; author of works in Hebrew and in Russian; born in the district of Rossenuty 1839; died in Yekaterinodar 1906. He received his education at the yeshibah of Volozhin, but studied Hebrew grammar and the Russian, German, French, and English languages without the aid of a teacher. For many years he was instructor in Hebrew at the government school for Jewish boys in Kherson, and later established a private school for Jewish girls, which the government subsidized. For his zeal as an educator he was awarded a medal by the government. He contributed extensively to Jewish periodicals, Russian and Hebrew. A Hebrew translation of a French novel by L. Zadok—which had been published in the "Archives Israélites"—was made by him under the title of "Hatan Damim," Lemberg, 1872. The novel portrays the life of the Jews in Russia.

Bibliography: Abraham 1906-09; on his articles in Russian and other periodicals see Independent, Minu- mel, etc.

H. R.

BRUCK, JACOB: Hungarian physician and author; born at Pápa Oct. 29, 1845; died at Budapest 1901; brother of Lajos Broyde. He studied at the gymnasium and at the University of Budapest, and graduated as doctor of medicine in 1869. He began to practice at Budapest in 1874, and in 1875 became consulting physician at the Erzsebet salt-water baths of the city, which position he held till his death in 1901. He was one of the judges at the National Exposition of 1885, and notary of the military department; subsequently he was appointed a member of the National Sanitary Council. He was also a member of the committee of arrangements for the Millennial Exposition of 1896. His literary works, principally on the treatment of female diseases and hydropathy, appeared in the medical journals "Grógyázat," "Fürdő Lapok," and "Pester Medicinische Presse," of which last-mentioned publication Bruck was for a time editor.

Bibliography: Paloty Novai Lexicoma.

M. W.

BRUCK, JULIUS: German dentist and writer on dentistry; born at Breslau Oct. 6, 1848; died there, April 20, 1902. He studied dentistry and medicine at the universities of Breslau, Berlin, Kopenhagen, and Paris; receiving his diploma as dentist from Berlin in 1868, and as doctor of medicine from Breslau University in 1869. In 1870 he became assistant to his father, Dr. Jonas Bruck, a dentist in Bres- lau, and succeeded him in his practice. In 1871 he was admitted to the medical faculty of the Bres- lau University as privat-docent, receiving the honorary title of professor in 1891. Bruck is the author of: "Die Krankheiten des Zahnfleisches"; "Ueber Angeborene und Erworbene Defekte des Gesichts und des Kiefers"; "Das Urethroscop und Stomatoscop Durch Galvanisches Glühlicht."


P. T. H.

BRUCK, LAJOS: Hungarian painter; born at Pápa, county of Vasprém, Nov. 14, 1848. Though his father intended him for commercial life, he early showed a liking for drawing and painting, and resolved to become an artist. He frequented the Academy of Art in Vienna, and made portraits in private; this latter occupation absorbing his time to such an extent that often he had to miss the lectures and go to Budapest and Erlau in order to complete the portraits which had been ordered. In 1871, after having received a stipend from the govern- ment, he went to Italy to study the masterpieces of art. He remained two years in Venice, and then
proceeded to Rome and Naples, everywhere producing a large number of sketches and studies. An outcome of this journey was the picture with which in 1877 he first came before the public, "The Rialto at Venice." On his return from Italy he completed his sketches, but succeeded in finding only a single patron, General Turr, who purchased three of his pictures. As a consequence he undertook another pilgrimage, visiting the cities of Salzburg, Munich, Augsburg, Heidelberg, Cologne, Rotterdam, Amsterdam, Antwerp, Brussels, Ostend, and London. In 1874 he went to Paris, where he was subjected to many struggles, his German style not appealing to the French taste. Hittstroer's style had inclined to idealism and sentimentality, while Paris demanded the forceful representation of actual life. His first notable painting, "On the Edge of the Wood," was exhibited in the Salon in 1878. This was followed by "The Departure for the City," exhibited at the Salon, 1877 — which made him widely known. From that time he became a regular annual exhibitor of pictures treating of Hungarian folk-life, such as "The Letter from the Absent One," "Deserted," "The Emigrant," and "In the Forge." These pictures have become widely known through engravings and photographs, which have found many patrons in America. Later Bruck removed from Paris to London, where he ranked among the most popular painters. He died December 9, 1910.

Bibliography: Dallas Magyolik Lexicon, 1877; Hungarian News, 1886.

BRUCKER, L. S. See Levet-Bruhl.

BRUCKER, MAX: Hungarian painter; born at Budapest 1861; a brother of Lajos Bruck. He graduated from the schools of his native city, and when still a pupil at the Realschule showed a predilection for drawing. He continued his studies at the National Academy of Design, where he occupied himself with wood-carving. In 1880 he accompanied his brother to Paris, where he remained for several years. He also spent three years in Munich. On his return to Budapest he entered Bencezid's School of Arts, and is to-day professor at the Academy of Painting. His best-known pictures are "Zwei Liebespaare," "Nach Blume," "Im Wald" (which are at the Imperial castle at Vienna), "His Wir Ait Werden" (in the imperial castle at Budapest); "Am Halse der Thiere," "Das Gänse-Mädchen."

Bibliography: Selbstbiographie; Peter Lloyd, 1890.

BRUCKER, HENRIETTA (nee Kahn): Founder of the first Jewish women's lodge in America; born in Bohemia April, 1810; died in New York city April, 1888. She married Dr. Philip Bruckman, and, about the year 1842, came with him to the United States, settling in New York city. Dr. Bruckman and his wife did much to assist their fellow-countrymen who emigrated to New York, the former winning the sobriquet of "Der Bohrnishe Vater.

Mrs. Bruckman conceived the idea of organizing a women's lodge and broached the subject to several of the Congregation Emanci-El. An informal meeting was held at her house in 1846, resulting in the foundation, on April 21 of that year, of the "Unabhangiger Orden Treuer Schwestern," (Independent Order of True Sisters), a secret benevolent society.


BRUEHL, L. S. See LEVY-BRUEHL.

BRÜLL, ADOLF: German writer and theologian; born in Kopenhagen, Moravia, April 27, 1866; son of Rabbi Jakob Brüll. He was educated at Kremser and at the universities of Vienna, Prague, and Breslau, and received his theological training at the Jewish Theological Seminary at the last named city. In 1871 he received a call as teacher at the Philanthropin in Frankfurt-on-the-Main. Here he founded (1879) the Mondschein Society and edited the "Populär-Wissenschaftliche Monatsblätter."

He was the author of "Preussischer Rolandarten und Ausdrücklich als Preussische Brech-
Brail, Ignaz: Austrian composer; born at Prossnitz, Moravia, Nov. 7, 1846. In 1848 his parents removed to Vienna, where he became a pupil of Epstein (piano forte), Rutinatscha (composition), and Dessoff (instrumentation). In 1861 Epstein played with great success a pianoforte concerto composed by his youthful pupil. After giving pianoforte recitals at Vienna, at which he played principally his own compositions, Brail made extensive tours through Germany and England. An orchestral serenade of his, performed at Stuttgart in 1864, served to spread his fame, and in 1872 he was appointed professor at the Horak Institute, Vienna. Brill's first opera, "Der Bettler von Samarkand" (1864), was never played; but the second, "Das Goldene Kreuz" (Berlin, 1875), rapidly became very popular in Germany and abroad. At its first performance at the Imperial Opera House in Berlin, the emperor, William I., personally complimented the composer on his success. The opera was also given in English by the Carl Rosa Company, and was very favorably received in London. It was followed by "Der Landfreund" (Vienna, 1877); "Biana" (Dresden, 1879); "König Karl" (Munich, 1883); "Gring笋" (Vienna, 1889); "Schach dem König" (Munich, 1890); and a two-act comic opera, "Der Husar" (Vienna, March 2, 1898), a work which has met with great success. The other compositions of Brill include: "Im Walde"; "Jagd-Overture für Orchester"; 3 orchestral arias; overture to "Mächchen"; a dance-suite for orchestra; 2 pianoforte concertos; a violin-concerto; a suite and a sonata for piano and violin; a trio; a sonata for violoncello and pianoforte; a sonata for two pianos; songs, part-songs, and pianoforte pieces. Brill was one of the ablest and most diligent composers of his time; he exercised a most wholesome and fruitful influence upon every department of composition in which he was active. In his chamber music he reveals the influence of Schumann and Mendelssohn, but finds in the field of opera a wider scope for his inventive powers. "Das Goldene Kreuz" to-day occupies a position unapproached by any other modern production in the field of popular German opera, not excepting Nessler's "Trompeten von Säckingen." Brill was an excellent pianist, and especially distinguished himself as an interpreter of the compositions of Brahms, with whom he was on terms of intimate friendship. He died Oct. 18, 1907.

Bibliography: Baker, Biographical Dict. of Musicians; Grimm, Musik-Lexikon; Handbuch, Die Moderne Oper, 1875.

BRULL, JAKOB: Austrian Talmudist and author; born at Neu-Raussnitz, Moravia, Nov. 16, 1812; died at Kojetein Nov. 29, 1889. He attended the yeshibot of Bonyhad, Presburg, and Budapest. After serving as assistant rabbi in his native city, he was elected rabbi at Kojetein (1843), where he remained till his death. Among his pupils were his two sons, Nelemenah and Adolf Brill, as well as David Kaufmann. Brill wrote "For- schungen über Tar-gumim und Midraschim" (1852); "Die Yam同等 des Talmud" (1864); "Mo ho-Mishnah" (2 vols., 1878, 1880); and a week before his death he published "Ben Zeku-nim" (A Child of Old Age). He contrib- uted to Low's "Ibn Chanaanja" and Weiss's "Bet-Talmud." His writings are characterised by extensive learning and critical insight. He died Oct. 3, 1890.

BRULL, NEHEMIAH: Rabbi and scholar of varied attainments; born March 16, 1843, at Neu-Raussnitz, Moravia; died Feb. 3, 1891, at Frank-fort-on-the-Main. Brill received his rabbinic-Talmudic education from his father, Jakob, who combined wide Talmudic knowledge with acute historical perception. He then studied classical and Oriental languages and history at the University of Vienna, and at the same time good opportunity to continue his Talmudic studies at the Vienna bet ha-Midrash, then under the direction of men like I. H. Weiss, M. Friedmann, and Adolf Jellinek. Here, too, Brill, the son of a conservative rabbi and the grandson of the arch-Orthodox chief rabbi of Moravia, Nahum Trebitsch, developed into a decided Reformer and a disciple of Geiger. Brill was called as rabbi to Bienen, one of the Re- form communities of Moravia, an office that he re- signed in 1870 in order to take charge of the rabbinate.
of Frankfurt-on-the-Main. He owed this appointment to Abraham Geiger, who drew the attention of his native community to the young Moravian rabbi. Brill remained with this ancient community until his death, although his position was fraught with disappointment. As a result of the movement inaugurated by S. H. Hirsch at Frankfurt, even the circles that were not Orthodox tended gradually toward the conservative party. Brill cared as little for compromise as did his contemporary Hirsch. An enthusiastic representative of the Reform movement, for religious as well as scientific reasons, he was decidedly opposed to any attempts at reconciliation between Reform and Orthodoxy. Yet he was not the man to influence the masses: his sermons, less effective from the pulpit, had to be read in order to be appreciated. Not until he saw that all his efforts were in vain, and he had been personally attacked (compare Frankfort-on-the-Main), did he retire to devote himself to his studies, greatly to the honor and advantage of Jewish learning.

Brill's researches ranged over almost all the branches of Jewish science, including Bible exegesis and grammar, Jewish history and literature, the Apocrypha, Biblical Hasidic, cabalistics, responsa, general history, philosophy, poetry.

Brill's Scientific Works. Main, 1891, as the undertaking was cut short by Brill's death. At the instance of Steinschneider, the Zunz-Stiftung had commissioned Brill to add a supplement to Zunz's "Gottesdienstliche Vorträge," the basic work of modern Jewish science. Steinschneider remarked in his preface to the second edition of the work in question (cxl.): "Dr. Brill appeared to me to possess the rare combination of ability and leisure, zeal and perseverance, requisite for editing such a supplement." Brill had intended to devote his whole scholarship to this undertaking. The scattered notes that were found in his papers after his death were in part incorporated in the second edition of the "Gottesdienstliche Vorträge" (ib. 1892). Brill was among the few German scholars who also wrote in Hebrew, as may be seen by his many contributions to the Hebrew periodicals "Het-Talmud," "Het ha-Mishnah," "Ha-Karmel," and "Zebi" (Wilna, 1879) and "Ner ha-Maor," a biography of Aaron Worum, in "Ohr ha-Sifru," ii. 20-31.

Brill also printed his sermons (1869) and addresses (1878), "Grabreden" (Frankfort-on-the-Main, 1890) and "Trauungsreden" (ib. 1891) were published posthumously.

BRILL, ISAAC BRUNN (better known as Ci-ciracchioni): Popular Roman leader, and advocate of the emancipation of the Jews; born in Rome 1800; died there Aug. 10, 1849. Inspired by the patriot Marzili, Brunni labored not only for the deliverance of his native city, but also for the unhappy inhabitants of the Roman ghetto. He utilized the great influence he had gained during the pre-revolutionary epoch, in effecting a reconciliation between the Jews and their Christian fellow-citizens. On July 8, 1847, he won over the inhabitants of Re-gola, a suburb of Rome, and a week later an immense mass-meeting in favor of the Jews was held in the capital itself. On the evening of that meeting (July 15) 8,000 Roman citizens went to the ghetto and fraternized enthusiastically with its inhabitants. When on April 17, 1848 (the first day of Pesah),
Brunner was one of the founders of the Architectural League of New York (1881), and in New York, and is a graduate of the special seminary around Brunner; the city is the center for the Jewish community as early as the twelfth century. At the instigation of Capistrano, the Jews were expelled from Brünn July 27, 1431, by King Ladislaus, the posthumous son of the fanatic Albrecht II. Among the exiles was Israel Bruna, author of a well-known set of responsa. Not until the beginning of the nineteenth century did the Jews attempt to found a new community. In obedience to a royal decree of Sept. 5, 1811, they paid 56 florins for a year, and 12 florins into the poor fund, for permission to have a small Torah (law-scroll) in their possession. In 1830, their synagogues were permitted to lay out a cemetery, and in 1853 to build a synagogue. The statutes of a religious community were permitted to layout a cemetery, and in 1853 to build a synagogue. The statutes of a religious community were provisionally confirmed by the ministry May 5, 1885. The Jews of Moravia by Emperor Francis Joseph I. were permitted to have a small Torah (law-scroll) in their possession. In 1830, their synagogues were permitted to lay out a cemetery, and in 1853 to build a synagogue. The statutes of a religious community were provisionally confirmed by the ministry May 5, 1885. The Jewish community of Rome erected in its council room a tablet to his memory, with an inscription recording his great services in the emancipation of the Jews of Rome.

BRÜNN: Capital of Moravia. It possessed a Jewish community as early as the twelfth century. At the instigation of Capistrano, the Jews were expelled from Brünn July 27, 1431, by King Ladislaus, the posthumous son of the fanatic Albrecht II. Among the exiles was Israel Bruna, author of a well-known set of responsa. Not until the beginning of the nineteenth century did the Jews attempt to found a new community. In obedience to a royal decree of Sept. 5, 1811, they paid 56 florins for a year, and 12 florins into the poor fund, for permission to have a small Torah (law-scroll) in their possession. In 1830, their synagogues were permitted to lay out a cemetery, and in 1853 to build a synagogue. The statutes of a religious community were provisionally confirmed by the ministry May 5, 1885. The Jews of Moravia by Emperor Francis Joseph I. were permitted to have a small Torah (law-scroll) in their possession. In 1830, their synagogues were permitted to lay out a cemetery, and in 1853 to build a synagogue. The statutes of a religious community were provisionally confirmed by the ministry May 5, 1885. The Jewish community of Rome erected in its council room a tablet to his memory, with an inscription recording his great services in the emancipation of the Jews of Rome.

BRUNSWICH, LEON LEVY (known as Lévy): French dramatist; born at Paris April 20, 1805; died at Havre April 29, 1859. Favorite
collaborator of Ad. de Leuven, he wrote together with him, as well as with Brunner, Duques de Beaucourt, etc., many vaude-villes and comic operas, among which were: "Gothic du Passage Delorme," 1821, a parody on Victor Hugo's "Marion Delorme"; "Faulskah," 1822; "Le Postillon de Longjumeau," 1827; "Le Brasoure du Profon," 1889, the last two set to music by Adolphe Adam; "Le Mariage du Tambour," 1842; "Gibby la Coremun," 1847, to the music of Chopin; "La Folie aux Ilees," 1849; "Le Roi des Halles," 1853; "Dans les Vigne." 1856.

Bibliography: La Grande Encyclopédie, s. v. J. W.

BRUNSWICK (German, Braunschweig): Duchy of Germany, the capital of which has the same name. The first settlement of Jews in the duchy was at Blankenburg; for a record states that in 1321 the abbess of Quedlinburg owed Jacob, a Jew, probably the first one in Brunswick, 213 pounds of silver; some of the lands of the monastery were sold to extinguish this debt. At another time a payment of eighty pounds of silver between the same parties is mentioned. In 1347, Jews were settled at Helmstedt. The abbot of Verden was their lord. At the time of the Black Death in 1349, the Jews of Brunswick were persecuted; and in 1350, by reason of Martin Luther's polemics, anti-Jewish outbreaks occurred. In the eighteenth century Israel Jacobson, a noted Jewish financier, lived in Brunswick. Mendelssohn often visited the duchy, with which he was on intimate terms.

The Jews at the beginning of the nineteenth century were barely tolerated in Brunswick. However, their condition was gradually ameliorated; for, by the laws of Oct. 28, 1819, Jews were permitted to become apprentices in all trades. On dissolving the Chambers July 11, 1829, the duke of Brunswick announced that steps to relieve Jews of their disabilities were contemplated. Again, in 1831, the Jews petitioned Duke William of Brunswick to change the laws affecting them. As the Jews had always fulfilled their duties as citizens, they demanded to be admitted to full privileges as such. This petition was unsuccessful.

On Oct. 12, 1821, measures for the relief of the Jews were passed. It was enacted that those who had the legal right to reside in Brunswick were to be regarded as inhabitants and native residents. It was ordained that right of residence did not depend on religious convictions, but rather on the possession of some means, or of freedom from criminal acts. The Jews were allowed to vote for and act as deputies and as minor officials. As late as 1850 these rights were exclusively enjoyed by the Christians. It is to be noted that in 1838 the director of the Samson Free School in Wolfenbüttel was a candidate for the office of deputy and was defeated by one vote. The Jews had, however, no extensive property rights, for they could buy land only with the permission of the government. They were permitted to act as attorneys, but not as procurators or notaries.

In 1843 and 1844, through the "Allg. Zeit. des Judenlandes," Ludwig Philippson summoned a rabbinical conference for the discussion of questions affecting Judaism, to meet at Brunswick early in 1844. The sessions lasted from June 12 to June 19 and were attended by twenty-two, and later by twenty-five rabbis, who worked to improve the Jewish ritual and to preserve the religious instinct in the Jews themselves. One of the results of the conference, which drew attention to the position of the Jews, was the repeal of the Jews' oath, "More Judah," May 16, 1845. In 1850 permission was granted to Jews to become officers in the army and to marry Christians without first being baptized.

At the beginning of the nineteenth century B. L. Eger was rabbi in Brunswick. In 1840 Dr. Herzfeld was the rabbi, the government having full power to appoint.

In the duchy two famous institutions now flourished: (1) the Samson Free School at Wolfenbüttel, mentioned above, founded in 1728 by Gumpel Moses (also known as Marcus Gumpel Moses Fulda), the first Jewish resident of Wolfenbüttel; and (2) the Jacobson Free School and Asylum at Seesen, of which Immanuel Wolffwill was superintendent in 1830.

In 1849 the Jews of Brunswick numbered 1,800. The latest figures give 2,000 Jewish residents in the duchy.


BRUSJA: City of Anatolia, 54 miles from Constantinople and 21 miles from the port of Mondania. According to some chroniclers, the Jews of Brusja were the first to enter into relations with the Ottoman Turks and to come under their domination. According to others, Sultan Ursan, in capturing Brusja (1226), drove out all the inhabitlants, and, in order to repopulate it, imported Jews from Damascus, Aleppo, and other places in the Byzantine empire. Hence Brusja was the first Jewish community of Turkey. Sultan Ursan, in consideration of a poll-tax called "kharaj," granted to the Jews a firm authorizing them to live in a special quarter (Yahudi-Mahalesi), to build a synagogue there (that of 'Ez Hayyim), and to have a chief rabbi. The Jews were also granted to become officers in the army and to marry Christians without first being baptized. The Jewish magistrates ("mahalalei") popularly called "kharajos," receivers of the kharaj or tax, collected this tax and delivered it to the government, under oath upon the roll of the Law.

According to the historian Ubicini, persecutions obliged Spanish Jews to leave their country in 1415. "When they arrived at Brusja, the Historical beauty of this Oriental city, the fresh Data. waters of its waters, the multitude of its palaces and gardens that reminded them of Granada and Andalusia, induced them to settle here." Upon the great expulsion of 1492 other Spanish Jews settled in Brusja, and founded two new synagogues named, respectively, "Rahal Kadish Mayor" and "Rahal Kadish Geronishah."

Toward the end of the sixteenth century and at the beginning of the seventeenth there existed in
Brussel: an important yeshibah, from which proceeded the well-known family of rabbis A.C. or Al-Gazzi. At this time Solomon A.C. I., "the Elder," author of thirteen rabbinical works, his brother Moses A.C., also an author; and Joseph Gansou (1688), teacher of the A.C., flourished here.

The remarkable event of the period 1600–1680 is the foundation of a religious school, the "Ez Hayyim" congregation. The Jews of Brussel were very benevolent, and visited the poor in their own congregation, "Bikkur Holim," Ose Hesed. The Jews of Brussel were like any ordinary man. But a strange light shone upon him, and he was seen hovering over his grave for several nights in succession. This event excited the community so much that they immediately agreed to build a tomb for him. It was restored, but again mysteriously removed. The tomb was placed on a mound, and now the people no longer dare to enter it. It was found thrown down some distance away. It was restored, but again mysteriously removed overnight, and now the people no longer dared to replace it. At this tomb of the stranger, the people were wont to pray for rain in times of drought. Every trace of the tomb has now disappeared, owing to the construction of a road to the railway station.

In 1901 there were four hundred Jewish pupils—namely, one hundred and twenty-eight boys and seventy-two girls—in the two schools supported by the Alliance Israélite Universelle, and two hundred and fifty children in the Talmud Torah.

The chief rabbi of Brussels in 1901 was David Pappo of Constantiopole. This official resides at the communal council elected by the notables of the city. The revenues of this council consist of taxes upon meat and fish. There is a council for apprenticing boys as carpenters, blacksmiths, tinsmiths, compositors, and for teaching girls to weave. Some young Jews occupy subordinate positions in European business houses and banks established at Brussels. No Jews are employed by the government, nor are any engaged in the professions.

The Jewish community possesses three very handsome synagogues, belonging to the congregations "Ez Hayyim," Mayor, and Gerushah. Of Jewish antiquities, there is in the synagogue "Ez Hayyim a scroll of the Law more than 160 years old; and in the Mayerson, fifteen manuscripts written by rabbis of that name. The notable families of Brussel are: Morua, Caraco, Shilton, Franco, Sabin, and Béville.

As far as the Jewish population of Brussels is concerned, there are some places containing a small number of Jews originally from Brussel, as Climasti-Cassaba, Yeni-Yol, Yeni-Sheir, Eski-Sheir, and Yeumlek.

In the neighborhood of Brussel there are some places containing a small number of Jews originally from Brussel, as Climasti-Cassaba, Yeni-Yol, Yeni-Sheir, Eski-Sheir, and Yeumlek.

In 1901 the Jewish population of Brussel numbered 2,500 in a total of 100,000 inhabitants. The community possesses three very handsome synagogues, belonging to the congregations "Ez Hayyim," Mayor, and Gerushah. Of Jewish antiquities, there is in the synagogue "Ez Hayyim a scroll of the Law more than 160 years old; and in the Mayerson, fifteen manuscripts written by rabbis of that name. The notable families of Brussel are: Morua, Caraco, Shilton, Franco, Sabin, and Béville.

The chief rabbi of Brussels in 1901 was David Pappo of Constantiopole. This official resides at the communal council elected by the notables of the city. The revenues of this council consist of taxes upon meat and fish. There is a council for apprenticing boys as carpenters, blacksmiths, tinsmiths, compositors, and for teaching girls to weave. Some young Jews occupy subordinate positions in European business houses and banks established at Brussels. No Jews are employed by the government, nor are any engaged in the professions.

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The Brussel community has the following philanthropic societies: Hakasan Orphan, "Ozer Dollim," Bikkur Holim, "Ose Hesed. The Jews of Brussel are very benevolent, and visit the poor in their own homes. There is not a single beggar in the city.

In 1901 there were four hundred Jewish pupils—namely, one hundred and twenty-eight boys and seventy-two girls—in the two schools supported by the Alliance Israélite Universelle, and two hundred and fifty children in the Talmud Torah.

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Sale of the Jews.
Host-Tragedy at Brussels, 1312.
Martyrdom of the Jews.
(from "Listoire des Histoires de la Sainte-Vierge," 1710, after the Gobelin Tapestries in the Cathedral of St. Ode in Brussels.)
This catastrophe, which took place in 1349, was followed twenty-two years later by a similar one. A banker of Enghien, distinguished by his wealth as well as by his philanthropy, was assassinated in his own garden. His wife and son took refuge in Brussels. The assassins spread the report that the Jews had stolen from a church consecrated vessels in order to pierce them with poniards. This brought about the burning of hundreds of Jews at Brussels (May 22, 1370) and a general banishment from Belgium. The event is known locally as the miracle of St. Gudule, and was commemorated by an annual festival. Eighteen tableaux, which represented the piercing of the host and the miracle of the spurring of the blood, were painted; and these paintings are still preserved in the Church of St. Gudule. On the Jewish side, the martyrs of Brussels were commemorated in the "Memorbuch" of Mayence and in a Hebrew elegy.

From 1370 till the end of the Spanish domination over Belgium, there is no trace of Jews at Brussels. Their reappearance there dates probably from the Peace of Utrecht (April 11, 1713), when Belgium became part of Austria. A decree banishing Jews from Brussels was issued July 18, 1714, but it was not enforced: a gift to the crown overcame all difficulties. A similar decree issued forty years later had the same result. Several Jews received the right of citizenship in Brussels. Among them was one named Philip Nathan, who, in 1750, requested the government to assign a place for a new cemetery for the Jews; the old one, situated near the Porte de Namur, having disappeared in consequence of the dismantling of the fortress.

Many families of position from Germany and Holland, such as the Landau, the Lipmanns, the Fürths, the Hirsch, and the Simon, settled in Brussels. The Jews were still subjected to special imposts. It was only after 1704, when the French became masters of Belgium, that Jews could settle freely in Brussels and enjoy the rights of citizenship. An imperial edict dated March 17, 1808, divided the Jews living in French countries into consistories. Brussels was included in the consistory of Crefeld. On the overthrow of Napoleon, Belgium was united with Holland; and the Jewish community of Brussels became the head of the fourteenth religious district of Holland. After the revolution of 1830 Brussels became the head of the Belgian consistories, and a chief rabbi was nominated. The chief rabbis have been: E. Carmoly, Henri Leeb, Aristide Astruc, Abraham Dreyfus, and the present (1902) rabbi, Armand Bloch. The government contributes largely to the support of Jewish worship. In 1890, according to the official statistics, Brussels had 150 registered Jewish households.

Brussels has the following Jewish communal institutions: Société de Bienfaisance Israélite, Société des Secours Efficaces (Dames), Société des Mères Israélites et École Gardienne, Orphelinat, Comité d'Apprentissage de la Jeunesse Israélite, Maison de Retraite pour les Vieux Juifs, Hakenest, Kallah, Cercle des Amis Israélites, l'Egalité (mutual aid), and Menahem Abélim.

I. B.

Brubner, Joseph: Bohemian-Jewish covenanter, and authority on Bohemian Jewish law. Born at Plauen, near Dresden, in 1751. He was very active in both the commercial and the religious life of the Jewish community of Prague. He was a member of the Bohemian Jewish congregation, and in 1779 he was appointed a member of the Bohemian Jewish community of Prague. He was a member of the Bohemian Jewish community of Prague. He was a member of the Bohemian Jewish community of Prague.

Brutish (Hebr. בְּרֵעוֹת): A term applied by the Biblical writers to men whose disposition or spirit was like that of beasts. It is used in close conjunction with “foolish” (Jer. x. 8, xii. 17, xxxiii. 22, xcl. 6), and, as indicated in the Hebrew, may mean “stupid.” In a few instances it seems to indicate that the persons under consideration are both ignorant and reckless (Jer. x. 14, xlii. 17; Ps. xxxiii. 22, xcl. 6). Again, brutishness, or beastliness, implies not a passive but an actively dangerous quality of character (Ezek. xxi. 21). The man who is persistently ignorant is also called “brutish” (Prov. xli. 1). The prophets who did not call upon the Lord, to inquire of Him, were included in the same category (compare Jer. x. 21). To sum up, “brutishness” in the Old Testament is descriptive of a foolish, stupid, recklessly and persistently ignorant, and dangerous man.

J. M. P.

Brutzkun, Judah Loeb Ben David: Russian writer; born 1870 at Polangen, in the government of Courland; studied at the gymnasium and the university of Moscow, from which city his family was expelled in 1892. He received his diploma as physician in 1894. Brutzkun took part in the Russo-Jewish bibliographical work, "Staatsarchivische Ueberzeichnungen der Juden in Russland," since 1893, and has contributed to the Russo-Jewish periodical, "Voskhod;" and in 1899 he was appointed assistant editor on that periodical.

V. H.

Brux: Town of Bohemia, 14 miles north of Prague. Documents prove that, as early as the fourteenth century, Jews were living at Brux. In 1389 Boro the Younger, of Rosenburg and Petschau, gave his note for fifty schekels of Prague groschen to the Jews Isaac and Ascher of Brux; and similar notes were given in 1394, 1413, and 1419 to the Jews Erben and his wife Esther, and Michael the Smaller. In a document dated Feb. 17, 1456, a Jewish cemetery of Brux is mentioned, which Frederick, duke of Saxony and margrave of Meissen, gave to a certain Hans Wickart. According to a Latin document, dated June 30, 1464, the king of Bohemia, George Podiebrad, forbade the Jews to reside at Brux or within a mile of it, for which the city had to pay an annual tribute of six shocks of Prague groschen to indemnify the king for his loss of the Jews' annual toleration tax (Schutzgeld). For four hundred years there was no Jewish community at Brux; in fact, since the sixteenth century Jews were not permitted to live in the mining towns of Bohemia.

Jewish congregations existed in Harrecht and Lischitz (about one hour's distance from Brux), and these became parents of the congregation of Brux, which was founded in 1868. A synagogue was built in 1873, and the cemetery was dedicated in 1878. The prosperity, harmony, and high standing of the congregation are due primarily to its able and public-spirited leader, Joseph Spitz, who took charge in 1885. The following associations may be mentioned: The Hebrah Kaddishah, the Hebrew Women's Benevolent Society, and the Kronprinz Rudolf Stiftung for poor wayfarers. There are, besides, the Kaiser Franz Joseph Judentheinfonds, for poor Hebrew artizans, and a Ludwig Block Stiftung. A pension fund for the Jewish clergy is to be founded. Abraham Satter, for many years religious instructor in the public schools and at the gymnasium, on being pensioned was decorated with the Golden Cross of Merit. Among the rabbis and religious teachers at the public schools and the gymnasium may be mentioned: Alexander Kisch, 1874-1887; I. S. Bloch, 1877-1890, editor of the "Oesterreichische Wochenchrift," and at one time a member of the Reichstag; Jacob Tauber, 1880-1886; Gotthard Deutsch, 1887-1891, later professor in Cincinnati; and, since 1901, Adolf Blach.

The Jewish population of about 1,500— one-twentieth of the entire population— speak German. There are among them 16 lawyers, 5 physicians, and 3 clerks of the court; but the larger number are merchants.

A. B.

Bryan: Town in the government of Groduno, Russia, with a Jewish population (1898) of 3,383, in a total population of 6,945. Of the Jews 363 are artisans and 85 gardeners and farmers.

S. J.

Buber, Solomon: Galician scholar and editor of Hebrew works; born at Lemberg, Feb. 2, 1827. His father, Isaiah Abraham Buber, was versed in Talmudic literature and Jewish philosophy, and was Solomon's teacher in the latter subject; but for his son's Biblical and Talmudic studies he carefully selected competent professional teachers. The desire was soon aroused in Solomon to make independent research and to put the result of his work into literary form—a disposition which proved of the utmost value to Jewish literature. At twenty years of age Buber married and entered commercial pursuits. He rose by rapid degrees until he became "Handelskammerrath," and auditor of the Austrian Hungarian bank, the national bank, and the Galician savings-bank. This last position he held (1882) retains. Buber is also president of the "Gesellschaft," vice-president of the free kitchen, and honorary member of a working men's union. For more than a quarter of a century he has been one of the directors of the Lemberg congregation; he is on the committee of the Bernstein foundation, and takes a leading part in various philanthropic associations.

While active in public life, Buber has also devoted himself to learned research. The Midrash literature had special attractions for him; and his activity in this field has been remarkable in extent. Its first result was an edition of the so-called "Pešîta de-Rab Babâ." with an elaborate commentary and
an introduction which exhaustively discuss all
questions pertaining to the history of this old Hag-
gadalna collection. The book approved as a publication of the society known Edi-
tions, under the name of “Mekize Nirda-
im,” Lyck, 1888. Buber’s method of
dealing with the difficult undertaking was new
to scientific literature; and both introduction and
commentary received the unstinted praise of the
scholarly world. The introduction was translated
into German by Aug. Wünsche, and published by
him with his translation of the Midrash, Leipzig,
1884.

Other Midrashic works edited on a similar method
and scale by Buber are: collection from Midrash
Abkir, Vienna, 1888; Tobias b. Elijah’s Midrash
Lezah Toh, Wilna, 1894; the original Midrash Tan-
huma, Wilna, 1895; collections from Midrash Eleh
ha-Debarim Zutta, Vienna, 1895; Sifre d’Agadita,
short Midrashim on the Book of Esther, Wilna, 1896;
Midrash Tehillim, Wilna, 1891; Midrash Makkot, Wilna,
1893; Midrash Shemer, Cracow, 1895; Midrash
Agadita, an anonymous haggadic commentary on
the Pentateuch, Vienna, 1894; Midrash Zutta, on
the Song of Solomon, Ruth, Lamen-
tations, and Ecclesi-
astes, Berlin, 1894; Aaggadal Esther, hag-
gadic treatises on
the Book of Esther, an-onymous, Cracow,
1897; Midrash Ekah
Rabbati, Wilna, 1899;
Yalk. Makirî, on the
Psalms, Berdychev,
1899; Menahem b.
Solomon’s Midrash Sekel Toh, on the Books of
Genesis and Exodus, ii. vol. 2, Berlin, 1900-02. This
last work is also published by the society Mekize
Nirdamim.

As this array of publications shows, Buber is a
prolific writer; yet the scientific quality of his work
does not suffer on this account. At the outset he
adopted a certain system to which he has consist-
cently adhered. For a determination Method as
of the reading of the text he avails
Editor. himself of all accessible manuscripts
and printed works—and everything is accessible to him, as he spares no expense in ob-
taining copies of manuscripts and the rarest printed
editions; he conscientiously records the various
readings in foot-notes, and he bestows special care,
chiefly in the older Midrashim, on the correction and
explanation of words in the text borrowed from the
Greek and the Latin. In the introductions, which
almost assume the proportions of independent works
(the introduction to the Tanhumabrace 212 pages
octavo), everything that bears upon the history of
the work under consideration is discussed, and a

a compilation is given of the authors or works cited
by the Midrash or serving as sources for it, and
those which in turn have been drawn upon the Midrash.
His work is distinguished by thoroughness, and re-
vals his synthetic ability as well as the vast extent
of his reading. The only serious opposition to the
views encountered by Buber has been in regard to
his theory concerning the Tanhumah.

Buber distinguished himself in other departments
of literature. His first work was a biography of
the grammarian Eliau Levita, published at Leip-
sie in 1856. After this he edited the following: “De
Latin Gelehtrenschichte Sha’re Zion,” Jaros-
law, 1855; Zedekiah b. Abraham’s liturgical work;
“Shibalote ha-Leket,” Wilna, 1898; “Peshet Dukh,”
Saadia’s treatise on the Ha-pax Legomena of the Bible,
Prexseyd, 1896; Samuel b. Jacob Jami’s “Agora,”
introduction and additions to the “Arakh, Brosha,
1888 (in “Gritik Jubel-Buch”); Samuel b. Nisim’s
commentary on Job, “Ma’ayan Gutman,” Berlin,
1899; Biurim: Jedidah Penin’s explanations of
Midrash Tehillim, Cracow, 1891, and a commentary
on Lamentations by Joseph Caro, Berdah, 1891
(in the Kaufmann Gedenkbuch); “Anabe Shem,”
biographies and epitaphs of the rabbis and heads
of academies who lived and worked at Lemberg,
covering a period of nearly four hundred years
(1590-1890), Cracow, 1893. In these works Buber
appears as a philologist and as a careful writer of
biographies of scholars, especially of the Jewish
scholars of Poland.

Buber’s extensive knowledge of Jewish history
and literature is also displayed in additions to the
works of others and in numerous contributions to
Hebrew magazines, such as: “Meged Yeremah,” Ko-
bal’s “Jeshurun,” “Ha-Lebanon,” “Ha-Maggid,”
“Maggid Mishneh,” “Ha-Ibr,” “Ha-Meliz,” “Ha-
Hidarelet,” “Ha-Karmel,” Joseph Rabin’s “Ozar
Hokmah,” “Bet Talmud,” “Ha-Shahar,” “Ha-
Asif,” “Keneset Yi’seal,” “Zion,” “Ozar ha-Sifrut,”
“Ha-
Ebalot.”

Among the works of his more recent years the
following may be mentioned: “Yet’am Shelomoh,”
a supplement to Abraham b. Elijah Wilna’s “Zeb
Pahalim,” Warsaw, 1894; a criticism of Yalkut
Makirî, on Isaiah, ed. Schapira, Cracow, 1883;
a criticism of the Pesikta, with an introduction by
David Lorit (ed. Warsaw, 1881), Cracow, 1893;
“Ketubah, Sifre Zipporah,” on the rabbis in Zulkiyp
up to the letter q, published in “Ha-Ebalot,” i.-iii.,
1898-1900; and his contribution to the “Steinschnei-
der Festschrift,” wherein he propounds a new theory
concerning the “Petihot” (Introductions) in Midrash
Eshkol Rabbati. He died Dec. 28, 1906.

Buber corresponded on learned subjects with
many well-known Jewish scholars. He proved him-
self a veritable Maecenas of learning. The cost in
volved in the publication of his works was usually
borne by himself, and he presented gratuitous
copies to libraries and indigent scholars.

Bibliography: M. Dinau, “Der von Shalom,” L 28-45; Sefer
Elkonin, p. 5, Warsaw, 1891.

BUCHEIM, CHARLES ADOLPHUS: Pro-

fessor of the German language and German
literature at King’s College, London; born in Moravia
THE JEWISH ENCYCLOPEDIA

BUCHAREST: Ancient capital of Wallachia, and the present capital of Rumania. The oldest Jewish tombstone is dated 1682; but Jews settled in the city much earlier. In 1573 a Jew, Isaiah ben Joseph, was secretary to Prince Alexander Mireea. When Michael the Brave rose against Turkey in 1594, all the Jews of Bucharest were massacred. Buchheim was the author of several critical works on German writers. He translated several of Dickens's novels into German, and published, through the Clarendon Press, annotated editions of a large number of German classics. In the "Golden Treasury Series" he published the popular "Deutsche Lyrik," 1873; "Balladen und Romanzen," 1891; and Heine's "Lieder und Gedichte," 1897. Of a more scholarly nature is his work "First Principles of the Reformation," which he published, conjointly with the Rev. Dr. Wace, in 1880.

In recognition of his learning and services the University of Oxford in 1899 bestowed on Buchheim the honorary degree of M.A.

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In order to extract money from the Jews, reviving the order forbidding them to employ Christian minors as servants, or to rent or buy shops in the vicinity of churches. A fresh and violent outburst of anti-Semitic feeling also showed itself in the decree forbidding Moldavian Jews to settle at Bucharest (1877). The decree became a dead letter when the Russians again occupied those principalities (1828-34), bringing with them a number of Russian and Moldavian Jewish traders. During this occupation the Jews of Bucharest experienced better times.

The communal quarrels in the mean time continued as servants, or to rent or buy shops in the vicinity of churches. A fresh and violent outburst of anti-Semitic feeling also showed itself in the decree forbidding Moldavian Jews to settle at Bucharest (1877). The decree became a dead letter when the Russians again occupied those principalities (1828-34), bringing with them a number of Russian and Moldavian Jewish traders. During this occupation the Jews of Bucharest experienced better times.

The communal quarrels in the mean time continued
among the followers of the German and the Portuguese ritual, and among the native Russian, Austrian, and Prussian Jews, not abating even after the reorganization of the community, which was granted by the authorities in 1848. Rabbits were installed and deposed by the different parties, thus causing embarrassment to the government, the all-powerful council, and the boyars, each of whom had a favorite Jew. Further, the populace here and there brought up the accusation of ritual murder (1894). Nevertheless, the importance and the influence of the Jews increased; their proved was named grand provost of the girl of timon; and their artisans and merchants were sought and honored by the boyars. Some among them were appointed to reenunciate and honorable positions. The casket of the Bucharest prefecture of police from 1839 to 1848 was a Jew. The banker Hillel Manoah, on being knighted, was made a member of the commission appointed by the prince in 1847 to aid the suffering Jews, and in the following year he was elected to the municipal council. The physician Barnach was appointed a professor at the college in 1852. The Jews owned houses, vineyards, and estates. They were readily permitted to build synagogues, and in order to reduce the number of these they decided in 1845 to build a large one.

The Jews of German origin especially took an active part in the resolution of 1848, sacrificing themselves for it. The painter Daniel Rosenthal was naturalized and devoted himself heart and soul to his country. This epoch marks the beginning of the real regeneration of the Jews of Bucharest. The native Jews as well as the Austrian and Prussian subjects founded modern schools (1853), and took the initiative in reforming divine worship; erecting a temple with modernized service in 1837. Physicians increased in number; and young men turned to the higher studies. This progress did not cease even when the anti-Semitic spirit began to show itself, about 1866.

The Sephardim, who are called “Spaniards” in Rumania, were at first united with the rest of the Jews; but as early as 1818 they built their own synagogue, and were subsequently recruited in numbers by Turkish immigrants. During the reign of Alexander Ghika (1834-43) they completely separated themselves from the other congregations, even leaving their special cemetery. This separation, however, while profitable to them materially, injured them morally, retarding their spiritual progress. After 1856 the two communities were no longer officially recognized. Yet the Sephardim, although less numerous, were able to maintain their organization; while that of the Ashkenazim was dissolved.

All the educational and philanthropic institutions and agencies have been supported solely by societies or committees appointed for raising funds, since the salt-tax, which was a profitable source of income, was abolished.

The Jewish population of Bucharest, numbering between 4,000 and 5,000 at the beginning of the nineteenth century, had risen to 43,274 in 1899, according to the census of that year. The Sephardim have two synagogues; the Ashkenazim, a large number in addition to the Temple. The only congregation organized by the Ashkenazim is that of the Temple using the western rite, with M. Beck at its head as rabbi and preacher.

Present Since the law of 1898 practically ended the condition of living children from the public schools, the Jews of Bucharest have maintained six primary schools for boys and two for girls, a professional school for boys and one for girls, a business school, and a gymnasia. They also have a hospital, two homes for the aged, two burial societies (hebrathaddishah), and a large number of philanthropic societies and institutions. See also Rumania.

Bibliography: See Rumania.

E. G.

BUCHER, BERNHARD (pen-name, Gustav Klinger): Austrian journalist; born July 6, 1854, in Budapest, where he received his education, being destined for a mercantile career. A one-act comedy, which he wrote after he left school, and which was played successfully in Budapest, decided his future. Both of his parents having died when he was very young, and his father having been but a poor pedlar, Buchbinder had to care for his younger brothers and sisters. Under great hardships and privations he adopted the profession of journalist and became very successful as a novelist and dramatic writer. Among his numerous works may be mentioned the novels, "Vorungen im Armenhauss," 1893; "Vater und Sohn," 1893; "Bettelstudent," 1896; "Freimann," 1891; "Eine Wiener Theaterprinzessin," 1894, and the dramas "Herrgotts Mörder," "Vater Delk," "Wen ist der Herr im Haus," "Griff von der Senke," "Die Fließplätze," "Heirat auf Probe," "Heiratschwinder," "Der Schmetterling," "Göttin der Vernunft," "Verlogenes Volk," "Leute von Heute," "Die Diva," "Roter Schmnel," "Die Dritte Eskadron," "Gruners Nachfolger," and "Er und Seine Schwester.

F. T. H.

BUCHHOLZ, CARL AUGUST: German Christian lawyer and author; born in the latter half of the eighteenth century; died at Lübeck, Nov. 15, 1843. He was a doctor of laws and of philosophy, and, at the time of his death, occupied the position of second "Stadt-Syndicus" of Lübeck. Although that city was notorious for its hostility to the Jews, both before and after the Napoleonic wars, Buchholz, who was one of its leading citizens, voluntarily undertook to champion their cause in a work entitled "Über die Aufnahme der Jüdischen Glau sensualen zum Bürgerrecht" (Lübeck, 1814; 5th ed., Leipzig, 1816). This led to his being selected by the Jewish communities of the three Hanse towns (Lübeck, Hamburg, and Bremen) as their representative at the Congress of Vienna (1815), where he rendered valuable service. He was also sent as representative of the foregoing Jewish communities to the German Diet at Frankfurt. At that time appeared his "Aerztebiicke, die Verbesserung des Bürgerlichen Zustandes der Israeliten betrifft," (Stuttgart and Tübingen, 1815), a collection of laws and decrees concerning the Jews, issued by various princes and commonwealths of Germany. It is preceded by an
introduction of about 75 pages, which forms one of the best and most comprehensive pleas for Jewish emancipation advanced by a Christian in that period of reaction. This work, which may be considered as a brief, showing his capacity as defender of the rights of the Jews of Germany, is alike creditable to his erudition, to his logical mind, and to his love of justice.


Buchholz, P.: German rabbi; born Oct. 2, 1837; died in Emden, Hanover, Sept. 20, 1892. He became rabbi of Mährisch-Friedland in 1858, where he remained till 1867, in which year he was called to the rabbinate of Stragau, Pomerania. In 1873 he became chief rabbi of Posen, which position he filled with ability and distinction until his death. He was a good Talmudical scholar and well versed in modern philosophy.

Buchholz was the author of a small work on the legal and moral relations of the family according to Jewish law, "Die Familie in Rechtsicher und Moralischer Beziehung nach Mosaisch-Talmudischer Lehre" (Breslau, 1867); and some of his more important speeches and lectures were published by him or by his friends. He has also written a number of articles on historical and other scientific subjects in the Jewish periodicals of Germany, of which his "Historischer Ueberblick über die Mannigfachen Codifikationen des Halachastoffes" ("Monatschrift," 1864, pp. 301-341) and "R. Azaria Flgo und Seine Predigtmanahmen Binah la-Jittin" (Beilage zur "1. Wochechschrift," 1872, Nos. 4-9) are probably the most important.

Bibliography: Lippe, Bibliographisches Lexicon, pp. 80, 81; Der forntell (Grossenpetersdorf), 1896, Nov. 76, 80; Wiener und Wissenschaftliche Literatur, iii. 746. P. V.

Büchler, Adolf: Austrian historian and theologian; born Oct. 18, 1867, at Przékop, Hungary. In 1887 he began his theological studies at the Budapest Seminary, and at the same time studied in the department of philosophy of the university under Goldziher and Karman. Büchler continued his studies at the Breslau Seminary, and in 1890 he graduated as Ph.D. at Leipsic University, his dissertation being "Zur Entstehung der Hebräischen Sprache" of 1891.

Büchler returned to Budapest to finish his theological studies, and was graduated as rabbi in 1892. He then went to Oxford for one year, where he worked under the direction of his uncle, Dr. Adolf Neubauer, and published an essay, "The Reading of the Law and Prophets in a Triennial Cycle" (in "Jew. Quart. Rev." April, 1900). The same year he accepted a call as instructor at the Vienna Jewish Theological Seminary, where he still (1903) teaches Jewish history, Bible, and Talmud.

Büchler has published the following works: (1) "Zebed ha-Melišah," an imitation of Al-Harizi's "Tahkemoni," written in 1770, but published (Prague, n.d.) not earlier than 1794, the date of the censor's approbation; (2) "Zebed Tob" (ib.), a collection of poems; (3) "Keter Mal-ku" (Lemberg, 1794); a hymn in imitation of Galili's; (4) "Shir ha-Tiklāh" (Lemberg, 1797), hymns and parodies; (5) "Zaḥut ha-Melišah" (Prague, 1805), a collection of his private letters. The "Shir Nīḥa" (Frankfort-on-the-Oder, 1802) and "Naḥal Yeishu" (ib. 1810) are in appearance partial reprints from the "Shir ha-Tiklāh." His parodies of the marriage and betrothal contracts later were abridged and published separately ("Seder 'Temaim Rishonim me-Hag ha-Po'ach," Lemberg, 1870) and wrongly ascribed to Israel Ne'urah.

Büchler is one of the modern representatives of the medieval school of artificial poetry. His prose is flowery and full of conceits; while his poetry
devotes more attention to the number of letters in the words than to the sense which the words are supposed to convey. He endeavored to imitate Gabirol, Al Harizi, and Bedersi; but he had not the depth of the first, the invention of the second, or the force of expression of the third. He showed a predilection for similitudes (צ"ע); but his arguments are generally categorized rather than strengthened by these. Though his works had considerable vogue in his day, and went through several editions, they have fallen into oblivion.


I. D.

BUCHSHAUM: Family of Jewish physicians of Frankfurt-on-the-Main, whose activity extended over a century. Its prominent members were:

1. Amschel Gutman Buchsbaum: Son of Gutman Wolf (No. 2). He graduated from the University of Gisen in 1729; died 1748.

2. Benjamin Levi of Wolfgang Buchsbaum: Born 1678; graduated from the University of Leyden in 1697, and returned to Frankfurt to practice. He held a respected position in the community.

3. Gutman Wolf Buchsbaum: Born 1678; died 1720; a son of Wolfgang (No. 2). He graduated from the University of Leyden in 1697, and returned to Frankfurt to practice. He held a respected position in the community.

4. Lipman Buchsbaum: Brother of Gutman Wolf (No. 2); born 1677; date of death unknown. With his brother he graduated from the University of Leyden in 1697, and returned to Frankfurt to practice medicine. He also held a high position in the community. Confined for a time in the tower of Borkenm as a result of false accusations brought against him, he utilized his imprisonment by writing a long treatise on medicine.


A. R.

BUCKLER. See Shield.

BUCHSHTEANU, ABRAHAM COHEN: Romanian publicist; born at Bucharest 1840; died there Jan. 24, 1877. From his earliest youth he was passionately fond of the theater, and obtained some success on the stage; but by the advice of his family he devoted himself to commerce. At the same time, being gifted with spirited wit and having an inordinate fondness for puns and repartee, he composed a number of satirical poems and epigrams, love-songs, theatrical skits, and anecdotes, which were most favorably received by the public (1860-74). His songs were favorites alike in the parlors of the wealthy and the hovels of the poor, and, although mediocre, are still (1893) to be heard in Bucharest. The best known among them are: "S'o vezi Mama n'o ma dati"; "Gândul meu la tine sora"; "Te Chinim." Buchshanteanu's life was a wild one; insatiable love and furious jealousy soon deprived him of his wife, and brought him to the grave, a victim of physical suffering and remorse. His songs are to be found in numerous popular collections; but he himself published only "Unulbulea si Norocul," Bucharest, 1866, and "Buchetul, Celebrele de Anecdote," Bucharest, 1874.

As Jew and philanthropist, he has to his credit the foundation of the Zion Society, which assumed large dimensions, and became an integral part of the American B'nai B'rith in Romania, under the name "Zion Grand Lodge.


BUCHSHTEANU, ABRAHAM DAVID R. ASHER ANSHEL: Galician Talmudist; born 1770 at Nadworna; died 1840 at Buczacz. Even as a boy he attracted, by his acuteness in Talmudic knowledge, the attention of the leading Talmudists to such a degree that Zebi Hirsh, the author of "Netzah Sha'ashu'im," chose him in his tenth years as a son-in-law. At the age of twenty he was ready to accept the office of rabbi at Goshovitz.

The chief event of his life was the struggle awakened in him by the opposition between the Talmudists and the Carassies. Unacquainted with the tendencies and modes of life of the Hassidim, Buczacz did not believe in the miracles of their rabbis: and his wife and friends had great difficulty in persuading him to take his sick son to a Hasidic rabbi, Levi Isaac of Brodyeby, The latter, however, influenced him to take up the study of the Carassies; but in trying to reconcile these new views-so utterly antagonistic to those of the extreme Talmudists, which he himself had hitherto held—he nearly became insane. The Hasidic rabbi Levi Isaac of Brodyeby helped him through this struggle and won him over, to the great joy of the Hassidim, who feared his wide Talmudic learning. Buczacz adopted the Hassidic mode of living; but in his decision of halakic questions was guided, not by cabalistic, but by purely Talmudic principles. In 1813 he succeeded his late father-in-law as rabbi of Buczacz, and remained in office until his death.

Buczacz is the author of the following works: (1) "Da'at Yishuvim," to the Shulhan 'Aruk, Yerech David, Lemberg, 1778; 2d ed., ib., 1879; (2) "Ohr Arie," commentary on Arie, 1879; (3) "Shelach Arie," comments on the Shulhan 'Aruk, Orah Hayyim, 1883; (4) "Birkat David," cabalistic-haggadic commentary on Genesis, Kolberg, 1876; (5) "Mahzor Yeshurun," commentary on the Pentateuch, and "Horeh David," on the other Biblical books, Lemberg, 1871; (6) "Amorah Talmud," on the purification of Niddah and vessels, in Judeo-German, 1879; (7) "Tefillah le-David," on benediction and prayer, 1886; (8) "Tehillah le-David," on the Psalms, 1872.


BUDA. See Budapest.
BUDA, PURIM OF: In 1684 the Christian armies laid siege to Buda (Ofen) to drive out the Turks, who had held possession of the city from 1541; their design was, however, frustrated by the stout resistance of the Turks and Jews. The participation of the latter in this opposition to Christian forces was followed by great embitterment against the Jews, particularly in Italy, where in Rome they could not venture into the street without a guard from the pope's troops; any act thus protected being sure of immediate assault and possibly murder. The towns of Monza, Montanara, Cassel-Franco, and Udine followed the example of Rome; and in Padua, where Jews and Christians had lived side by side for many centuries, a sharp outbreak of anti-Jewish feeling was felt in 1670. The outbreak in that city was the outcome of commercial jealousy, brought to a head by a calamitous publication which was widely circulated among the people. Although the publication was interdicted by the authorities, it nevertheless implanted deep animosity against the Jews; and when the news came of the part which they had taken in the defense of Buda, the latent hatred broke into flame. The Capuchin Marco d'Aviano, who had passed two months with the besieging armies outside Buda, when asking concerning the part which the Jews had taken in bringing disgrace upon the Christian armies, replied truthfully that the Jews of Buda were not blameworthy. The populace, however, refused to accept this generous estimate, and pictures of Buda in which the ghetto was over-prominent were widely circulated, greatly increasing the popular resentment.

On the Ninth of Ab the Jews of Padua gathered as usual to celebrate their annual fast-day commemorating the destruction of the Jerusalem Temple; but no explanation would convince the people that the object of the fast was other than to implore divine assistance in behalf of the Turks and Jews then besieged in Buda, and to offer prayers for the defeat of the imperial troops. Although the Jews notified the authorities of this cruel misconception on the part of their Christian fellow-citizens, no weight was attributed to their statement. On Sunday, Aug. 20, 1684, the news was passed from mouth to mouth that Buda had at last been captured. It appears that a special messenger had arrived at Venice from Buda the day before, and the people had erroneously taken him to be the bearer of tidings of victory. The Padua populace, joined presently by armed men, gathered in the vicinity of the ghetto, and, in exultation over the supposed victory, beset the Jewish dwellings with stones and attempted to break down the barred gates of the ghetto. The authorities who tried to pacify the mob were silenced with volleys of stones; all who endeavored to make peace were assailed with reproaches of having been bought by the Jews. The Jews themselves attempted to pacify the raging people with gifts of money and food; but to no purpose. The magistrate threatened the severest punishment to any who should assault or despoil Jews, but their warnings availed only for the moment. The Jews decided to send an appeal for help to the doge of Venice, but when the ghetto-gate was opened to give egress to the messenger, the mob poured in by thousands, broke open warehouses, and destroyed the windows of the synagogue. The besieged barricaded the doors of their dwellings and awaited their fate. Finally a detachment of Italian and German cuirassiers cleared the ghetto of the rioters, wounding several of them. This still further incensed the populace, and two cuirassiers were slain by the mob. When a wicked woman, with a terrible outcry, announced that the Jews had stolen her only child to use its blood, popular fury knew no bounds. The riotous mob rushed with the woman to the city hall, demanding the heaviest punishment for the offenders. In vain did the educated and respectable element of the city government endeavor to pacify them. It was only by the lavish use of gold that any impression was made upon the mob, which presently dispersed. When, some time later, the Jews offered to repay the sums thus disbursed by the burgomaster, he refused to accept it.

At the request of the people the military was withdrawn from the ghetto. No sooner had this taken place, however, than the fury of the people broke out afresh; the ghetto was again assailed and its massive doors attacked with fire and sledge-hammers. The Jews passed the night in consuming anxiety; distrusting the guards who had been assigned for their protection, some crawled on ladders into the houses of their Christian friends outside the ghetto. Deliberate attack was prevented by the proclamation of the authorities that death awaited any man who harmed the Jews, and the next day stringent orders came from Venice commanding immediate cessation of the riot. Popular indignation therefore was forced to content itself with burning Jews in effigy at the stake.

These anxious days are still commemorated by the Jews of Padua, who on Elul the 10th annually celebrate a festival called the Buda (Ofen) Purim, in memory of the valiant deeds of their ancestors in that city, the sufferings brought by it upon the Jews of Padua, and their deliverance therefrom.


A. B.

BUDAPEST: The capital of Hungary. Of the several congregations within this tripartite city, Buda (Ofen), Ú-Buda (Alt-Ofen), and Pesth (Pest), that at Buda is the oldest (see ALT-OFEN); Jewish population in 1900 was 169,199. The first mention of the Jews of Pest dates back to 1406, in which year Saul of Pest and Saul of Ofen obtained from Béla IV. certain privileges which were confirmed by the chapter of Strudweisenburg, when they settled in the last-named city. In 1341, Jews owned houses and lands at Pesth. At the time of the Turkish rule their cemetery was situated in the present Leopoldstadt. After 1488, in which year the Turks were driven from Pesth, no Jews were allowed to live there for nearly a century; and the magistrate of Pesth collected a tax of thirty kreuzers from every Jew traveling through the city, and one thaler from...
every Jew remaining in it overnight—a right that Pesth claimed by virtue of the letter of privileges granted by King Leopold I, Oct. 28, 1708, according to which it was left in the hands of the municipal council to admit Jews or to refuse them admission. When the governor enrolled the Jews of Hungary in 1725, the city of Pesth decreed that neither a heretic nor a Jew could live or settle there in future; but they were allowed to visit the markets of the city from the sixth decade of the eighteenth century. In endeavoring to gain a permanent residence in the city, the Jews were always frustrated by the magistracy. The latter in 1762 even begged the prince-primas Count Franz Barkocz, who had become the protector of the city, to exclude the Jews. This resistance of Joseph II., the city authorities was finally overcome by the emperor, Joseph II., after whose decree of March 31, 1783, Jews slowly began to settle at Pesth. The first arrivals came from Alt-Ofen and settled generally in the Theresienstadt, which at the present time (1902) is most thickly populated by Jews. The city of Pesth would not allow them to live elsewhere, and would have transformed the Theresienstadt into a ghetto, but failed to do so when Israel Abraham Offenheim, with the permission of the authorities, rented a house and a store in the inner city itself in 1796. Jews were allowed to live in the city only with the permission of the king, and those who bought this right for large sums were called "tolerated Jews"; those who were only temporarily received by the city were called "Commoranten" (sojourners). In 1787 fourteen tolerated Jews were living at Pesth; the settlement numbering 114, including servants. At first they were not allowed to have their own butcher-shop, the kosher meat being cut up twice a week by the municipal butcher. Jews staying temporarily in the city or those travelling through it had to obtain their food and drink at the public cook-shop, the high rent paid for the same being a large source of income for the city. At first travelers were allowed no lodging except in this cook-shop.

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When Joseph II., on his death-bed (Jan. 28, 1790), revoked all his decrees, the citizens of Pesth determined to expel the Jews, who competed with them in business; and the magistracy had already fixed up the first of May as the Joseph II., day of expulsion, when the Diet interfered. Being compelled to endure the presence of the Jews, the city endeavored to make their residence unpleasant. The Commoranten were often expelled; and only those were allowed to stay in the city who had a toleration-permit. The city forbade them to organize a community or to use a seal. In 1804 it attempted several times to drive them from various parts of the city and to concentrate them in the Theresienstadt. The Jews, stung by this animosity and conscious of the commercial services they were rendering to the community, pointed out that the creation of a ghetto would be the surest means of injuring the commerce of Hungary, which was then in its infancy. They claimed that nowhere else had Jews been so instrumental in developing trade as in Pesth; and that they did not deserve insult as a reward. They declared that owners of the houses in the Theresienstadt had the monopoly of renting to Jews.

A most severe decree against the Jews of Pesth was issued in 1808: it forbade any foreign Jew to settle at Pesth, even though he married the daughter of a tolerated Jew. Foreign Jews The parent’s right to trade and to Forbidden be tolerated passed by inheritance. Entrance, only to one male descendant; while all the other children were regarded merely as Commoranten and as assistants in their father’s business. In 1828 the Jews addressed a petition to the king requesting the abrogation of this decree. “Out of love to our children,” thus wrote the community, “we wish to do with the assurance that we may leave to our descendants at least an assured home, the honest means of gaining a livelihood, and independence, if not wealth.”

The Tabaksgasse Synagogue at Budapest. (From a photograph.)
If the father died all the children who had been working with him as "assistants" had to emigrate, with the sole exception of the tolerated son. It happened often that the only available husbands for their daughters were shiftless and undesirable Jews, whose sole merit was that they possessed the right of toleration. Honest and industrious strangers were out of the question because they were forbidden to remain at Pesth or to engage in commerce.

That all these endeavors to place difficulties in the way of Jews intending to settle at Pesth were futile may be seen by the fact that in 1838 Jewish families living there in 1836, only 600 had the right of toleration or were Commoranten. The community of Pesth, increasing in numbers, wealth, and education, thus became from 1839 the foremost of the Hungarian Jewish communities, working as such for the emancipation of Hungarian Judaism, and often convoking gatherings of representative Hungarian Jews for that purpose.

It was due to the energetic interposition of the community of Pesth that King Ferdinand I. (1835-1848) abrogated the toleration-tax by which the Jews had been branded for a century. The Jews of Pesth sympathized with the nation at the time of the Hungarian struggles for liberty. Although the populace attacked and plundered the Jews on the second day of Passover, April, 1848, and the intolerance of the people excluded them from the national guard, the Jews were not long discouraged. The rabbi Schwab stirred up their patriotism, for which he was arrested after the uprising had been quelled. The Jews were so enthusiastic in the cause of Hungary that they even offered to sacrifice the silver paraphernalia of the temple and of the Hebrah Kadishah; and all Jews entering the revolutionary army received their full equipment from the community.

Haynau punished them for this patriotism with a gage in retail business and in pedling, for which Joseph I. remitted.

Empress Joseph sought to forbid the Jews to engage in retail business and in pedling, for which reason in 1799 he decreed that tolerated Jews should be received in Pesth only on conditions, when they established a wholesale house or some manufacture. Within the community they were allowed to deal only in such goods as the Christian populace lacked or in which they could not compete with Christian dealers. Only wholesale merchants were allowed to keep an open shop. Many Jews, therefore, who did not wish to engage in pedling, petitioned for the rights of a wholesale dealer, although they had neither the money nor the capacity for such business. Their profits were curtailed by visiting dealers, who came from near and far to the markets; there were heavy taxes and living expenses; and the shops had to be closed not only on the Jewish, but also on the Christian, holidays.

Yet with all these drawbacks the Jewish business men of Pesth materially aided the development of the city. Noteworthy among the many eminent merchants is the Ullmann family, a member of which, the apostate Moritz, who was ennobled, was the first to propose the organization of the Commercial Bank of Pesth; he also originated the plans for the railroad from the Austrian frontier to Pesth and thence to Debrecen. Not only Jewish merchants, but artisans also settled at Pesth; among them were the lace-makers Joel Berkovits, a descendant of Rabbi Helmanna of Metz, who had learned his trade with a relative, Ephraim Kossman, at Berlin. Berkovits was also skilful in making Turkish fancy boxes.

Although the gilds largely interfered with the development of Jewish industry, the Jewish community of Pesth encouraged many young men to learn trades. It instituted a fund to aid Jewish youths who followed laborious handicrafts, and with the assistance of Jacob Kern it was instrumental in founding in 1843 the Hungarian Israelitish Trades and Economic Association, which had benefited many Jews. Thus in due time the Jews contributed to the industrial development of the city, as well as to its culture, through the many teachers and university professors, judges, physicians, lawyers, and engineers they furnished to the community.

Immediately after their settlement the Jews organized a place of worship in the Hausler homestead in the Königsgasse, paying a rent of 200 gulden for their synagogue. The necessary Torah-rolls were lent to them by the community at Alt-Ofen. On Aug. 17, 1877, the government gave them a permit to continue worshiping quietly in private houses of prayer without a rabbi.

In 1796 they rented a room for a new synagogue in the house owned by Baron Orczy, an immense building that is still called the "Judenhof." In the year 1800 there were, in addition to the Orczy temple (called the "large temple"), a Polish temple, and a separate house of prayer belonging to the Sephardim. The first place to adopt an improved (moderate Reform) manner of worship was the temple of the Hesed Ne'urim association, in the house of the "White Goose" ("Feher Lód"). It was considered merely as a private synagogue; but when all private and association temples were dissolved in 1839, the community included this temple among its institutions, and transferred it also to the Orczy house, adjoining the "large temple." The communal temple was transferred in 1859 to the present magnificent building in the Tabaksgasse. In the seventies a synagogue was organized for the Conservatives in the Rombachgasse, while their temple in the Orczy house was rented by the Orthodox congregation, which still worships there (1903). The temple of the Reform Society was from 1848 to 1852 in the Valero house in the Königsgasse.

The Jews of Pesth at first buried their dead in Alt-Ofen. The city in 1788 assigned to them a free cemetery, which was situated on the plot now occupied by the Westbahnhof. A Cemetery. new cemetery was given to them in 1868 behind the city gate, in the Wurznerstrasse, and they transferred thither in 1829 their dead and their tombstones. Gravestones with sculptured images of men and women were erected in this cemetery as early as 1821, a practise against which Moses Sofer, rabbi of Pressburg, vigorously protested. As this cemetery proved to be too small, a new one was assigned to them near the Kerpeper estrasse. Lately the community bought for
burtul purposes a large plot of ground behind Kir-
banya.

The Hebrah Kaddishah was founded in 1790. It is one of the largest benevolent societies, its budget for 1869 being 514,673 crowns. In 1800 Israel Wah-
mann founded the Sijur society. The hospital was organized in 1803. There are also the follow-
ing associations: Hesed Ne'murim, Bikkur Holim, Menasseh Abelin, and Tomsk Yeto-
nim, the Women's Society, founded in 1866, which owes its success largely to the noble Joanna Hochstei de-
asociations. Here; the People's Kitchen, the hos-
pital, the Archa Brody Children's Hos-
pital, named after its founder, an orphan asylum for
boys, which was founded by a phil-
anthropist named Fuchs; the new building of the
last-named, inaugurated in 1901, is a monument to
the labors of Jacob Deutsch. Many Jews have per-
petuated their names by large foundations, among
them Wolf Hollstein, Solomon Taps, Alexander
Wahrman, Philip Kusenwald, and Moses Erlich.
The Jews of Pest have always been public spirited
and philanthropic. During the cholera epidemic of
1831 they not only relieved Jews, but also furnished
daily rations to eighty-two Christian families, earn-
ing the gratitude of the count palatine Joseph.

The religious life of the community was at first
under the supervision of the rabbinical council of
Alt-Ofen, and, beginning with 1790, under Moses
Mintz, rabbi of that city. When Rabbi Wolf Bos-
kowitz settled at Pest in 1793, the

Earliest

Rabbis.

community elected him rabbi. The
government, however, deprived him
of his office Dec. 27, 1796, in con-
sequence of the intrigues of Moses Mintz, and or-
ered the community to elect a new one to
conduit its religious affairs, with the exception
of Mintz. In the spring of 1799 he elected Israel ben
Solomon Wahrman, rabbi at Rodzin-Rosszurat,
against whom Mintz again began to plot. In the fol-
lowing year this movement ended these intrigues,
and the enlightened Wahrman was able peacefully
to conduct the affairs of the community. He died
June 24, 1828 at the age of seventy. His dayyan
were Simon, Oppenheimer, Azriel Brill, and Moses
Knaus. After Wahrman's death certain educated
wealthy members of the community, delighted
with the organization of the new Vienna temple and
the services of its preacher, Noah Mannheimer, pro-
ceeded to introduce Reform worship at Pest and to
elect a preacher. They chose Joseph Bach of Alt-
Ofen as preacher, and Edward Karl Denhof, also of
Alt-Ofen and a pupil of Solomon of Vienna, as precon-
cer. This temple, or "choir synagogue," as it was also
called, was for a time home of contention in the
community. Attempts were made to prohibit wor-
ship in it; and only the emperors of the president
of the community, Gabriel Ullman, preserved it from
the fanatics.

These changes in the life of the community made
it imperative that a man should officiate as rabbi
who could meet the demands of the Conservatives
as well as of the Reform party. In 1829 the com-

munity elected David Joseph Wahrman, son of the deceased rabbi, but as he declined his coming,
Low Schwab, rabbi at Prosnyitz, was called instead.
Entering upon office in Jan., 1838, Schwab's incom-
placency was a blessing not only to the community of
Pest, but also to the entire Hungarian Jewry. He
fostered the development of all cultural religious
institutions, acting always with tact and avoiding
disenions. His rabbinical council included the
former student Low Brill (b. 1814; d. 1867), later
professor of the Talmud in the rabbinical semi-
cratory at Budapest, and Judah Wahrman, author of
the "Maxakhet Ha-Hatzkot" (Ofen, 1891), on
Hebrew punctuation ("trop"), and of an ethical
book, "Bat Yehudim." Schwab's literary activity
included sermons, and works in which he defended
Judaism against the slanders of Gasparich Klitz,
translated into Hungarian by Moritz Bloch, a con-
vent; a religious book, "Erinnerung an den Er-
haltenen Religionsunterricht" (Pesth, 1846). In Ger-
man and Hungarian; and a responsum directed
against the Jewish Reform Association at Pesth.
This association had been called into life by the
Hungarian struggles for liberty in 1848. Its first
rabbi was Ignatz Einhorn, who subsequently be-
came secretary of state in the Hungarian ministry
under the name of Eduard Horn. When Horn fled
from Hungary, after the Revolution had been put
down, his place was taken in 1850 by Dr. David
Einhorn, district rabbi of Mecklenburg-Schwerin.
However, he officiated for only a short time, as the
government dissolved the Reform Association in
1852 in consequence of the remonstrances of Rabbi
Schwab, the members going back to the original
congregation.

After Schwab's death, April 8, 1857, the com-
unity extended an invitation to Dr. Michael Sachs
of Berlin; but as he refused the call, Dr.

Successors W. Alida Weiss was chosen May 11,
of Schwab, 1859. This preacher was much ham-
pered in his activities not only by the
resistance of the community, Dr. Ignatz Hirschler,
but also by the rivalry between the Hungarian and
the German element. It was in consequence of the
strengthening of the Hungarian element that the of-

fice of a preacher in the Hungarian language was cre-
atd. Dr. Solomon Kohn being called to fill it. His
researches contributed largely to the systematization
of the history of the Hungarian Jews. After Mel-
chon's death (Nov. 30, 1867), the position of chief rabbi
remained vacant, and the office of a German preacher
was created. Dr. M. Kayserling being chosen to fill
it. Rabbi L. Pohlak was called to the temple in the
Rombachgasse. Dr. Julius Weisberg has been as-
signed assistant rabbi since 1893. After Bell's death
the position of chief of the "bet din" was filled in
1901 by Moses Friedmann, rabbi at Gdansk. The
first rabbi of the Orthodox congregation founded
in the seventies was Joachim Schreyer, after whose
death Koppel Reich was elected (still officiating in
1902).

The education of Jewish children was at first in
the hands of private teachers. In Aug., 1797, the
government decreed that all the Jewish children of
Pest should attend the Christian schools; and that,
there should be no private instruction except that

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and with having attacked a priest who was carrying the sacrament (see Cracow). H. R. April 1, 1828, at Cassel, Germany; died at Vienna of one religious teacher. Some of these private teachers contributed to Hebrew literature, among others I. L. Löwinger, Joseph Rottenburger, Adolf Povaina, and Moses Focha, Philipp Weil, Leopold Breuer, and Karl Kohlmann, who, after returning to Judaism, was appointed censor of the Hebrew books printed at Ofen. A public school was opened through the endeavors of Rabbi Israel Wahrmann, through whose influence the pupils of the gymnasium received religious instruction. Rabbi Schwab procured royal protection for the school, and also induced the community to organize an infant-school. After the Revolution, during the Germanizing regime of Bach, the school became the nursery of the Hungarian national spirit. Ignatz Reich, the enthusiastic Hungarian teacher, was active at this time. He is the author of "Bet El," a work containing the biographies of eminent Hungarian Jews. The community of Pesth did much for its schools. In addition to the elementary schools for boys and for girls, it has a secondary school for them, with capable instructors. The religious instruction in the municipal schools, as well as in all the intermediate schools (Mittelschulen), is provided by the congregation, and consists of a staff of religious teachers, some of whom are graduate rabbis. The supervision of all the schools at present is in the hands of B. Munkácsi, appointed by the congregation.

Ever since the Jews settled at Pesth their governing board has consisted of the seven members of the so-called "Deputation," which originally regulated the rents derived from Jewish taverns. The arbitrary proceedings of this board were restricted by the statutes of 1800, according to which twelve members in addition to the seven directors supervised the affairs of the community. New by-laws were imposed upon the community by the city in 1816 and 1826. It had no constitution confirmed by the government until 1838. Since this date the Jews of Pesth have formed an officially recognized community. It drew up new by-laws in 1861, when Dr. Ignatz Hirschler was chosen as president, by whom the institutions of the community were reorganized. He was succeeded as president by Moritz Wahrmann, who was the first Jewish deputy in the Hungarian House of Representatives. The present president of the congregation is Sigmund Kohner, its secretary since 1874, the well-known Orientalist Ignaz Goldziher. See Alt-Ofen.

BIBLIOGRAPHY: Dr. Abraham Bieber, A Zickth Fürthaire Budapest, 1903.

BUDDEK: Polish Catholic priest; canon of Wilsie at the beginning of the fifteenth century, and one of the most vigorous Jew-baiters of his time. It was he who instigated the attack on the Jews of Cracow on the third day of Easter (March 27, 1407); charging them with the murder of a Christian boy and with having attacked a priest who was carrying the sacrament (see Cracow).

BÜDDINGER, MAX: Austrian historian; born April 1, 1838, at Cassel, Germany; died at Vienna Feb. 23, 1902; son of Moses Mordecai Bützinger.

Bützinger devoted himself from 1847 to 1851 to the study of history at the universities of Marburg, Bonn, and Berlin. In 1857 he became privat-dozent of history at the University of Marburg; but seeing no prospect of attaining a professorship, on account of his Jewish faith, he soon left this position and went to Vienna. In 1861 he received a call to the University of Zurich as professor of history. From 1872 until his death in 1902 he occupied the chair of history at the University of Vienna. In 1887 he was elected a member of the Vienna Academy of Sciences. Bützinger was the editor of two series of historic essays written by his pupils under his direction: (1) "Untersuchungen zur Römischen Kaiserzeit," in 3 vols., Leipzig, 1868-70; and (2) "Untersuchungen zur Mittleren Geschichte," in 2 vols., ib. 1871. He is the author of the following works: (1) "Zur Kritik Altbayrischer Geschichte," Vienna, 1857; (2) "Zur Kritik Althöhmischer Geschichte," ib. 1857; (3) "Österreichische Geschichten bis zum Anfang des 13. Jahrhunderts," Leipzig, 1838; (4) "König Richard III. von England," Vienna, 1839; (5) "Die Königsheuer Handschrift und Ihr Neuester Verteidiger," ib. 1859, where he proved the spuriousness of this pretended Old-Hungarian literary monument; (6) "Nachrichten aus Altrussischen Jahrhüchern," ib. 1859; (7) "Ein Buch Ungarischer Geschichte, 1000-1200," Leipzig, 1866; (8) "Wellington," ib. 1869; (9) "Lafayette," ib. 1870; (10) "Aegyptische Einwirkungen auf Hebräische Kultur," Vienna, 1872-74; (11) "Zur Aegyptischen Forschung Herodots," ib. 1872; (12) "Lafayette in Oesterreich," ib. 1878; (13) "Vorlesungen über Englische Verfassungsge schichte," ib. 1880; (14) "Cicero und das Patriotism," ib. 1881; (15) "Poesie und Erkunde bei Thukydides," in 2 vols., ib. 1890-91; (16) "Don Carlos' Haft und Tod," ib. 1891. He embraced Protestantism.

BIBLIOGRAPHY: La Grande Encyclopédie, xil. 355; Meyers, Konversations-Lexikon, iii. 369.

BÜDINGEB, MOSES ISRAEL BEN ISAAC: Teacher at Metz at the end of the eighteenth century and the beginning of the nineteenth. He devoted himself to Hebrew grammar and literature and trained a large number of grammarians and writers of elegant Hebrew. Bützinger was the author of the following works all published at Metz: "En le Milka" (Mother of Reading), a manual of the Hebrew language, compiled from various elementary books, 1816; "Hanuk le-Na'ar" (Train up the Child), an extract of the preceding work, 1816; "Uggeret Purim" (Essay on Purim), the ritual laws concerning the Feast of Purim, together with the roll of Esther, 1816; "Mahzer," a commentary on the festival prayers, together with the text and a German translation by Prosper d'Allasses, 9 vols., 1817; "Deruch le-Bar Mizwah" (Letter for a Confirmee), with a German translation by Prosper d'Allasses, 1819; "Sefirot," a commentary on the penitential prayers, together with the text, 1822.

In addition, Bützinger reedited the ethical work of Isaac Abba, "Menorah ha-Maor," with the Hebrew commentary, "Nefesh Yehudah," and a
BUDINGER, MOSES MORDECAI: German educator; born at Maidorf, a village in Hessen, Jan., 1783; died at Cassel Jan. 31, 1841. At the age of twenty he became a servant in the house of a petty Jewish merchant, and later, by dint of indefatigable zeal, became shohet, hazzan, and religious teacher in a small congregation. After making the necessary preparatory studies during his four years' residence in Naumburg, where he was private teacher, he went to the University of Marburg. In 1820 he became tutor in the family of the court banker Ennola, in Stuttgart. From 1824 he occupied with great distinction the position of principal teacher of the Jewish pedagogical seminary at Cassel. Büddinger was also a prominent preacher, and very often delivered lectures in the little synagogue attached to the seminary, on moral and religious subjects. In 1830 the philosophical faculty of the University of Marburg gave him the degree Ph. D. for his "Leitfaden beim Unterricht der Religion." The government rewarded him by appointing him member of the "Landrabbinat." His only son was the historian Max Büddinger.

His first work was "Derek Emunah, oder die Kleine Bibel" (1823), which was introduced as a text-book in many schools. Of his numerous sermons and addresses may be mentioned "Zehn Geistliche Reden" (Stuttgart, 1821).

Budweis

Buffalo

uable information concerning the history of the Jews and their social life and institutions; but while the former periodical is in favor of assimilation, the latter is of a Zionist tendency. Most of the leading Zionist writers of Russia are among its contributors. The "Budweischnost" publishes a "sbornik," or literary annual, as a supplement.

B. R.

BUDWESI: City of Bohemia. Jews were settled there in the first half of the fourteenth century, possibly earlier. In 1337 the community was destroyed by the Flagellants. In 1341 King John I. of Bohemia again admitted two Jews, who were granted remission of taxes for a period of ten years. They were compelled, however, to pay an impost to the city, which was set apart to cancel its debts to foreign Jews. They also erected a synagogue, which fact shows that many other Jews joined them. In 1380 a Jews' quarter ("vicus Judaeorum") is mentioned; it was situated close to the parsonage, because the Jews, on account of their financial and commercial importance, had to be near the authorities.

A responsum concerning the Jews of Budweis is recorded in the fifteenth century. In 1506, Jews were expelled from Budweis, and were not permitted even to visit the annual fairs. Hence the "persecutions in Budweis" in 1505, during which thirteen Jewish women drowned themselves, and those of 1564, which are mentioned in the Nachod "Memorbuch," can not refer to the Bohemian city of Budweis.

Since 1848, Jews have again lived at Budweis, and they have had an incorporated congregation since 1850. The cemetery was laid out in 1866; the synagogue (see p. 421), a building in the pointed style of architecture, was built by Max Fleischer of Vienna. There is also an organization of Jewish artisans in the city. The district rabbi is (1902) Adam Wunder. The nineteen communities of the district of Budweis include 238 families, numbering 1,385 persons.

Buen (BONUS): Family of Spanish origin, members of which, including many physicians and scholars, have settled in southern France, Italy, Holland, England, and America, as well as in the Orient.

Ahram Bueno: Physician in Amsterdam, where he died in 1632.

Benjamin Bueno de Mosquita: Died in New York, Nov. 9, 1663. The monument erected to his memory is one of the oldest in that city ("Publications Am. Jew. Hist. Soc." i. 91 and seq.).

David Bueno: Lived at Leghorn in the seventeenth century. He was wealthy and fostered Jewish science. He directed that Solomon Adret's collection of responsums ("Toledot Adam") be printed at his own expense at Leghorn in 1657, but died at an advanced age before the work was completed.

David Bueno de Mosquita: Lived in Amsterdam in the seventeenth century. He was the husband of a granddaughter of Francisco Fernandez de Mora. He was the "resident" of Duke Christian Ernst of Brunswick-Bayreuth, and in 1684 served as agent-general of the dukes of Brunswick-Luneburg (De Barrios, "Aumento de Israel," p. 172).

Ephraim Hezekiah Bueno: Died at Amsterdam, Nov. 8, 1663, son of Joseph Bueno. According to the inscription placed beneath a portrait of him painted by Rembrandt about 1647 and engraved by Lytus, he was "Alter Avenzoar, magnus in medi-
BUFFALO : A name common to different species of Bovine. The best known is the Bos bubalus, or Bubalus bubalis, generally called in Eastern countries *kamar* or *chamois*, a word of Persian origin, meaning “ram-cow.” From India, its native home, the buffalo has been gradually introduced into western Asia, Greece, southern Italy, and northern Africa. Some writers have tried to identify the buffalo with the “re’em” (עֵדֶן) of the Bible, and Gesenius (“Thesaurus,” p. 1249) was one of them. This theory of identity, however, is now generally abandoned. The re’em appears to have been a much wilder animal, an animal utterly impossible to domesticate (Job xxxix. 9–12). Besides it seems established that the buffalo was not introduced into western Asia until shortly before the common era. Hence the re’em, identical with the Assyrian “rimo,” is now generally regarded as the wild ox of the mountain region of Asia, Greece, southern Italy, and northern Africa.

BUFFALO: The second city in New York state. Its first connection with the history of the Jews occurred in 1825, when Mordecai M. Noah laid the corner-stone of his projected city of Akron in one of its churches.

Buenos Aires. See South America.

Buenos Aires. See South America.

The first Jewish arrivals were German, and one Englishman. The first attempt at a religious organization was the holding of the Passover services, in the spring of 1847, in Concert Hall, on the south-west corner of Main and Swan streets. On Oct. 3, in the same year, the Jacobsohn Society was organized; it disbanded five years later. The society purchased a piece of land for burial purposes on Fillmore avenue, which has been unused since 1891. In 1847 the first congregation, Beth-El, was organized, under the presidency of Mark Moritz, and had as its readers the Rev. Isaac M. Starky. Services were held for more than two years on the third floor of the Hoyt Building.

First Congregations. At the corner of Main and Eagle streets. In 1850 this congregation bought a Beth-El, schoolhouse on Pearl-street, near Eagle, which it converted into a synagogue, and dedicated July 29 of the same year. In 1874 this congregation, which the Polish liturgy, built its own synagogue, which it still occupies.

The German element in Buffalo organized in Nov., 1850, the Beth Zion congregation, which found great difficulty in maintaining itself, but continued to exist until 1864, when it merged into the newly established Reform congregation. In 1863 a number of Jews requested the Rev. Issac M. Wise of Cincinnati to send them a minister to conduct the services of the New-Year and the Day of Atonement according to the Reformed liturgy. These services were held in Kremlin Hall. The following year, at a meeting held (Oct. 9) in Kremlin Hall, at which Jacobson presented the congregation Temple Beth Zion was organized. A year after its organization the congregation purchased for its place of worship a Methodist church in Niagara Street. This building was dedicated.

In 1880 the Rev. I. N. Cohen was elected minister. He was succeeded in 1886 by the Rev. Samuel Falk, who continued his ministration until his death, Dec. 24, 1896.
Buk 424
THE JEWISH ENCYCLOPEDIA

BUKKI : 1. Son of Jogli, prince of the tribe of Dan, who represented his tribe in the division of the land (Num. xxxiv. 22). 2. Son of Abishua and father of Uzzi, a priest, the fourth in line from Aaron (I Chron. v. 31), and ancestor of Ezer (Ezra vii. 4). In the Apocrypha his name is given as Boccon (I Esd. viii. 2) and Borith (II Esd. i. 32).

BUKOWINA. An eastern province of the Austro-Hungarian Empire for the history of which see Czerwonie.

BUL : The name of the month in which the building of Solomon's Temple was completed, as mentioned in I Kings vi. 88. It would seem that at the time of the writing of that passage the name was obsolete; for the writer found it necessary to define "Bul" as the eighth month. The name is Canaanitish, occurring in the Phenician inscriptions, on the Eshmunazur tablet ("C.I.S." i. 3, line 1), on an inscription from Cyprus (ib. i. 19, line 1), and on one from Idalium (ib. i. 90, line 2). It was adopted by the Israelites on their entrance into Canaan, and was retained by them during preexilic days. In postexilic times Nisan, along with the names of three other months, "Ziv" (I Kings vi. 37), "Avel" (Ex. xii. 4, xxiii. 15; Deut. xvi. 1), and "Elul" (I Kings vii. 2), was supplanted by the names current in Babylonia, and "Bul" became "Heshvan." This could only have been an approximation, however, for the old calendar of the Canaanites was solar and was adapted to an agricultural people, whereas the Assyrian calendar was lunar, with compensations to harmonize with the solar year.

The etymology of the word is still in doubt. The Septuagint simply transliterates Bous. The Targum attempts an etymology in its translation בּוּילָאֶוין ("destroying the crops"), pointing clearly to the root בילא ("to destroy"). This derivation is also given by the Rabbis (Yer. R. H. i. 56d): "The month in which the leaf is destroyed and the earth becomes full of clods," referring to the great rains of that month. A somewhat fanciful explanation fastens on בּוּל בּוּל ("to provide"); Judges xix. 31, "It is the month in which they provide food for the cattle from the house" (Tan., Noaḥ, 11), the fields being waste.


G. B. L.

BULAH, RAFAEL MOSES BEN JOSEPH Ḍ E: Palestinian Talmudist and rabbi; died at Jeru-
salem March 23, 1774, where he had been rabbi, and had conducted a Talmudic school. He wrote the "Get Mekolalh" on the divorce laws, Constanti-
nople, 1767; "Haryy 'Olam" (Eternal Life), homi-
etic essays on the first and second books of the Pentateuch, ib. 1762; and "Zekut Mosheh," method-
ology of the Talmud and divorce laws.

Bibliography: AARI, Shir ha-Gedolah, i. 353; ii. 22; POLI, Ḥ E, Jud. i. 100; BENAJA, Ma'arab ha-Daresh, p. 281; Laufer, Jerusalem, i. 159. 

I. REI.

BULAH, SOLOMON BEN RAFAEL MOSES DE: Turkish Talmudist; born at Jera-
salem, where his father, Rafael Moses ben Joseph de Bulah, was rabbi; died 1796 at Salonica. Solomon settled at Salonica. He was the author of "Lechem Shelomoth" (The Bread of Solomon), a halakhic work in three divisions, referring to the laws on acquist-
BULAT (BULAT), JUDAH BEN JOSEPH: Spanish Talmudist and rabbi; born at the end of the fifteenth century at Estella, Navarre; died probably at Constantinople about 1550. He was the author of "Kehal Kasher me-Kol ha-Rashum Belechar" (Short Abstract of All That Has Been Published), containing a short compendium of rabbinic theology, Halakah, Nahal, ethics, jurisprudence, and political science. The book appeared in manuscript at Constantinople in 1550, and could be obtained from the author only for a limited time, on the payment of one florin as a fee for perusal. At present, also, the work is rare. Besides, Bulat published the Talmud methodology "Haikot 'Olam" of Joshua ben Joseph (Constantinople, 1510). Tam ibn Yahyah, in his work "Tunmat Yesharim," and Elijah Mizrahi, in his response, both colleagues of Bulat at Constantinople, cite some of his responses.

Bulat, possessing a thorough knowledge of the Talmud, depth of thought, and excellent judgment, opened up new methods in Talmudic study. He became aware of the fact that the method of Talmudic interpretation practiced by some of his contemporaries was contradictory to the real meaning of the Talmud. It was their custom to regard every opinion, even every sentence, in the Talmud as a binding rule; and they went so far as to look upon every "posek." (post-Talmudic Halakah) in the same way. Consequently, a vast number of new "humrot" (intensifications of the Law) continued to be introduced; and it was considered a duty of the pious to refrain from acts taboos by their predecessors, though only by a few of them. Simultaneously, the theoretical opinions of earlier Talmudic commentators were studied in a receptive, critical spirit. Bulat, however, returned to the Talmud itself. He distinguished between the decisions arrived at in the Talmud, that should be regarded as standard, and the opinions of individuals, which might be disregarded. He sought for the true meaning, the motives and aims of the Talmudic controversies and Halakot; and he considered needless intensifications of the Law, especially in marital and juridical questions, as criminal. He maintained that whoever was unable to find in the Talmud a true solution of new circumstances, by means of logic and analogy, was not worthy to work in the province of Halakah; and that investigations into the meaning of "poskim" as a rule lead to nothing. "Many times," said Bulat, "the reader is perplexed because of the disagreement between the various writers; and often the different parts of a posek contradict one another, thus perplexing and completely bewildering the reader. For this reason the true rendering of the text must be sought in the original source*

BULGARIA (BULGARIA), Principality of southeastern Europe, under the suzerainty of Turkey. According to Josephus ("Ant." xxii.) and Belloguet ("Les Ciméries," p. 24) the Jews knew of Moria (old name for the Balkan peninsula) at a very early age. But the first Jewish community of Bulgaria was founded at Nicopolis under Trajan, after the victories gained over the Dacians. The Bulgarian czar Krum brought some Jews among the 30,000 prisoners carried away from Thessaly in 811. A large number of Byzantine Jews established themselves in Bulgaria in 967, at Nicopolis, Widdin, Silistria, and Sofia (compare Solomon Abraham Cohen, Brill, s.v. "Bulgaria").
Bulgaria

Bulgaria

THE JEWISH ENCYCLOPEDIA

Bulgaria

Byron, Leghorn, 1599). The rabbinical authors called them Romanim Jews. They preserved their Greek customs, one of these being to choose a chief rabbi from without their own city, and another to close their shops on the day of a burial; this latter custom having been observed until the year 1729 ("Mayim Rabbim," Amsterdam, 1627).

In 1199 the two brothers Assen and Peter founded the Bulgarian kingdom, this being the second foundation. They entered into relations with Venice, Ragusa, and Geneva. As the majority of the merchants in these cities were Jews, offices were established by them (according to Ubicini, "Provinces Danubienes") in the ports of Bulgaria on the Danube, especially at Widdin. Under the czar Assen II (1189-1196), the successor of Assen I, the number of Jews increased. The pope in a letter to Bela IV, king of Hungary (1290), complains that the above-mentioned czar received heretics into his dominions (G. Sartori, "Cronaca Romani," p. 586; Jassy, 1830). The Tatars invaded Bulgaria about 1300, under their chief, Khan Tchoha, who was killed by a Jew at the siege of Tirnova. Morali (4: 403) places this event in 1293, other historians, as Hammer-Purgstall ("Goldene Horde"), in 1299. At this time the Tatars plundered all the Bulgarian synagogues, moved the Jews into their own city, and established a Jewish community, having at its head Hayim b. Albalaghi (the Bulgarian). Among the immigrants were Ephraim Caro and his son Joseph, from Toledo; the latter married the daughter of this rabbi, and later became famous by his work, the Shulhan Aruk. Widdin is also an ancient settlement, judging from a manuscript of the beginning of the fifteenth century, entitled "Petrose Tzoufa," by R. Moses of Widdin. Batarji, or Tatar Banarji, received its first Jewish settlement about 1350, with the arrival of some Spanish refugees, Ashkenazim being its first rabbi.

Under Turkish rule the Jews of Bulgaria were little known; all Jewish life seems to have centered in the communities of Constantinople, Salonica, Smyrna, and Adrianople. All that is known is that from time to time they were severely oppressed by rapacious Turkish officials as well as by the Greeks. During the next three centuries and a half (1500-1876) the only distinguished Jewish name is that of Joseph Caro. It was not until the Russo-Turkish War of 1877-78 that the Jews of Bulgaria came into notice. Goaded by the insolence of the peasantry who were in rebellion against the Sultan, they did not know whether to hold their tongues or to raise the cry of distress. Their hesitation cost them much suffering. As soon as the Russian forces appeared before a town, the Bulgarians would desire the Jews to begin the conflict and would set about to punish them. They were expelled in a body from Knezilik, Zagora, Widdin, Shipka, and elsewhere, plundered of all their property, and forced to take to the road under miserable conditions. Their sufferings aroused a cry of horror throughout Europe, reaching even to America (see "Bulletins" of the Alliance Israelite Universelle). Thousands took refuge in Constantinople, where their needs were looked after through the munificence of Baron Maurice de Hirsch.

Upon the close of the war the Jews of Bulgaria enjoyed comparative repose for the space of fourteen years (1878-92). In 1877, when the Turks set fire to the city of Sofia, it was the Jews and Jewsesses, according to Bianconi ("Carte Commerciale de la Bulgarie," p. 13, published by Ciaux, Paris), who fought the flames, and, armed with whatever weapon came to hand, beat off the soldiers employed in setting fire to the buildings. Thus the Bulgarian capital owed its preservation to its Jewish inhabitants, and, in recognition of their bravery, Prince Alexander decreed in 1879 that the fire-brigade should be chosen exclusively from Jewish citizens; and on all occasions of review, procession, etc., the Jewish firemen have the place of honor next to the picked troops of the Bulgarian army. When, in 1885, Bulgaria was waging war against Servia,
the Bulgarian Jews distinguished themselves so highly in the battles of Pirot and Slivnitz that Prince Alexander publicly thanked them, calling them "true descendants of the ancient Maccabees."

The Bulgarian constitution accords all civil rights to Jews, in obedience to the Treaty of Berlin (1878).

Present and are to be represented in every Condition, municipality by one or two members. They may become members of the Sobranje (Chamber of Deputies). They are subject to military service and have the right of military promotion. Each Jewish community is governed by its "synagogal committee," which levies a tax upon each individual. From this revenue, together with the voluntary offerings of the faithful, the committee, whose members serve three years and are officially recognized by the prince, provide for all the communal expenses as well as for the maintenance of Jewish schools. The liberality of the new constitution was at once received with enthusiasm by the Jews. Three graduates of the military school of Sofia attained the rank of major. They are Mochonoff Garte of Philippopolis, Moženo Grafani of Shumia, and Bezdjet, or Bezdjetoff, of Rustchuk; the last has recently resigned his commission.

Since 1880, however, anti-Semitism has made its appearance in Bulgaria, so that both elementary and high schools have become almost closed to Jews by reason of the hostility of the Christian students. M. Galbóh, a certain large landed proprietor, was elected to the Chamber of Deputies, whereupon his Christian colleagues made their utmost endeavors to invalidate the election because of his Jewish race. An accusation of murder for ritual purposes was made against the Jews of Wratza in 1891, but the jurist Stolzoff (later minister), proved their innocence ("Bulletins" of the Alliance Israelite Universelle). Anti-Semitism has developed to such an extent in Bulgaria that the Jews are now enrolling in large numbers to Turkey in Asia.

The Jews of Bulgaria have not contributed to the national literature; they have written nothing in the Bulgarian language up to the present time (1901). They have four journals: one, which might be called peripatetic, "El Amigo del Pueblo," is published alternately at Sofia and at Rustchuk; the others are: "El Eco Judáico," "La Verdad," and "Ha-Shofar." A Judeo-Spanish journal, "El Din," was published at Philippopolis in 1887, and a Judeo-Spanish review, "La Alborada," at Rustchuk in the same year. A Jewish journal in the Bulgarian language appeared for the first time at Philippopolis for some months in 1899, under the name "Tcheweszchy-Prava" (The Rights of Man). The Alliance Israelite Universelle has fifteen schools in Bulgaria, nine for boys, with 2,235 pupils, and six for girls, with 1,760. From the year 1896 the Jews of Sofia evinced the desire to be worthily represented in the person of their chief rabbi, and, no longer content with a simple Talmudist, more or less learned in rabbinical matters, they called Dr. Dukkovitch that year to be their spiritual head, a widely read scholar, linguist, and possessor of administrative capacity. He warmly defended the interests of his constituents with word and pen, particularly in the Wratza affair; but, owing to the machinations of some of his flock, he resigned in 1899. In 1891 Dr. Moritz Grünwald was called from Jundzur in Boheinia, and remained until 1895, when he died while on a visit to London. Grünwald instituted pastoral tours, visiting the Jewish communities in turn over the entire country. Since 1890 the Jews of Bulgaria, on account of communal dissensions, political troubles, and possibly the Zionist agitation, have been without any chief rabbi or official defender, until quite recently, when Dr. Ehrenpreis was appointed to the position.

Until 1890 the Jews of Bulgaria, like those of other portions of Turkey, occupied themselves exclusively with trading; but since the foundation of trade-schools by the Alliance Israelite, industries, there have been among them carpenters, blacksmiths, copper-smiths, typesetters, leather-workers, and furriers. The most prominent Jewish families of Bulgaria are those of Preisident at Bourgas, Davitchon Levi at Sofia, and Canédé at Rustchuk.

In a total population of three and a half million inhabitants there are 20,000 Jews, and these are divided into thirty-five communities, nearly all of which observe the Sephardic ritual. Some cities, among them Sofia, Rustchuk, Philippopolis, Varna, Widdin, and Bourgas, have, in addition to the Sephardic community, also a small group of Ashkenazic Jews. Following is an exact list of the places in Bulgaria inhabited by Jews, and the Jewish population of each: Athinos, 45 Jews; Beroootza, 230; Bourgas, 550; Buzarjik (Tzatzar), 1,700; Carlova, 300; Carasali, 400; Dobritz, 300; Dobratch, 1,200; Ferdinand, 180; Haskovo, 545; Kundesti, 1,000; Konzrlik, 200; Lom-Palanka, 325; Nova-Zagora, 180; Novi-Bezart, 20; Nicopolis, 120; Philippopolis, 3,970; Plevno or Plevna, 485; Pravadi, 396; Razgrad, 300; Rustchuk, 3,000; Shumen, 1,000; Sis- ter (Svitchov), 105; Sistari, 280; Silivno, 235; Sofia, 1,350; Slivno, 140; Sofia, 8,000; Sara-Zagora, 200; Tchirpan, 300; Tzachrak, 100; Varna, 1,000; Widdin, 1,960; Wratza, 73; Yambl, 1,010.

Total, 39,860.

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D. M. Ps.

BULL. See OX.

BULL WORSHIP AMONG ANCIENT HEBREWS. See Calf, Golden.

BULLOCK. See CATTLE.

BULLS, PAPAL, CONCERNING JEWS. See Papyrus.

BULLBUSH. A rush or reed. The term "bulrush" in the Bible occurs once as a translation for "agamon" (Isa. lxi. 2) and twice for "gome" (Ex. ii. 3; Is. xviii. 13). Both of these words occur elsewhere in the Bible, where they are translated "rush." Both in Hebrew and in English the words "bulrush."
and "rush" seem to be used interchangeably. According to Is. viii. 5, bulrushes grew quite high and had a large flower that, because of its weight, drooped over. The plant was peculiar to swampy places (Is. xxxv. 7; Job viii. 11). By this description any one of the water-rushes might be meant, but the Typha latifolia seems nearest to it. These ancients put bulrushes to various uses. They made boxes (Ex. ii. 3) and even boats of them (Isa. xix. 3). The bulrush was naturally used as fuel (Job vii. 13); and it would appear that it was used as a piercing-tool (Job xi. 26). See Ruta. G. R. L.

BULWARK. See War.

BUNNEY, EDMUND: English preacher and Hebrew scholar; born at Vache, near Chalfont, St. Giles, Buckinghamshire, in 1540; died at Carwood, Yorkshire, Feb. 26, 1618 or 1619. He was made sub-dean at Bolton Percy Rectory he was made sub-dean; but after 1579 he turned itinerant preacher. His principal works are: "The Whole Summe of Christian Religion," 1576; "The Scepter of Judah; or, What Manner of Government It Was That unto the Commonwealth or Commonwealth was put by the Will of God Appointed," 1584; "The Coronation of David: Wherein Out of That Part of the History of David That Showeth How He Came to the Kingdom Wee Have Set Forth unto Us What Is Like to Be the End of These Troubles That Daylie Arise for the Gospel's Sake," etc., 1588. Bunney's work on the Hebrew polity was an indication of the Puritan tendencies to commonwealth, which were afterward to be put into practice.


J. E. M.

BUNZLAU. See Jung-Bunzlau.

BUNZLAIU (BUMSLO), MEIR BEN EPHRAIM FISHEL (called also Meir Fishel and Meir Fishel내인: Bohemian rabbi and Talmudist; born at Bunzlau (Jewish-German, "Bumblo"), died Nov. 23, 1770, at Prague, where he had been for forty years "ruh hot din" and director of a Talmudic academy. His works were never published, since all the manuscripts were destroyed by fire in 1754.

The epitaph of Bunzlau testifies to the unbounded love and admiration which he enjoyed among his contemporaries. In addition to his study of the Talmud he devoted himself to the Cabala, and, it is said, was also well versed in secular sciences. He was reputed to be an eminent preacher; his popularity not being confined to his own community, since his fame as a Talmudist had spread abroad. A very important decision of Bunzlau concerning the treatment of a first-born animal has been preserved in Ezekiel Landau's "Noda be-Yehudah" (Yoreh De'ah, §§ 82 and 89). Two of his responsa in the "Noda be-Yehudah," i.e. (§§ 72 and 89) testify to his humane disposition and true scholar

Bibliography: Lifden, Gut, pp. 40-41; Walden, Bibl. hagiogr. 72b, "Meir Fishel." I. B.

BULOL - SCHEUENSTEIN, JOHN RUDOLPH, COURT VON: Austrian diplomat; born Nov. 31, 1761; died Feb. 12, 1834, in Vienna. He entered the diplomatic service, and was sent as ambassador to The Hague in 1790, to Basel in 1792, and finally to Dresden. In 1816 he was elected president of the Bundessicha which convened in Frankfurt on Nov. 5 of that year, and evinced his liberalism by embracing the cause of the Patriots. At the outbreak of the rise against the Jews of Frankfurt, Aug. 9 and 10, 1819, Bolau summoned a conference of the members of the council, and called out the federal troops to protect the Jews, as the city militia could not be relied upon. As a result of his liberal views the count came in conflict with Metternich, and was recalled March 20, 1825.

Bibliography: All. Deutsche Biographie, iii. 525; Brockhaus, Konversations-Lexikon, iii. 717; Grimm, Geschicke des Jahres 1819, in. 91, 92; B. 281; v. 198, 199.

A. R.

Burdem of Proof: In law, the obligation resting upon one or other of the parties to a suit to bring proof of a fact when the opposite party alleges the contrary. The Talmudic phrase is "alaw ha-nah" (on him is the proof). Of course, the plaintiff who seeks to make out a case for relief states his side first; and whatever the defendant admits need not be proved. But in the jurisprudence of the Talmud there is a broad exception; for everything in the nature of a penalty ("kames")—e.g., the twofold, fourfold, and fivefold compensation in case of theft—can only be adjudged upon the testimony of witnesses. An acknowledgment by the defendant may be of no use, or may even result in inverting the penalty. In an ordinary suit for debt, the plaintiff would first prove by witnesses, or by the prediction of a bond, that the defendant owes him a given sum for a loan or on a credit sale; and the defendant would then have to produce his acquittance in writing ("shober"), or the witnesses in whose presence either the debt was repaid or the creditor acknowledged its discharge.

So far there is no difficulty. But some cases are more complex; and to these two maxims are applied: (1) "hammodi mo-habers alaw ha-nah" (he who takes away from his neighbor [that is, who asks a judgment for money or property], on him is
the proof); and (2) "sekanim be-korasan" (property abide in its status); that is, no change in rights is presumed unless proved. The first maxim is illustrated in a case where two of the defendant's oxen, one "forewarned" and the other "innocent," have pursued the plaintiff's ox, and one of them has killed the latter, but the witnesses cannot say which of the two caused the death. It will be presumed that the "innocent" ox did it; and the plaintiff will recover only half-damages. As half-damages are paid only out of the price of the injuring animal, if both the defendant's oxen were "innocent," it will be presumed that the injury was committed by the less valuable of the two (R. K. III. 11, where other instances of the same rule are also found).

The other maxim is illustrated where a man and his father are killed by one and the same accident, and it cannot be shown who died first. The father's heirs say the son died first; the son's creditors say the father died first. According to the opinion of the school of Hillel, which prevails, the property goes to the heirs upon the ground that "property abides in its status"; though here the other maxim would lead to the like result. If a man and his wife die together, the maxim of the abiding status gives the property brought into the marriage by the wife, not assumed by the husband at a fixed value and which is still on hand, to the wife's heirs, but frees the husband's heirs from paying her jointure (B. B. ix. 8, 9).

In cases of doubt which cannot be solved by these rules—for instance, where husband and wife die together, as to the disposal of the "iron flock property" (that is, such part of the dowry as the husband has converted to his own use and is personally bound for)—the only rule is, divide into halves. In such a case the husband's heirs would take one half, and the wife's heirs one half (see Gemara on last-cited section, 136b of avot).

It will be seen that no allowance is made for circumstances that would raise a greater likelihood on behalf of one of the alternatives—e.g., that the "forewarned" ox rather than the "innocent" one had done the mischief, the larger ox rather than the smaller one. And where two persons die through one and the same accident, no presumption is indulged, as in the Roman law, that the one who by age or sex had the greater power of resistance lived the longer.

Another maxim may be mentioned here. When A has no proof but B's admission for one fact, he must give B credit for such other fact as the latter chooses to couple with it. For instance (Ket. ii. 5), it says to A, "This field in my possession belonged to your father, but I bought it from him." If A has no other proof of his father's title, he must admit the purchase; for "the mouth which bounds is the mouth that loosed." But if A has witnesses of his father's title, then B must bring proof of his purchase.

J. H. N.

BURG, MENO: German military officer; was born in Berlin Oct. 9, 1789; died there Aug. 26, 1853. His father was in very poor circumstances, but his cousin, S. Bach, had secured an official position as government building inspector, and received the boy as an apprentice. In 1807 Burg advanced to the position of field-surveyor.

At the outbreak of the Napoleonic wars, Burg wished to join the army; but his application at Dresden to serve in the Guard was refused on account of his being a Jew. His acquaintance with Prince August, however, secured for him admission to the artillery; but his desire to go to the front was not fulfilled, and he had to be content with service in the fortresses. At the end of the war he was appointed instructor at the provisional military school at Danzig; and when the school at Berlin was established, in 1817, he was transferred thither. Burg's principal subject of instruction was geometry, on which science he wrote a textbook that attained great popularity, being frequently republished and translated into many modern languages. He was promoted to a first lieutenancy, and in due course became eligible for a captaincy; but the appointment was withheld by the king, who expressed the wish that Burg should first adopt Christianity. Burg, who was supported by Prince August, demurred, and defended his course with such courage and vigor that the king finally conceded the point and sanctioned the promotion.

Burg was honored with the Medal for Merit, the Gold Medal for Art and Science, and the Order of the Red Eagle. In 1847 he became a major. During the years 1847-49 Burg was engaged in writing his autobiography, which was published in 1844 in Berlin under the title "Geschichte Meines Dienstlebens."

For a year Burg was one of the elders of the Jewish congregation in Berlin, and was active on various committees.


BURGDORF: Town in the canton of Bern, Switzerland. It contained a few Jewish inhabitants in the fourteenth century. In 1347 Simon, a Jew living there, loaned to the cathedral provost Ulrich forty pounds of pennies. On Feb. 16, 1349, the poverty-stricken Eberhard von Kiburg drove all the Jews out of Burgdorf in the night. After effecting this, "because of their wrong-doing," as he professed, he seized their possessions. In 1800 a few Jews still lived at Burgdorf, though not forming a congregation.

BIBLIOGRAPHY: Heiber, Schweizer Geschichtsquellen, p. 185; Archiv des historischen Vereins, xxii. 324, 325.

BURGEL (BURGIL), ELIJAH HAI VITA: Rabbis of Tunis; son of Nathan Burgel. He is the author of "Migdanot Natan," a work in two parts. The first part, printed with a literary production by his father (Leghorn, 1779), contains a commentary on the tractate Baba Mezia and notes on several tracts of the Babylonian and Jerusalem Talmuds and on the Yad ha-Hazakah. The second part (Leghorn, 1785) contains novelistic on various treaties and a funeral oration.

L. O.
BURGEL, JOSEPH: Rabbi of Tunis; son of Elijah Hai Burgel, born in 1791; died at Tunis in 1877. He was the author of "Zuta de-Vosef," on the Tosefta (Leghorn, 1849), and of "Wa-Yilen Yosef," various responsa (Leghorn, 1852).

BURGEL, NATHAN BEN ABRAHAM: Rabbi at Tunis about 1791; pupil of Isaac Luria. Considered a rabbinical authority, people far and near brought him cases difficult to decide. When he was an old man he went to Jerusalem, where he died soon after his arrival, in Dec., 1791. He is the author of 2545 containing no.16, explanations on the Mishnaic ordn. of Kidvavim, of the treatise Homayot, etc. (Leghorn, 1776-78). This was reprinted in the edition of the Talmud, Wilna, 1895-97.

BURGEL, JOSEPH: Rabbi of Tunis, 1791-1877. This was reprinted in the edition of the Talmud, Wilna, 1895-97.

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BURGER, HUGO (pen-name of Hugo Lubliner): German dramatist; born in Breslau April 22, 1846; now (1902) living at Berlin. He came to Berlin the age of twelve, and at seventeen began to produce short dramatic works, one of which, a one-act comedy entitled "Nur Nicht Romantisch" (1865), was well received. He became the proprietor of a textile establishment, and traveled in Belgium, France, and Italy, in the interest of his business. But the great success of his three-act comedy "Der Frauenadvo- kat" (1873) induced him to devote himself entirely to the theater. That comedy, presented on all the German stages, and the following four-act comedy, "Die Modelle des Sheridan," were published together under the title "Theater" (Berlin, 1876). Between the years 1876 and 1891 Lubliner wrote about fifteen comedies and dramas, and was also joint author with G. v. Moser of the comedy "Gliick bei Prams" (1894), and with F. Linden of the drama "Susanne" (1885). A collection of his dramatic works appeared in four volumes in Berlin, 1890-93. He also published two novels, under the collective title "Berlin im Kaiserreich," of which the first, "Die Gliicklichen Gliedern," went through numerous editions (6th ed., Breslau, 1886), and the second, "Die Frau von Neuerzum Jahre," also appeared. Breslau (1887). Some of his best-known dramatic works are: "Die Fliederbriicke" (1876), "Die Adoptierten" (1877), "Gardolite" (1879), "Der Jour- fa" (1882), and "Die Mittlerige" (1884). Of his later productions, "Griffin Lambach," "Gold und Eisen," "Im Spiegel," and "Der Kommende Tag," have attracted considerable attention. Lubliner's mastery of stage effects makes his plays almost uniformly successful, while his knowledge of the world, and the ability with which he exposes the weaknesses of modern social life, have added several works of lasting value to the German repertoire.


BURGER, SOLOMON BEN DAVID: See Burgel, Solomon ben David.
the principle that where an act is punishable with death, (though only with death at the hands of the injured party,) the act does not pay damages.

In the discussion of this incident some of the Babylonian sages (Sanh. 72a) go so far as to claim that even when the burglar has carried the goods away, he can not be held to double restitution, except in the cases where the figurative light of the sun—that is, the certainty of his not intending harm to the person in the house—would make the goods guilty for his death. The apparent result of the discussion is that single restitution is to be made even by the burglar, who has taken his life in his hands; that he has not “with his life” acquired the stolen goods; but at any rate he seems not to be liable to double restitution like the ordinary thief.

As to estimating the intent of the burglar, the Gemara, by way of illustration, puts the case of the burglar breaking into the house of the poorer tenant, where it may be taken for certain that the housebreaker would not kill the owner, even if the latter should stand up for the retention of his goods (Sanh. 73b et seq.). One argument for this figurative meaning of the text is drawn from the words: "If the sun rise upon him," as though the sun alone on him alone and not on all alike; hence the light cast upon him by the circumstances must be meant (Mek. I.e.; Sanh. 73c; Yer. Ket. iv. 28c).

The question is also raised (Sanh. 22b) whether any one other than the master of the house is justified in killing the burglar; and it is solved in the affirmative, as the text says, "and be smitten," in the passive, not defining who smote him. Also, whether there must be a breaking into the house proper, or whether coming into another man's courtyard or stable, or upon his roof, would constitute burglary; and the decision is that it would (Sanh. I.e.; Yer. Sanh. viii. 8c; Maimonides, "Yad" Me'ullim, ix. 7-15). Except Maimonides, the codifiers have taken but little trouble to clear up these points or to decide what the true Halakha is, as questions of criminal law had long ceased to be of practical value (Tanh. Hoshen Mishpat, 439; R. Shlomo Ara, Hoshen Mishpat, 423. 1, gloss).

J. sn.

L. N. D.

BURGOS (בּוּרְגוֹס): City of Old Castile, having a long-established, large, wealthy, and cultured Jewish community up to the time of the expulsion of the Jews from Spain in 1492. It is reported that the Jews of Burgos, who as early as 1250 had made a loan to the Cid, organized a large squadron in 1290, and fought bravely against Sancho Azaan, as faithful subjects of the king of Castile (Sandoval), "Histoire de los Reyes de Castilla," p. 182a, Penuel, 1915).

The Jews of the city, in "Sustentaciones paspe- rum," were compelled to make an annual donation of two soldos and one denar to the hospitals presented by the king of Castile to the church there (Florin, "España Sagrada," xxvi. 472). Special privileges, and immunities against the arbitrary acts of officials, were granted to the Jewish residents by Ferdinand III. and Alfonso X., (the Wise), and were again confirmed by D. Sancho el Bravo on April 22, 1285. The era of greatest prosperity extended from the close of the thirteenth century to the middle of the fourteenth; the taxes in 1290 amounting to 57,780, and the various other imposts to 23,161, maravedis. The Cortes assembled in this ancient diocese in 1301, 1315, and 1345 gave considerable attention to the charges of usury brought against the Jews, who were occupied as merchants, tradesmen, and mechanics.

In the civil war between King Pedro the Cruel and Henry de Trastamara, the Jews of Burgos remained faithful to the king. The story goes that when the archbishop proposed to surrender Polo on the ground of the latter's devotion to Judaism, the Jews of the city agreed, declaring that the inclination of a Christian for Judaism is as much a defection as the conversion of a Jew to Christianity. This story, however, is a pure invention. In reality they offered oblatia renuncian to Henry de Trastamara: fortifying themselves in their quarters (Juderia), and replying to Henry, when summoned to surrender, that they could recognize no ruler other than their legitimate sovereign, for whom they were willing to sacrifice their lives (Abub., "Nomologia," p. 290). This fidelity to the vanquished ruler met with the frank admiration of the victor Henry, who nevertheless, according to the reports of both Jewish and Christian chroniclers (Ayala, "Cronica," year 19, ch. xxx.; Samuel Zarza in "She-

Burgos,ordeS.Maria,becameprimateofSpain

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ica," year 19, ch. xxx.; Samuel Zarza in "She
het Yehudah," ed. Wiener, p. 191), imposed a fine
of 30,000 doblons, or 1,000,000 maravedis, which
reduced the Jews to such extremity that they were
compelled to sell the crowns and ornaments of the
sword of the Jewess. Those unable to pay their con-
tribution were sold into slavery, and all debts payable
to Jews were to be canceled. On the day of the con
oration of Juan I. (1379), Joseph Pueblos, the chief tax-collector of Henry II., was accused by the Jews as a "malshiu" (slanderer).

The king, whose authorization had been surreptitiously obtained, was incensed at this act, and or-
dered the death of the Jewish executioners, Zuh-
lem and Zayg, as well as of the "Merino Rabbi Mayor" of the Burgos Jews. This unauthorized act on the part of the Jews produced a very bad impression on all Christendom, and was used to good effect by Ferrand Martinez, archbishop of Seville. In the same year the king ordered that, on payment of a stipulated sum, the Jews of Burgos were to be relieved from the obligation of gratuitously furnishing raiment and bedding to the court.

During the great persecution of 1391 the Jews of Burgos were subjected to much suffering; among those who accused them on that occasion was the rich and scholarly Solomos ha-Levi, who, as Paul de Burgos, or de la Mirra, became prime minister of Spain and an arch-enemy of the Jews. Burgos was the birthplace of Almer de Valladolid, of de Burgos.

The community, once so rich and great, sank into
ever greater poverty, so that in 1474 it was capa-
brable of paying only 700 maravedis in taxes; the
wealthiest resident at that time being H. Ephraim,
who left the country in 1492. There was a famous
scroll of the Law at Burgos, to which pilgrims were
BURIAL: Placing the corpse in the earth or in caves of the rock, the chief modes adhered to by the Jewish people of disposing of the dead (Gen. xxiii. 19, xxv. 9, xxxv. 8, xlix. 29 et seq.; Deut. xxv. 6, Jos. xivv. 30; Judges viii. 31; I Sam. xxi. 1, and elsewhere). The burning of the bodies of Saul and his sons was exceptional, and is explained in different ways (see I Sam. xxxi. 12, and the commentaries; also Schwally, "Das Leben nach dem Tode," p. 48); the same is the case with the allusion to burning in Amos vi. 10 (see commentaries, and Schwally, t.c.). The burning of the body so that even the bones were consumed was considered a disgrace (Amos ii. 1); and was inflicted as a punishment (Jos. vii. 25. Compare Tacitus, "Hist." v. 5: "They [the Jews] bury rather than burn their dead." See, also, Cremation.

To be denied burial was the most humiliating indignity that could be offered to the deceased, for it meant "to become food for beasts of prey" (Deut. xxviii. 36; I Kings xi. 23; xiv. 11, xvi. 64; II Kings ix. 34-37; Jer. vii. 82; viii. 1, 2; ix. 21 [22]; xiv. 16; Ezek. xix. 5; Ps. xxxix. 2, 3).

The law, therefore, required even the criminal to be buried who has been put to death (Deut. xxi. 20).

So, too, the slain enemy was buried (I Kings xi. 15; Ezek. xix. 15), not of Burial, merely because the dead body defiled the land, but from a feeling of compassion, as is seen in the case of Rizpah (II Sam. xxv. 10; compare Josephus, "B. J." iv. 3, § 2).

While it was incumbent upon the relatives to bury their dead (Gen. xxiii. 3, xxv. 9, 1, 17; I Mac. ii. 79; Tobit vi. 15, xiv. 11), it was regarded as one of the laws of humanity "not to let any lie unburied" (Josephus, "Contra Ap." ii. 29 [30]; Philo, "Hypothetica," ed. Mangny, ii. 639; Bernays, "Sammelw. Schriften," I. 277 et seq., who shows this to have been also an old Athenian law of Burges). The Rabbis call it זכר קדוש ("an obligation to the dead claiming the service of the finder") (Maim. Sem. iv. 29; Sifra, Emor, Introduction; Rif., Num. 39; Meg. 38; Nas. 46, 47, and elsewhere).

Tobit devoted himself entirely to the task of burying the unclaimed bodies of the slain (Tobit i. 17, ii. 7). According to Josephus, "B. J." iii. vi. 5, a suicide was not buried before sunset; but Ahiashoph, who committed suicide, was placed in his grave in the usual manner (II Sam. xvii. 28; see Shulhan 'Aruk, Yoreh De'ah, 345, and "Sifte Kohen, thereon; see Suicide).

In Sanh. 46b the law of burial is derived from Deut. xxi. 23. "Thou shalt bury him on that day," which is construed as a law affecting all men. Still in the Talmudic passage the question is discussed whether burial is to prevent disgrace of the body, or is a means of atonement for the soul for sins committed during lifetime—that is to say, a means of reconciliation of the shade, which finds no rest before being united with the body under the earth (see Schwally, i.e. pp. 52, 53). The process of decay in the grave was believed to be painful to the body, and therefore to be the means of atonement (compare Bar. 16b; Tosef., Sanh. 46b; Shulhan Aruk, Yoreh De'ah, 363, 1), if not on account of the Resurrection (see Yer. Kil. ix. 23b).

According to Pirke R. El. xxvi., Adam and Eve learned the art of burial from a raven whom they saw bury one of its kin in the sand (Tan., Bereshit, 10, has "two clean birds" instead; Gen. R. xxii., "clean birds and beasts buried Abel," is probably incorrect; see Abel).

Although the law in Deut. xxi. 23 refers only to the culprit exposed on the gallows, the rabbinical interpretation derives from it that "no corpse is to remain unburied overnight" (Sanh. vi. iv. 46a, b; Maimonides, "Avod. iv. of Burial. 8; Shulhan 'Aruk, Yoreh De'ah, 357, 1). With reference to Num. xx. 1, it is even urged that burial should follow death closely (M. K. 38a; compare Acts v. 6-10; and see Tobi, "Denkmäler aus Jerusalem," 1883, p. 325, as to the present usage: "The burial takes place within as few hours after death as possible"). "To keep the dead overnight was not permitted in the city of Jerusalem" (Tosef., Neg. vi. 2; B. K. 82b; Ab. R. N. xxv). Whether this was due to the
climate, which causes decomposition to ensue rapidly—compare Abraham's words: "Let me bury my dead out of my sight" (Gen. xxiii. 4)—or to the defiling nature of the corpse (Num. xix. 11-14), the generally accepted view was that the acceleration of the burial was a praiseworthy act unless preparations for the honor of the dead made delay desirable (M. K. 22a; Maimonides and Yeroh De'alb., Etc.).

The tomb, however, was not immediately closed over the dead. During the first three days it was customary for the relatives to visit the grave to see whether the dead had come to life again (Massek. Sem. viii.; see Perles, "Leibemfleischlieben," p. 10, and Brill, "Stahh." 151). In the course of time the Mishnaic law was insisted upon, notwithstanding the altered conditions, and quick burials involved the danger of entombing persons alive. Spices and embalming, practised in Egypt (Gen. 1.2, 26) and in the case of Aristobulus in Rome (Josephus, "Ant." xiv. 7, § 4), was unknown, or at least exceedingly rare, in Judea. But—unlike- Spices doubtless with the view of removing at the odor—spices were put on the coffin, or otherwise used at funerals (Jer. viii. 6; John xii. 7, xix. 39), and myrtles and aloes (in liquid state) were carried in the procession (Bezah 6a; John xix. 39). In honor of dead kings "sweet odors and diverse kinds of spices"...
Burial

Burial Society

438

The Jewish Encyclopedia

tingled son or next relative (Gen. xvi. 4), the mouth was shut, and kept in position by a hand on the cheek-bones, and the body placed upon sand or salt on the floor to retard decomposition, metal or glass being for Burial, put upon the navel to prevent swelling. Then the body was washed and anointed with unguents and wrapped in linen clothes (Shab. xxiii. 5; Sem. i. 2, 5; Acts ix. 37; John xi. 44, xii. 7; xiv. 39 et seq.; Matt. xxviii. 59; Mark xv, 46 et seq.; Luke xxiii. 56 et seq.; Testament of Abiam, xx.).

In Biblical times persons, especially of high rank, were arrayed at burial in the garments, ornaments, and weapons which they had worn in life (1 Sam. xxviii. 14; Isa. xiv. 11; Ezek. xxviii. 27; compare Josephus, "Ant." xx. 5, § 4; xvi. 8; 18, § 8; "B. J." i, 23, § 9, and "Ant." xii. 8, § 4; xvi. 7, § 1). To be buried without garments was considered a disgrace (Shab. 14a; compare Spiegel, "Avoda," II, Introduction, p. 41). As a token of honor, it was customary to cast the most costly garments and ornaments upon the bier of a dear relative or friend, and as such objects could no longer be used for other purposes. *Mekilta* of Rabbi Ishmael and other Rabbinic authorities, the Rabbis deprecated such practices (Sem. i. 2; Sach. 48a et seq.). In fact, since funeral expenses became common extravagances and an object of alarm to the relatives, R. Gamaliel II. set the example by the order he gave for his own funeral, and thus introduced the custom of burying the dead in simple linen garments (Ket. 8b; M. K. 27a). In the Testaments of the Twelve Patriarchs, Judah enjoins his sons "not to bury him in costly garments nor to cut open his body" (for embalming), as is done to kings (Judah xxiv.; compare Josephus, "Contra Ap." ii. 27).

In R. Papa's time cheap clothes became the rule (Ket. 8b). White garments, which were the robes of state (Yer. R. H. i. 57b; Eccel. ix. 8), were at all times preferred. R. Jamma, however—some versions have "R. Johanan"—wished to be buried in colored garments, saying: "Not in Simplicity black, lest I appear as a mourner among the righteous who are clad in Funerals, white in paradise, nor in white, lest I be clad in festive garments when I should behold my God and lot" (Yer. Kil. 1. 105b; Shab. 114a; Gen. R. xvii., and elsewhere). R. Jeremiah said (Yer. Kil. i. c.; Gen. r. c.): "Dress me in white garments with sleeves, put on my slippers, and place a cane in my hand and my sandals by my feet, and set me by the high road so that I may be ready when the Resurrection call comes." The use of the shroud, or *sandores*, is a later custom. Objects used or favored by the dead, such as a writing-tablet, a pen or toskand, a key or bracelet, were often put into the coffin or grave (Sem. viii.). Formerly the face was covered only in case of disfigurement; in course of time, when long privation caused the poor to look disfigured and the rich only seemed to enjoy the privilege of having their faces uncovered, it became the rule to cover the faces of all; the bridegroom alone, whose death appeared to universal sympathy, being excepted (Sem. i. c.; M. K. 27a).

Besides their hair loosen (Sem. i. c.), as a rule, the hair was cut (M. K. 8b). The body was placed in the coffin face upward, the hands folded across the breast, and the feet stretched out; a curved or bent-over position was deprecated (Yer. Naz. ix. 25d; Rab. Naz. 60a; B. B. 74a, 109a; b; Tosefl, Yoreh De'ah, 310).

Coffins, though used in Egypt (Gen. i. 28), were not in general use. In Biblical times, in most cases the dead were carried out to the burial-place upon a bed or bier ("mittah," II Sam. ii. 31; I Kings xxi. 18); the body was laid barefooted, one set of bearers walked barefooted, and one set of bearers carried the bier on their shoulders (hence their name, "battamim" ['shoulders']).

At first the bier used for the rich was more elaborate than that used for the poor; later, simplicity and equality became the rule (M. K. 27b).

The bearers, who carried the bier on their shoulders, were well clothed. R. B. Papa's time cheap clothes became the rule (Ket. 8b). White garments, which were the robes of state (Yer. R. H. i. 57b; Eccel. ix. 8), were at all times preferred. R. Jamma, however—some versions have "R. Johanan"—wished to be buried in colored garments, saying: "Not in Simplicity black, lest I appear as a mourner among the righteous who are clad in Funerals, white in paradise, nor in white, lest I be clad in festive garments when I should behold my God and lot" (Yer. Kil. 1. 105b; Shab. 114a; Gen. R. xvii., and elsewhere). R. Jeremiah said (Yer. Kil. i. c.; Gen. r. c.): "Dress me in white garments with sleeves, put on my slippers, and place a cane in my hand and my sandals by my feet, and set me by the high road so that I may be ready when the Resurrection call comes." The use of the shroud, or *sandores*, is a later custom. Objects used or favored by the dead, such as a writing-tablet, a pen or toskand, a key or bracelet, were often put into the coffin or grave (Sem. viii.). Formerly the face was covered only in case of disfigurement; in course of time, when long privation caused the poor to look disfigured and the rich only seemed to enjoy the privilege of having their faces uncovered, it became the rule to cover the faces of all; the bridegroom alone, whose death appeared to universal sympathy, being excepted (Sem. i. c.; M. K. 27a).

Besides their hair lose...
Burial

ii.3-4; I Sam. xxv.1, xxviii.3) or hewn out of the rock, oftenduring one's lifetime (Isit. xxii.16; II Chron. xvi.14; see also for the thirteenth century: Isaac b. Sheshet, Responsa, No. 114, quoted by Perles, I. c. p. 29). In the one case, stone buildings in the shape of houses or cupolas, after Phenician custom (Ex. vi. 23) ("the soul" or "bird-house") (Er. v. 1; Shab. 15b), were erected over the graves; in the other case, either caves (Er. vi. 23) were selected, or the rocks were excavated as to furnish compartments or galleries with as many vaults ("kokim," D'Jb) at the three sides as the family required. Into those vaults the corpse could be horizontally moved, the stone rolled upon the entrance forming the cover or door, while the porch on the fourth side was large enough to afford room for the bier and the visitors (B. B. vi. 8; Yer. B. B. iii. 13d; Ket. 84a; M. K. 8b). While the kings claimed the privilege of being buried in the Holy City and so near the Temple as to provoke the protest of the prophet (Kessel. xlix. 7-9), the rule was that the burial-place should be at least fifty cubits distant from the city (B. B. ii. 9; Luke vii. 12); but it was often placed in a garden (John xix. 41), with flowers planted around (Tob. iii. 7). In those old family sepulchers of Palestine the interment did not take place immediately, but the body was left in the sepulchral chamber for some time until it was reduced to a mere skeleton, and then the bones were collected anew, wrapped in linen clothes, tied closely together like mummies, and then solemnly interred (Yer. M. K. i. 80d; Sem. xii., xiii.).

To disturb the rest of the dead by removing the body or the bone-remnants from one place to another was considered a great wrong; but it was allowed for the benefit of the dead in the case of a transfer of the body to the family plot, or when the place of burial had become unsafe from desecration or elementary rules (Sem. xiii.; Yer. M. K. ii. 81b; Shulhan Aruk, Yoreh De'ah, 392, 1). See also CEMETERIES, DESERTMENT, FUNERAL RITES, MOURNING, TOHARAH.


To be with the mourner on the night of the death; to accompany the funeral; to assist in the burial; to furnish consolation meals (יִירָךְ כָּרְבָּנָה) to the mourners; to pray in the house of mourning (Responsa, Rule 13, No. 15). The membership was apparently limited, and a deceased member could be replaced by a son over thirteen years of age (ib. Rule 18, No. 15). The first burial society oflater times was organized by R. Eliezer Ashkenazi in 1564 at Prague,
with rules, regulations, and amendments by R. Moses Michael (See also) in 1723 and received the sanction of the Austrian government on June 1, 1724 (Preface to the Society’s Annual Report, 1888). Some of the societies, however, acquired arbitrary power in the communities. They virtually owned the cemeteries and usurped the right to dispose of the plots as they pleased. 

Early Burial Societies. When the ground became expensive and government taxes burdensome, it was customary for the rich to pay for their burial plots, the income so derived being employed to defray the burial expenses of the poor.

Often the societies exacted exorbitant sums from the rich, and even from the middle classes. To remedy this abuse a conference of the Council of Poor Lands (Gemeinnütz) assembled at Gramatz in 1803, and passed resolutions to nullify the practice of the societies in dealing unjustly both with the dead and the living by delaying burial till the payment of a compulsory compensation was settled.

The conference passed a decree excommunicating and imposing a fine of fifty gulden upon the leaders of any congregation which permitted the members of a burial society to extort more than 150 gulden for the burial of a rich man: and the approval of the leaders and the chief rabbi was to be obtained before payment was made of the minimum sum of 30 gulden, or upward. This decree was renewed and promulgated on market-day in every congregation at Breslau in 1806, and was registered in the congregational records (1807).

The society, in order to prevent abuses, appointed one day in the year a fast-day, to be devoted to prayer and to visiting the cemetery, to attend to necessary repairs of the graves and headstones, and to be followed at night by a sacred feast, to which every member was invited (see G. Wolf, “Die Judischen Friedhöfe und die Chevra Kadischa in Wiem,” Vienna, 1847). On the formerday the election of the members of the holy association to partake of the sacred banquet on Tuesday in the week of the sidra Shemini, in the year 5080 (1320).

A burial society was organized in 1793 at Kiev, Russia. The burial charge for members and dependent persons was ten gulden. The members were granted certain privileges in the synagogue, such as leading in prayer and reading the Torah on HOSHANAH RABBAH and SHEMINI AZERET in the Tabernacle festival. On the former day the election of the officers took place. The annual fast and feast were held on Kislev 15, which is the day observed by most of the societies. On reorganizing the Hebrew Kaddishah of Odessa in 1878, the maximum price for a rich burial was 60 rubles, the minimum for middle classes 12 rubles, and free burials for the poor (“Ha-Zefirah,” 1878, v., No. 49).

In New York the oldest burial society, Hebrew Hased ve-Eiset (“loving kindness and truth”), was established by the Portuguese-Jewish congregation in 1802. The society recently celebrated its one hundredth anniversary at the Shearith Israel synagogue. The German-Jewish communities all through America organized free burial societies, following the example of the Synagogue.

In America. In the course of time merged into the United Hebrew Relief Societies of each town. The Hebrew Kadishah of the Russian-American congregation Beth Hameshah Hagadol was organized in 1859. The Agudath Ahim Hebrew Shel Emeth (“Society of Friends for True Benevolence”), managed by Russian Jews on the East Side of New York and incorporated in 1889, has 2,300 members, and up to Jan. 1, 1901, had given free burials on 25,000 occasions.
(July 14, 1718), Maria Theresa revoked the edict of Dec. 15, 1748, on account of the pressure from the foreign ambassadors, and the Jews were allowed to return to Prague.


6.

BURNING BUSH.—Biblical Data: The name commonly given to the tree from which the angel of Jehovah manifested himself to Moses in a flame of fire; the distinctive feature of the revelation being that the tree was not consumed (Ex. iii. 2-4).

In Rabbinical Literature: The discrepancy between Ex. iii. 2, where it is stated that an angel appeared to Moses in the burning bush, and verse 4, where it is stated that God spoke to Moses out of the bush, is answered in various ways by the Midrash. According to one opinion, an angel appeared first and after him the Shekinah; while according to others the appearance of the angel merely indicated to Moses that the Shekinah was near, and this angel was Michael (or, as some say, Gabriel), the constant attendant of the Shekinah. When Moses beheld this heavenly apparition other persons were with him, who did not, however, perceive anything. According to Joshua b. Karhash (Habban Gamaliel, Num. R. xii. 4) God revealed Himself to Moses for the first time in a thorn-bush to prove to him that "nothing"—not even such an insignificant plant as the thorn-bush—"is void of the Shekinah." The thorn-bush itself receives various symbolic interpretations. Thus, as this shrub is among the least of the plants, so Israel occupied a lowly and despised position in Egypt. As the thorn-bush is used for a hedges, so Israel is a fence and protection for the other nations. The burning but not consuming fire of the bush alluded to Moses that Israel would successfully endure all the scorns and pains inflicted upon it by the Egyptians. It was "heavenly fire" (compare Darmesteter, in Rev. Etudes Juives, i. 196 et seq.), that burns and consumes not (Ex. R. R. 5).

"Moses at the Burning Bush." (From the Sarajevo Llagegesic, 14th century.)

was Michael (or, as some say, Gabriel), the constant attendant of the Shekinah. When Moses beheld this heavenly apparition other persons were with him, who did not, however, perceive anything. According to Joshua b. Karhash (Habban Gamaliel, Num. R. xii. 4) God revealed Himself to Moses for the first time in a thorn-bush to prove to him that "nothing."—not even such an insignificant plant as the thorn-bush—"is void of the Shekinah." The thorn-bush itself receives various symbolic interpretations. Thus, as this shrub is among the least of the plants, so Israel occupied a lowly and despised position in Egypt. As the thorn-bush is used for a hedge, so Israel is a fence and protection for the other nations. The burning but not consuming fire of the bush alluded to Moses that Israel would successfully endure all the scorns and pains inflicted upon it by the Egyptians. It was "heavenly fire" (compare Darmesteter, in Rev. Etudes Juives, i. 196 et seq.), that burns and consumes not (Ex. R. R. 5).

—Critical View: The word rendered "bush," (752) is found only in this passage and in Deut. xvi. 10, where, however, it is possible that the right reading is "Sinai." It is generally held that a thorn-bush of some sort is meant; but the exact species has not been determined. The ground about the bush was holy (verse 5), showing that the place was a residence of the Deity. The main purpose of the theophany is made plain by the context. Yhwh, whose seat was in Mt. Sinai, was about to take the Israelites as a people under His direct protection and to deliver them from bondage; and after their deliverance they were to enter into a covenant with Him at this sacred spot (iii. 7-12). The motive of the special mode and form of the appearance may be arrived at as follows: God's self-manifestation in fire is a familiar episode in ancient Israel. Indeed, this appearance to Moses has its counterpart in the greater display of lightnings and thunders in the same region in the presence of the whole of Israel, when the covenant was actually made. On the latter occasion, and in the other theophanies (Ex. xviii. 8, 12 et seq.; I. 3; Mich. i. 4; Hab. iii. 3 et seq.; compare Deut. iv. 24; Heb. xii. 29), the fire is destructive; whereas here it is shown to be harmless by the preservation of the tree that was enveloped in its flames.

The explanation is found in the particular design of the revelation. Fire is an emblem of the purity or holiness of God; while, ordinarily, this attribute is represented as being visibly displayed when God intervenes in the way of judgment and retribution, the object here is to show that Yhwh brings Israel into a sure relation to Himself, which means preservation or salvation.

The sacred tree has not an equal significance. The burning bush is not to be compared with the sacred terelbatul and other trees which play so large a role in the earlier history of Israel, and which have a permanent sanctity of their own. It was, however, a living thing, the only object on Sinai that had life in it; and it belonged, moreover, to a class of objects often made the abode of divinity.

The explanation often given, that the bush symbolized the people of Israel un consumed by the oppression of Egypt, cannot have been the primary meaning of the phenomenon.


BURNING OF THE DEAD. See CREMATION.

BURNT OFFERING.—Biblical Data: The ordinary translation in modern versions of the Hebrew "olah." This term does not mean literally "burnt offering," but what is brought up or presented to the Deity. The name is a translation of the Septuagint rendering, which is itself based upon the descriptive phrase often attached to "olah" in the ritual prescriptions: "an offering made by fire unto the Lord" (Lev. i. 9 et seq.). A synonym is
Burnt Offering

4:22, which defines the offering as complete: i.e., when it is placed upon the altar, to distinguish it from the other forms of animal sacrifice (see I Sam. vii. 9; compare Ps. li. 21). The burnt offering was the highest order of sacrifice in the Old Testament ritual. The bloodless offerings were made only in connection with it.

The following is a concise statement of the Levitical law concerning burnt offerings.

The Offerings: These were wholly animal, and the victims were wholly consumed. They might be from the herd or the flock, or in cases of petty birds might be substituted. The offerings acceptable were: (a) young bullocks; (b) rams or goats of the first year; (c) turtle-doves or young pigeons. These animals were to be free from all disease or blemish. They were to be brought to the door of the tabernacle, and the offering was to be slain on the north side of the altar (if a burnt offering; except in the public sacrifices, when the priest put the victims to death, being assisted on occasion by the Levites (II Chron. xxii. 10). Sacrifices: 98. The blood was then sprinkled around the altar. The victim, if a large animal, was flayed and divided; the pieces being placed above the wood on the altar, the skin only being left to the priest. If the offering was a bird, a similar operation was performed, except that the victim was not entirely divided. The fire which consumed the offerings was never allowed to go out, since they were slowly consumed; and several kinds of sacrifice furnished constant material for the flames. Every morning the ashes were conveyed by the priest to a clean place outside the camp (Ex. xxix. 38-42; Lev. i, vi. 8-13, ix. 12-14; Num. xv.

Kinds and Occasions of Burnt Offering: (a) Stated Offerings were: (1) The Daily Burnt Offering, presented at the time of the morning and evening prayer (the third and ninth hours). The victim was a lamb or kid a year old. This was always accompanied by a vegetable offering ("minhah") and a libation of wine (Ex. xxix. 38-42; Num. xxviii. 3-8).

(2) The Sabbath Burnt Offering, which stated and included double the amount of all the occasional elements of the ordinary daily sacrifice offerings. (Num. xxviii. 9-10). (3) The Festal Burnt Offerings, celebrated at the new moon, the Passover, Pentecost, the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles. On these occasions, especially on the last-named, the number of victims was increased (Num. xxviii. 11-xxiv. 39).

(b) Occasional Offerings: (1) When a priest was consecrated (Ex. xxiii. 18; Lev. viii. 18. ix. 12); (2) at the purification of women (Lev. xii. 8-10); (3) in connection with the vow of a Nazarite (Num. vii. 11, 18).

Sacrifices were prescriptive and obligatory; but voluntary burnt offerings might also be made. Some of them are recorded which involved the immolation of a large number of victims (Num. viii. 1; Kings viii. 66). These were the regulations of the Levitical ritual.

All of the sacrifices were to be made under priestly auspices; and even when a private offering killed the victim the main parts of the ceremony were performed by the priests. Yet both before and after the time of Moses the 'olah was offered by laymen without distinction of persons and without restriction as to mode or measure—e.g., Gen. viii. 20, xxiii. 23 (comp. xv, 17); I Sam. vi. 14; Amos v. 22; Isa. i. 11; Hosea vi. 6; Job 1. 5, viii. 8—so that it is not possible to speak of the more or less humanly officiating of human victims (Judges xi. 9; 2 Kings iii. 27; Jer. xiii. 5).

Critical View: What most obviously requires explanation is the fact that while the Levitical law insists on the observance of minute prescriptions relating to the burnt offerings and other bloody sacrifices, defines the several occasions, and provides a special ritual for each, these were not conformed to during the greater portion of the history of Israel. This is a matter of too general a character to be treated here. Suffice it to say that the difficulty is satisfactorily met by the hypothesis, now accepted by most modern scholars that the prescriptions themselves were of late origin, and formed part of a rigorous and comprehensive system of worship designed for the community of Israel under the Second Temple.
Onlly by cutting loose this final ceremonial law from the
tribal and monarchical history of the Hebrews
one can gain any rational conception of their sacrificial
usages. With this general principle in view one is in a position to answer the two questions of most immediate concern: (1) What was the origin of burnt offerings in Israel? and (2) What were the historical occasions and modes of these sacrifices?

There seem to be three stages or phases in the development of sacrifice as representing the relations between the worshipers and the Deity. In the first, communion is prominent; in the second, homage or devotion; in the third, expiation. The most primitive notion was that of communion with the object of worship, held to be akin to his votaries, who partook of his life. The Deity, however, was also a benefactor. It was from Him that the various kinds of offerings, animal and vegetable, as the produce of the land, came to the worshipers. Hence, on the one hand, a sacrifice was a part of a social feast—a family meal in a wider and deeper sense. On the other hand, it was the giving back to the beneficent Deity of a part of what He had bestowed: it was in fact the most tangible and obvious mode of rendering homage to one’s God.

Only a part of the whole was at first offered; otherwise there would have been no sacrifice, no communion, no fellowship with the Divinity. But what should be chosen as the offering? and how should it be rendered? The Deity, being invisible, would be most suitably entertained by a more ethereal form of nourishment than solid food. Hence arose the custom of burning certain portions of the oblations; among sacrifices in general; for it was merely implied that no part of the oblation was to be consumed by any one except the Deity, to whom it was wholly surrendered. Among various peoples it may be observed that offerings of any sort of vegetables were given unconsumed by the worshipers, and among the Hebrews even some forms of the fire-offerings were wholly consumed in the altar. Thus the "minah," or cereal-offering, when offered by a priest, was to be entirely burned (Lev. vi. 20 et seq.). Also the vail of the sin-offering, when the offense had been committed either by a priest or by the whole people, was burned entire outside the camp (Lev. iv. 31), even the skin being consumed, which was not the case with the burnt offering.

What, then, is the distinctive meaning of the whole burnt offering? It is plain that it was not of a sacramental character, implying a communion with the object of devotion; for it is expressly distinguished from those in which the elements were not consumed. The distinctive portioned out between the Deity and the worshipers. Not was it, in any sense, or degree, a formal ceremony or offering. Was it, then, peculiar or expiatory? Not distinctly so, according to the Levitical ritual, though it must be borne in mind that the idea of expiation was probably never wholly absent from the stated order of animal sacrifice in the final legislation. From the special occasions of its celebration as given above, it may be inferred that it was less formal and devotional, implying homage to YHWH and a complete surrender to His service.

Was this always the case in Israel? Some light may be thrown upon this question from the Biblical statements as to the occasions of such sacrifices in the earlier history, and from the details which are added to some of the accounts.

Peculiar sacrifice seems historically to have begun with human immolations. This is the view taken by the writer of Gen. xxii. (8), where the burnt offering of Isaac by Abraham is commuted by the sacrifice of a ram. The sacrifice of the eldest son (II Kings iii. 27) was expiatory; for, in the view of the narrator, the "wrath" of the offended deity was diverted upon Israel. Such were also the horrible sacrifices made to Moloch in the later days of the kingdom. These practices are simply illustrated from other ancient nations. But not all Old Testament human sacrifices were burnt offerings. Agag was not burned (I Sam. xv. 31); nor were the seven sons and grandsons of King Saul (I Sam. xxi. 8, 9). Both of these executions were made "before YHWH," and were therefore real sacrifices, the latter being expressly stated to be expiatory.

When animals took the place of human offerings a motive for the immolation of the whole victim was not present, or at least not urgent.

Animal When the sacrifice was representative of sacrifice to the worshipers. Not was it, in any sacrifice was a part of a social feast—a family meal in a wider and deeper sense. On the other hand, it was the giving back to the beneficent Deity of a part of what He had bestowed: it was in fact the most tangible and obvious mode of rendering homage to one’s God.

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Animal When the sacrifice was representative of sacrifice to the worshipers. Not was it, in any sacrifice was a part of a social feast—a family meal in a wider and deeper sense. On the other hand, it was the giving back to the beneficent Deity of a part of what He had bestowed: it was in fact the most tangible and obvious mode of rendering homage to one’s God.
manded to make it a burnt offering. Thus we may observe the development of the zebah into the "olah." Jeremiah, when he says: "Add your burnt offerings to your [ordinary] sacrifices" (vii. 31), seems to have in mind the ritual tendency just indicated.

It may be observed, finally, that by the very nature of the case private offerings, which were an essential part of the every-day life of the normal Israelite, were very seldom holocausts, and that the more fixed and statutory the public ritual became, the larger was the place given to the burnt offering. As early as the time of Ahaz, in 722 B.C. (II Kings xvi. 15), a morning burnt offering was part of the stated ritual. See SACRIFICE.

Bibliography: Besides the commentaries on the relevant passage, there is H. v. Dobschütz, "Die Zebah in der Spätzeit" (ib. pp. 291f.), E. v. Sybel, "Hochzeitsbrauche von Juden und Arabern der damaligen Zeit" (ib. 1900), E. Wolf, "Die Zebah in der Bibel" (ib. 1901).}

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BURY ST. EDMUNDS, Town of Suffolk, England, and seat of a monastery the ruins of which still exist. Under the rule of Abbot Hugh (1173-80) the monastery fell deeply into debt to the Jews, especially to Isaac Fil Joce, Benedict of Norwich, and Jarret of Norwich, to an amount exceeding £3,025. The Jews were accordingly favored by the monks and were granted the right to establish a beit din in the abbey church in 1181. A few years later, in 1182, the Jews were required to make of it a burntoffering. Thus we may observe the development of the zebah into the "olah." Jeremiah, when he says: "Add your burnt offerings to your [ordinary] sacrifices" (vii. 31), seems to have in mind the ritual tendency just indicated.

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and Iron Mountain Railroad Company. He assisted in forming Congregation E"re El in St. Louis and in establishing the Independent Order R"aoul Lilith in the West, and was henceforth prominently identified with the Order, rendering invaluable service, especially in connection with its endowment or insurance feature, and in forming the Cleveland Jewish Orphan Asylum. His interest in the society led him to become an insurance actuary.

Bush was chosen member of the state convention called to abolish slavery and to form a new constitution. He was elected a member of the Missouri state board of immigration to repair losses in population resulting from the war, which post he retained for twelve years. Later in life Bush became interested in viticulture. He purchased a tract of land (named by him "Bushberg") outside the city, which became noted for its products; and he even sent large quantities of cuttings from his vineyards to France to replace ravages by phylloxera.

Bush, after years of preparation, published a catalogue of grapes, "The Bushberg Catalogue," which has gone through several editions and has been translated into several languages.

P. Co.

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His power did not, however, last. The janizaries and the fanatical Moslems reluctantly submitted to the domination of a Jew; and Buxemar, after having escaped several attempts on his life, was at last shot dead by a janizary at the gate of the sultan's palace.

Bibliography: *Book, Inscriptions Tumulaires*, pp. 90 et seq.

II. BUSTANI

BUSTANI. See Bostani.

BUTRYMOWICZ, MATHEUS: Polish statesman and landlord of the eighteenth century; a descendant of one of the oldest families of Lithuania and Samogitia, and one of the most enlightened members of the Diet assembled in Warsaw from 1788 to 1792.

He took a special interest in the development of the industry and commerce of Poland and Lithuania, and to this end considered it of the utmost importance to utilize the energy and the abilities of the Jewish inhabitants. Together with Casseleun Yoderski and other Liberal members of the "last" Polish Diet, he endeavored to prove to the Polish representatives how harmful to the welfare of the country was the abnormal position of the Jews, and urged the taking of measures leading toward their emancipation. In 1789 he elaborated a plan for transforming the Jews into useful citizens, which he set forth in a pamphlet entitled "Sposoby Na Uformowan 2Cydow (Warsaw), and which he submitted to Stanislaus Poniatowski at the session of the Diet of Dec. 4, asking the king to favor it with his support. In this pamphlet he points out that the Polish law does not include the Jews in the three estates of the realm (the nobility, country gentry, and burghers); that the Polish legislation had always regarded the Jews as a foreign element, and, though burdening them with exceptional taxes, had not granted them the rights of citizens, while Polish society had treated them with contempt, defamed their religion, and would not tolerate the notion that a Jew could be a son of his fatherland. He adds:

"And after all this, you demand from the Jew that he shall be useful to the country which does not profess to be his fatherland, that he shall be faithful and devoted to those who constantly persecute him! The Jew did not rise to agriculture, because he did not care to exchange one kind of misery for another; the law would not permit him to own land, and he had no desire to become a serf and to work for others. He shunned strong fortifications to trade and industry; his townsmen would not admit him at all to those pursuits, or at least allowed him to be only a half-citizen. It was a constant struggle between the Jews and the Christian merchants; and therein lies the cause of the decay of trade and the impoverishment of the towns."

When the Diet appointed, in June, 1789, a committee "to reform the condition of the Jews," Butrymowicz was one of its most active members. He pleaded in behalf of the irreclaimability of the Jewish faith, and of the union of "the people" (the Christians and the Jews) by the reception of the latter into the national organism through mutual concessions, through the abolition or the reorganization of the Kahal, and even through the influence of the courts in the propagation of education and culture among the Jewish youths. See Cracow and Poland.


BUSTANI. See Bostani.

BUCKET. See Bucchier.

BUCHER. See Buxtorf.

BUXTORF (BUXTORFF), JOHANNES (usually called "the Elder"). The principal founder of rabbinical study among Christian scholars; born Dec. 35, 1564, at Kamen, Westphalia; died Sept. 13, 1630, at Basel. He studied at Marburg and afterward at Hertborn, where Johann Piscator persuaded him to study Hebrew. He continued his studies at Basel in 1584, where he became the close friend and tutor of the children of Leo Curtis, whose daughter Margaret he afterward married.

Appointed Professor of Hebrew, he in 1580, he graduated as doctor of philosophy, and in the following year was appointed professor of Hebrew at the University of Basel, which position he continued to fill until his death. Buxtorf displayed remarkable enthusiasm and diligence in the investigation of Jewish science. In order to obtain a thorough knowledge of the Bible — which book he chose as his basis of inquiry — he went to the study of the Masorah, the Talmud, and the Targum; and as many books were requisite to this end, he gradually acquired a valuable Hebrew library, and, unconsciously, obtained a knowledge of bibliography which eventually carried him to the threshold of post-Biblical Hebrew literature. By the publication of a catalogue of his Hebrew books, he
Bustani

Buxtorf

made one of the first attempts in the wide field of Jewish bibliography. For the correction of his edition of the Bible, as well as for his personal instruction, he employed from 1617 onward the services of two Jews, one of whom was the learned Abraham ben Eliezer Blichschweid. These men naturally were compelled to live in the neighborhood of Buxtorf's house. As, however, since the year 1557 "the Jews had been absolutely forbidden to enter Basel during the merchants' fair and at other times," Buxtorf was compelled to secure a special permit for them from the municipal authorities. When, in 1619, a son was born to Abraham Braunschweig, curiosity and zeal for investigation induced Buxtorf, accompanied by his son-in-law, the printer König, and the sergeant of the common council, to attend the circumcision. For this offense Buxtorf and König were fined each 100 gulden, though Buxtorf was not a friend of the Jews, as is evident from his "Synagoga Judaica," he nevertheless maintained a correspondence with a number of Jews in Germany, Amsterdam, and even in Constantinople. His letters declare that his writings were welcomed and extolled in synagogues in every part of the world, and that Jews everywhere were accustomed to regard him as their leading oracle even on the most subtle questions of their belief. But this statement is undoubtedly an exaggeration. The mainspring of his activity in the domain of Jewish literature was his polemical zeal against Judaism, the ultimate object of which was the conversion of the Hebrews. Hence it comes that his first work was the above-mentioned "Synagoga Judaica," which, under the title of "Juden-Schul" (Basel, 1603), appeared in several editions (with additions, 1604, 1618, 1644, and was translated into Flemish, 1664), and was translated into Latin (1664). Even Buxtorf's contemporaries condemned the superficial and malicious character of the book and its numerous intentional distortions of fact. Marcellinus criticizes the work as "tres pen judiciae, et il s'y est trop attaché à des bagatelles, et à ce qui peut rendre les Juifs trop méfiantes." Buxtorf's attention was consequently directed toward the conversion of the Jews; and from 1613 on he entertained the design of editing against the nasiens "Pugio Fidei Contra Mauros et Judaeos" ("Juden-Schul"), or "Dagger of the Faith," of the Dominican Baymund Martinez, a manuscript copy of which had been sent to Buxtorf by Philipp Mornay-Plessis of Saumur. This design was defeated by his death.

The most noteworthy of Buxtorf's publications is his rabbinical Bible, containing the Hebrew text, the Masorah, and various commentaries, published in two folio volumes (Basel, 1618-19), together with a supplement entitled "Tiberius, Commentarius Masorethicus" (1620), which for a long time was the best work of its kind. The best grammatical work of Buxtorf was the "Perceptiones Grammaticae de Lingua Hebraea" (Basel, 1663), later published under the title "Epitome Grammaticae Hebraeae," and afterwars successively edited about sixteen times by Buxtorf's son and others, and translated into English by John Davis (London, 1606), by Buxtorf in 1609, and completed by his son in 1689, after nine years of indefatigable labor. This lexicon, despite its numerous imperfections and errors, became an indispensable guide to specialists; a new and very imperfect edition was published as late as 1866. As the "Bibliotheca Rubrica"—containing about 224 rabbinical writings arranged according to the Hebrew alphabet—was the first serious endeavor toward a compilation of a Jewish bibliography, so the "De Abreviaturis Hebraicis," which was first published about the same time (Basel, 1613, 1640; Franeker, 1666; Herborn, 1708), and is still useful, furnished the basis for a knowledge of the Hebrew abbreviations. Finally, it is necessary to mention Buxtorf's "Institutio Epistolae Hebraicae, sive de Conscribendis Epistola Hebraica Liber, cum Epistolarum Hebraicarum Catalogo," Basel, 1610; "Cum Append. Variarum Epistolae R. Maiemoni et Aliorum. . . Excell. Rabbinorum," Basel, 1620, a work containing over one hundred family and other letters, partly supplied with vowels, and partly translated into Latin and furnished with explanations of words; the letters being taken from the epistolary guide,
BUXTORF, JOHANNES: Johannes Buxtorf, the son of the elder; known as Johannes Buxtorf II.; Christian Heinr.; born at Basel Aug. 13, 1599; died there Aug. 16, 1664. Before the age of thirteen he matriculated at the University of Basel, and in Dec., 1615, graduated as master of arts from that institution. He then went to Heidelberg, where he continued his studies under David Pyrants, Abraham Schultus, Altius, and others. In 1618 he attended the synod at Dortrecht [Dort], where he formed a friendship with Simon Episcopius, Ludwig Crocius, and others. He succeeded his father after the death of the latter, in the chair of Hebrew at the university; and so closely did he follow in his father's footsteps that it became Professor of proverbal to say, "Non ovum ovo Hebrew, similius quam Buxtorf pater et filius." He gained an almost equal reputation in the same domain as his father. Although he received offers from Groningen, Leyden, and various other places, he preferred to retain his position at Basel. He was four times married, and in his latter years experienced many sorrows. Like his father, Buxtorf maintained relations with several learned Jews. He employed Abraham Brunschweig (see Johannes Buxtorf) to purchase Hebrew books for him; and for many years he corresponded with the scholarly Jacob Roman of Constantinople regarding the acquisition of certain Hebrew manuscripts and rare printed works. For his of Maimonides, "Doctor Perplexorum Originalrum" (Basel, 1629), and the "Cuzari" Works. of Judah ha Levi, "Liber Censi" (Basel, 1660). Buxtorf also wrote a long series of dissertations on the writings of Alavuand, among which may be mentioned "De servis de scriptoribus," "De Longa Vita Primorum Parni" and "De Statutu et Jure Regi," "De Mosis Nomin." All these first appeared singly, and then either as "Disserationes Philologo-Theologicae" (Basel, 1662), or in Ugolino's "Thesaurus" (xxv.), while several others, such as "De Legum Vinitien- torum et Editionum," "De Poesi Veteri Hebraicae in Libris Sacris Usitata," "De Principio Amitt," etc., were appended to the translation of the "Cuzari." The following original works of Buxtorf were published. "De Lingua et Originalribus Collectum et...Alphabetice Dispositum" (Basel, 1648). Especially noteworthy also are Bux- torf's Latin translations of the "Machab" and the "Mikrolol Yofi," "Biblia Hebraica" in Venice, 1553, and "Iggulat Sefer" in Augsburg, 1603. In 1663, he was able to publish three books: "Biblia Hebraica," "Iggarot Shelomo," and "De Statu et Jure Regi." He was professor of Hebrew at Basel; son of Johannes Buxtorf II. by his fourth wife; born Sept. 4, 1645; died April 4, 1705. According to a letter written by his father to Corceps ("Op. Acad." 1:728) in 1655, he was able at eighteen to read the Hebrew text of the Bible and of the Targums, and he is said also to have had some acquaintance with the Rabbis and the Synagogue. After his death the library collected by the three Buxtorfs (I., II., and III.) and valued at 800 louis d'or, was secured for 1,000 thalers by the public library at Basel, where it still forms a separate department. THE JEWISH ENCYCLOPEDIA

BUXTORF, JOHANNES JAKOB: Professor of Hebrew at Basel; son of Johannes Buxtorf II. by his fourth wife; born Sept. 4, 1645; died April 4, 1705. According to a letter written by his father to Corceps ("Op. Acad." 1:728) in 1655, he was able at eighteen to read the Hebrew text of the Bible and of the Targums, and he is said also to have had some acquaintance with the Rabbis and the Synagogue. After his death the library collected by the three Buxtorfs (I., II., and III.) and valued at 800 louis d'or, was secured for 1,000 thalers by the public library at Basel, where it still forms a separate department.

BUXTORF, JOHANNES RUDOLPHUS: Great-grandson of Johannes Buxtorf I.; born at Basel Oct. 24, 1747; died 1815. After completing his studies in his native city, he became private tutor...
in the family of the count of Schauenburg-Lippe.  

On his return to Basel he became professor of rhetoric and theology at the university (1780). He also lectured and wrote on Biblical archaeology.

BUZAGLO, WILLIAM: English inventor and empiric; died at London in 1788. His first claim to distinction was his introduction of stoves made on a new plan, and intended for the heating of large public buildings. He afterward practised medicine and professed to be able to cure the gout without drugs, by muscular exercise alone. Whatever may have been the real efficacy of his method—which seems analogous to the modern massage—he was generally regarded as an empiric because of the nature of his advertisement, astounding, as it did, in self-inflation. His manifesto was humorously parodied by Captain Grose in a Handbill, given with a caricature, entitled "Patent Exercise, or Les Caprices de la Goutte."

Bibliography: Lysons, Environs of London, III. 60.  

J. L.  

BYELAYA TZEKOV (called in Hebrew בֵּי-לָיָה צְקָו): Town in the government of Kiev, Russia. Its Jewish settlement must have been formed after 1560, when the waywode of Kiev, having built there a castle, attracted many inhabitants to the town by granting them numerous privileges.

The Jewish community of Bylesia-Tzkov is mentioned in the list of those given by Nathan Neta of Hanover as having been destroyed by the hordes of Chmielnicki in 1650 ("Yaywn Mezulah," ed. Dyernforth, p. 85). As the town, however, was the stronghold of the Cossacks before 1648 (Kostomarov, "Bogdan Chmielnicki," I, 34 of sq.), it is hardly probable that the Jews could have remained until the arrival of Chmielnicki. Samuel Phoebeus of Vienna, however, in his account of the Chmielnicki persecutions ("Tit ha-Yawwn"), mentions that 600 Jewish families were slain at Bylesia-Tzkov, which proves that the Jewish community in the town was important. From 1651 till occupied by the Russians in 1795, Bylesia-Tzkov was dominated alternately by the Cossacks and by the Poles, and could scarcely have had a large Jewish population. Its importance as a Jewish community dates from the end of the eighteenth century, when it numbered about 12,000 Jews in a population of 20,278. In 1817 a Hebrew printing-office was established there, from which many Hebrew books were issued. The first work published was a book of sermons for Hanukkah and Purim, entitled "Or he-Hadash." Bylesia-Tzkov now (1902) has a synagogue and seven houses of prayer, the greater part of its Jews belonging to the Hasidic sect. The Jewish population in 1908 was about 9,069 out of a total of 22,708.


I. Br.  

BYELAYA VEZH. See Chazars.

BYELOSTOK (Polish, Bialystok): Town in the government of Grodno, Russia; by rail 32 miles southwest of Grodno; one of the youngest in Lithuania. Little is known of the history of its Jewish community. There is a tradition (see "Ha-Kel," I, Nos. 41 et seq.) that its last owner before its incorporation into Russia, the waywode Count Branitzky—at whose instance in 1749 King August-
Byelostok

The Old Synagogue of Byelostok. (From a photograph.)

Byelostok, Poland, raised the proprietary village to the dignity of a town—in fact a town—inviting Jews to settle there in houses and stores which he built for them at his own expense. He also erected for them a synagogue—a wooden structure which is to-day one of the curiosities of the city. There is no record of the effect which the transition from Polish to Russian dominion in 1793, and later from Russian to German rule after the Treaty of Tilsit in 1807, had on the Jewish community, which must have been considerable in those times. But there is reason to believe that the short-lived German rule helped to stimulate commerce and industry and was the cause of German predominance in the business affairs of Byelostok at the beginning of the nineteenth century.

Rabbi Kalonymus Kalman Lichtenstein, brother of R. Abraham Yekutiel, author of "Zera Abraham" on Sifre (Dhernfurth, 1811), who, in the work of his grandson, Rabbi Abraham of Prossnitz, entitled "Ha-Torah-wa-ha-Mizwa" (Wilna, 1820), is referred to as rabbi of Byelostok, is probably the first rabbi of the community of whom there is any record. In the "Shem ha-Gedolim ha-Ha-da," mention is also made of Rabbi Solomon of Byelostok (second half of the eighteenth century), and of his successor, R. Aryeh Loeb b. Borekh Bensch, author of the work "Shaguit Aryeh," on the tractate Makki of the Babylonian Talmud (Byelostok, 1885). Then probably came Rabbi Nehemia, whose responsum upon the reading of the kethubah, or marriage contract, at weddings, written by him in 1805, was published by Bezalel Zehnikop:ovich of Russia, in Vienna (printed by Addahet de la Fores, 1839). The existence of this Rabbi Nehemia is known only through that responsum, and is doubted by both R. Jacob and Zelikson, who seem to believe that Zehnikop:ovich printed it under an assumed name. This would agree with Parnas's statement ("Koschet Yisrael," p. 280) that Rabbi Moses Ze'ev became rabbi of Byelostok in 1824. Moses Ze'ev was the author of "Meroz ha-Zobot," a work on abandonment (Byelostok, 1818), and of "Aggudat Erub," sermon (ib. 1824), and formerly rabbi of Tiski.

After Ze'ev's death there was an interregnum, during which R. Eliezer Getzel acted as rabbi without having the title, until about 1850, when R. Yom-Tob Lipman Heilprin of Meseritz was called to Byelostok. Heilprin, who in his former community had had many quarrels with the Hassidim about his crusade against smoking in the synagogue, encountered many difficulties in his new position. His refusal to officiate at a wedding ceremony in the "choreshol," or quasi-Reform synagogue, caused him to be imprisoned at Grodno; and he was freed only after a long and expensive struggle. After his death in 1858, his son, R. Hayyim Herz Eminent (born 1856), who edited his father's voluminous work of responsa, "Oneg Yom-Tob," was acting rabbi for about five years, until R. Samuel Mohilever of Radom was elected to the rabbinate in 1863 (see Samuel Mohilever). After the death of Mohilever in 1896, R. Hayyim Herz Heilprin again became acting rabbi. Meir Marcus, a graduate of the rabbinical seminary of Wilna, has been the government rabbi of Byelostok for more than thirty years (d. Dec. 1900).

Byelostok was always an industrial city; and the material condition of its inhabitants is therefore superior to that of the population of other cities in poverty-stricken Lithuania. Its chief industry, the manufacture of cloth, was up to the middle of the nineteenth century mostly in the hands of Germans, who, however, relied largely on Jewish capital. Nahum Mintz and Sender Bloch were the first Jews to engage in the manufacture of cloth Jewish Manu-facturers. Among the other pioneer Jewish manufacturers were J. S. Barish, Breitel & Zabludovsky, and A. Halberstamm; the last-named being the father of the prominent banker Henry Halberstamm, who went to Germany to study the system of manufacturing in western countries. At present the Jews equal, in some points even excel, the Germans in cloth-making.

The growth of the population and the prosperity of Byelostok for the last forty years must be attributed almost entirely to the Jews. There does not
seem to have been any increase of the Gentile population during that period. Senemov, "Geographical and Statistical Dictionary of the Russian Empire" (1899), gives the Jewish population of Byelostok in 1890 as 11,338 in a total population of 16,344. In 1880, according to "Entzündelopoldoji's Šarit," 1890 (the latest official authority available), it was 48,552 in a total population of 56,629. S. R. Landau, in his excellent description of the Jewish community of Byelostok at the present time says, in his "Unter Judischen Proletariat" (Vienna, 1898), p. 45-50, that there are hardly 5,000 Christians among its 65,000 inhabitants. Senemov mentions only 3 cloth-manufacturers in Byelostok in 1890; the present number, according to Leonty Solowetschik ("Un Proletariat Jeicou," p. 100, Brussels, 1898), is 60, besides about 20 establishments of allied industries. The number of Jewish weavers, according to Landau, in round numbers 2,000. Almost all other industries and trades, as well as commercial enterprises, are in Jewish hands. The tobacco industry, which in Byelostok is second in importance only to the cloth industry, is entirely in the hands of Jews. In the earlier part of the nineteenth century Byelostok had a Hebrew printing-office, from which the first known to have been printed was issued in 1895 and the last in 1874.

The Jewish community of Byelostok is the most prosperous in Lithuania, and its communal institutions are models of their kind. The Chozhershul (mendicant and the yearly quota of conscripts to the army, which are the cause of much trouble in most Russian Jewish communities, are dealt with here in a spirit of justice which satisfies all parties concerned. Byelostok has one large synagogue, or "shachul," one "choroschul," four or five large "hate midraim," and about twice as many small ones, or "minya-nim." It has also one of the finest Jewish hospitals in the empire, a home for the aged, two "gemilut hasehalim," or five poor institutions, a Talmud-Torah with about 500 pupils, and many other benevolent societies.

The number of distinguished Jews born or who have made their home in Byelostok is considerable. Issa Zabludovsky, the ancestor of the most influential family in Byelostok, is said to have been the first Jewish millionaire in Russia. Michael Zabludovsky (1803-69), author of a work, "Mislran Mayim," on the rational interpretation of the Haggadah, and numerous religious schools.

Notable Jews.

Jews.

In 1885 Byk was chosen chairman of the charity committee of the Culturath of Lemberg, and is now (1902) president of the Jewish community there; in 1898 he was a "Stadtverordneter" and president of the Shomer Israel Society; in 1891 he was elected to represent Brody and Zloczow in the Reichsrath; and he was re-elected at every subsequent election. Byk has served on several important committees of the Reichsrath, such as the Volkswirtschaftsausschuss and Justizausschuss. Some of his more important speeches in that body are: an address in 1885 against Prince Lichtenstein on the establishment of a Jewish theological seminary; an address, May 4, 1898, against the proposition that the sittings of the committee to consider the charges against ex-Prime Minister Badeni should be public; and a stirring address, Nov. 24, 1896, on the "Ausnahmeordnung" in Galicia, which was very well received.
sent in the legal profession, and took a leading part in Jewish affairs not only in Lemberg but in Galicia generally. He died June 25, 1906.


BYKHOV: District town in the government of Molodev, Russia. At the census of 1897 the population was 6,536, including 3,172 Jews, of whom 567 were artisans. Most of the Jews are extremely poor, and at times they lack the simplest necessities of life. One hundred and twenty-seven families had to apply for relief at the Pawnbroker. There are a "Bikkur Holim" society (for the visitation of the sick), a "Bikur Holim" (poorhouse), and a "Kibbutz Yom" (society for providing help during holidays). In the vicinity of Bykhov are situated Sapezhinka (a village where 44 Jewish families own 357 decaires of land) and an agricultural colony, Vyana (with 20 Jewish families who own a tract of 200 decaires). H. R.

—Historical Data: During the uprising of the Cossacks under Bogdan Chmielnicki, 1648–49, the greater part of the Jews of Bykhov, who did not embrace Christianity, were killed. From a report of the Polish agent Visholas to King Jan Casimir (dated Mohilev on the Dnieper, Aug. 25, 1662) it is evident that the Jews of Bykhov who were forcibly baptized did not become true adherents of the Greek Orthodox Church, and that they gave their support to the Polish commander Grocholewski, who had been captured by the Russians on the Bykhov road and imprisoned. At the same time Major Jacob Starch, an engineer from Moscow, who was dissatisfied on account of the humiliation he received from the Russians during the siege of Smolensk and Bykhov, reported that he would soon come to Mohilev in the service of the Polish king, together with the Jews of Bykhov, with whom he had made arrangements for the occasion.

The Russian archimandrite, Vasilevich of Slutzk (Lithuania), in a letter addressed to Prince Radziwill, lord of the manor, complained of the great losses he had sustained by the Jews—not the old settlers of Slutzk, but those who emigrated from Bykhov and from the Ukraine, among whom there were many who had been converted to the Greek Orthodox religion and had now turned back to Judaism. Thus, for instance, a Jewess from Russia who had been converted to Christianity more than ten years before, and who had married a Muscovite Christian, persuaded him to remove to Slutzk, where she and the sister and children of her husband, as well as her own children, changed their faith to Judaism.

Owing to an application of Abraham Wolfovich, a Jew from Bykhov, a copy of a document of the city records of Orsha, given to Isaac and Abram Wolfovich of Bykhov, was entered Aug. 13, 1871, in the city records of Brest-Litovesk. It contained a privilege granted by King Michael to the city of Old Bykhov, Oct. 20, 1669, releasing the community from the payment of taxes for twenty years on account of the deplorable condition of its inhabitants, who had been utterly ruined by the attacks of the Cossacks and the Muscovites.

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BYRON, GEORGE GORDON, LORD: English poet; born in Habbes street, London, Jan. 22, 1788; died at Missolonghi, Greece, April 10, 1824. The only one of his works which has any relation to Jewish topics is his "Hebrew Melodies," some of which have proved as popular as any of his lyrics. These melodies were written to oblige Byron's friend Douglas Kinnaird. Their meter lacks spontaneity; the subject matter has often nothing whatever to do with anything Hebraic; and their imagery is often conventional and unpicturesque. "We Walks in Beauty," for example, might be Irish as well as Hebrew. It was written on Byron's return from a ball, where he had seen and admired Mrs. (later Lady) Wilmot Horton, wife of the poet's relative, the governor of Ceylon. She appeared at the ball, dressed in black and covered with spangles.

Much the same may be said of "It is the Hour When from the Doves.

The "Hebrew Melodies" never satisfied their author. Twitted on the subject by Moore, he exclaimed:

"Nathan Nathan! [the composer who had set them to music]! Why do you always twit me with your Hebraic melodies? Have I not already told you it was all Kinnaird's doing and my own exquisite facility of temper?"

The poems constituting the "Melodies" were written in 1814 for music composed by Isaac Nathan, who had been introduced to Byron two years previously. The music was mainly a "selection from the favorite airs sung in the religious ceremonies of the Jews" (=Nathan's "Fugitive Pieces," p. 144); and Kinnaird, who was a dilettante, induced Byron to supply the words. Subsequently John Brahaim arranged and sang the songs, but did not assist in composing them.


E. M.

BYZANTINE EMPIRE: Name given to the eastern division of the Roman empire. On May 11, 330, Constantine became the capital of the Roman empire, and the Greek Orient thereafter developed independently. In these countries of the Eastern empire, including Palestine, the Jews lived in great


E. M.
The association of "nauticulae" (ship- and cargo-owners) of Constantinople had attempted to force the Jews and the Samaritans to join them and to share in the burdens of the society; but a decree dated Feb. 30, 390, bearing the names of the emperors Valentinian II., Theodosius, and Arcadius, declared that the communities of the Jews and the Samaritans could not legally be forced to join the nauticulae, and that at most their wealthy members only could be taxed ("Codex Theodosianus," xii. 5, 18). This decree was most important to the Jews, for many of them were ship-owners, and more than one-half of the shipping in Alexandria was controlled by Jews (Syringes, "Epist." iv.). While in the Western empire the Jews were privileged to fill civic offices, the Eastern authorities did not so permit. The Jews were expelled from Damascus by Decius, who died before the gates of Jerusalem in the war against Constantine. Among other severe penal measures against them, decrees were issued in the "Chronicon" of Jerome (compared Theodoret, iv. 6) as occurring in the fifteenth year of Constantius' reign (352). In fact, even Taxicodex sources speak of the hardships inflicted upon the Jews under Constantius at the hands of his general, Ursicinus. The Roman army captured Diocaesarea (Sepphoris), the stronghold of the uprisings, and, among other cities, Lydda, and Tiberias, which were completely destroyed. The leader of the rebellion is called by the Romans "Patriarch," and in Jewish sources "Natrona"; the latter, however, seems to be an assumed Messianic name, like that of Nebuchadnezzar ben Hushiel, who, according to an obscure passage of the Midrash (on Ps. Ix. 8), died before the gates of Jerusalem in the war against Constantine. Among other severe penalties, Constantius renewed the law which forbade the Jews to enter Jerusalem (Soromenos, ii. 9, 17). The severe measures against them were somewhat relaxed during the short reign of Julian the Apostate, but as early as the reign of Theodosius I. outrages were committed upon the Jewish quarter. The feeling of Emperor Zeno (474-491) against the Jews was illustrated by a remark at the races of Antioch. The "Party of the Green" murdered many Jews, threw their corpses into the fire, and burned their synagogues. They should have burned the living ones also," said the emperor (Malalas, "Chronographia," ed. Bonn, p. 289). The charioteer Kalillos, who had come to Antioch from Constantinople, also caused a massacre of the Jews, July 9. 507 (Malalas, ii. 194). Small wonder that there was a baptism of Jews, Bassae, even in the Palestinian city Panana (ibid., p. 289). Palestine suffered much in those days; Acre and Ptolemais were destroyed by earthquakes; and in Beirut the synagogue fell (Jodin Stylites, ch. xvirii.). In 523 Justin renewed
the decree of Theodosius the Younger, forbidding the Jews and the Samaritans to hold positions of honor ("Codex Justinianus," i. 3, 12). Although this edict caused a temporary banishment of Jews, a remission was made before the end of the year.

Samarians and Jews were even more oppressed, since they could not act as witnesses, nor would they agree to their property. During the reign of Zeno, in 490, at Pentecost, the Samaritans of Nablus fell upon the Christians, overthrew their bishop, and descended their church; as a punishment the emperor took away their holy mountain, Gerizim, presented it to the Christians, and built a church there.

Under Justinian (537-565) the Samaritans rose again, chose Julian b. Shalab for their king (June, 556), fell upon the Christians, and burned their churches. The emperor's troops suppressed the rioters, killed 20,000 Samaritans, and executed the leaders. Many Samaritans thereupon were converted; the others remained at Nablus and in the vicinity of Mt. Gerizim (Theophanes, i.e. p. 411; Procopius, "Historia Arcana," ch. ii.; "Chron. Paschale," ed. Bonn, p. 619). The Jews did not take part in this riot (Nahalai, i.e. p. 448). During a race at Cesarea in Palestine both the Jews and the Samaritans engaged in a riot (Theophanes, i.e. ad annum 554) against the Christians, pulled down their churches, and killed Stephen, the prefect of the city. The emperor had the rioters severely punished by Amatus, or Adamantius (Procopius, i.e. ed. Bonn, pp. 159-152). It was perhaps in mockery of the Jews that there was in the circus of Constantinople the inscription Παντοκράτωρ ("Ruler of Palestine") as the name of a horse (Kumanudes, "Symposion," 'A'gios Avgoustinas," p. 268, Athens, 1883). On the other hand, the Jewish era ("seramundi") is found on an inscription from the year 588, at Nicom in Bitinia ("Byzantinische Zeitschrift," i. 57). The Jews had always defended the Persians. When Tolla in Mesopotamia was besieged by Kohad in 555, the Jews, through treachery, fell into the hands of the Greeks, and were all massacred by the Greek general Leontius (Joshua Stylites, ed. Wright, ch. viii.). Justinius was the first emperor who not only curtailed the civic rights of the Jews, but interfered also in their religious customs and traditions. He forbade the celebration of the Passover if it fell before the Christian Easter (Procopius, i.e. ch. xxviii.), because a Christian sect, the Quartodecimani, still celebrated this festival together with the Jews. An anonymous writer violently attacks both the Jews and the Quartodecimani for this (Quintus, "Mythologia," ed. Migne, cili. 389). The ancient community of Harten in northern Africa was even forced into baptism by Justinius (Procopius, "De Zedilitis," vi. 3), perhaps because it had resisted Belisarius in his expedition against the Vandals. After Belisarius had conquered the empire of the Vandals he carried to Constantinople the venerated treasures of the Temple, which they had taken from Rome; but, on the advice of a Jew, Justinius sent them to Jerusalem (Procopius, "Bellum Vand." ii. 9). The Jews, having good reason to stand by the Goths, heroically defended Naples in southern Italy against Belisarius in 536 (Procopius, "Bellum Goth." i. 8). It was an evil day for the Jews of Italy when they too came under Byzantine rule. Under Manuel, in 584, a church in Jerusalem fell; the emperor sent Jews from Constantinople to restore it.

Under Phocas occurred the bloody uprising of the Jews of Axvrocus. Phocas himself was murdered, but his successor, Heraclius (610-642), also wailed in the blood of the Jews. During his reign important events took place in Palestine, which are differently reported in the various chronicles. In the fourth year of Heraclius' reign, according to a Syrian source ("Byzantinisches Museum für Classische Philologie," xviii. 164), Sahrparz, general of Chosroes II. of Persia, conquered Damascus, in the following year Galilee, and in the year after Jerusalem, killing 90,000 persons there. "The Jews bought the captive Christians for a small sum, and in their wickedness put them to death," but the source of this remarkable statement, Bar Hofevers Abulfaraj, is careful to qualify it by adding that "most of the Christians were killed by the Persians and only a small number between the Jews." Eutychius (Bon Boz.), however, asserts that the Jews and Persians helped the Persians in this massacre of countless Christians, and George the Monk speaks of myriads of Christians murdered by the Jews at the bidding of the Persians, which statement is corroborated by Theophanes ("Byzantinische Zeitschrift," iii. 345). At all events the Jews dealt cruelly with the Christians, thereby hoping to induce the Persians to cede Jerusalem to them. According to the Syrian source the hope was not realized; on the contrary, all Jews from that city and the vicinity were exiled to Persia. When, after fourteen years, Heraclius came as victor into Palestine, the Jews of Tiberias and of Nazareth, under the leadership of Benjamin of Tiberias, joined him as allies; the emperor would have kept peace with them had not fanatic monks instigated him to a massacre. Only a few Jews escaped into Egypt or sought refuge in caves and in forests (Eutychius, ii. 341).

In atonement for the violation of an oath to the Jews, the monks pledged themselves too fast, which the Copts still observe; while the Syrians and the Melchite Greeks ceased to keep it after the death of Heraclius; Eliah of Nisibis ("Beweis der Wahrheit durch die christliche Religion," p. 248, Athens, 1883) mocks at the observance. Heraclius is said to have dreamed that destruction threatened the Byzantine empire through a circumcised people. He therefore proposed to destroy all Jews who would not become Christians; and he is reported to have counselled Dagobert, king of the Franks, to do the same (Pertz, "Monumenta Germaniae Historica," i. 286, vi. 33; compare Joseph ibn-Kohen, ""Ezrok ba-Bakha." tr. Wiener, p. 52). The saying of the Tiberitne ishy (Suckut, "Sibyllinische Texte," p. 148, Halle, 1898), that the Jews of the Byzantine empire would be converted in one hundred and twenty years, seems
to refer to these occurrences, since about one hundred and twenty years elapsed from the time of the Persian war under Anastasius, in 595, to the victory of Heraclius in 628. It has been thought that a Jewish apocalypse also refers to this expedition of Heraclius against the Persians (Buttenwieser, "Elia-Apocalypse," Leipzig, 1897; see APOCALYPSE LITERATURE, NEO-HEBRAIC; see, however, "Jew. Quart. Rev." xiv. 326). No further persecutions of the Jews under Heraclius are reported. But the Jews again showed their warlike spirit when, as Nicephorus narrates, they stormed the Church of St. Sophia at Constantinople, which at that time was protected by the empress Martina and her son Heracleonas. Heraclius' dream was fulfilled in an unexpected way. Judea, Syria, and Egypt fell into the hands of the Circumcised and ceased to exist for the Byzantine empire; and the Jews were no longer excluded from Jerusalem.

The Byzantine empire was now considerably smaller, but all the more bitter were the persecutions originating there. It is said that Leo the Isaurian (714-741) as an itinerant pedlar met some Jewish fortune-tellers, who predicted that he would win the Roman empire if he abolished idolatry (Glycas, "Annales," i. 296; Gibbon, "Decline and Fall," v. 185). The iconoclasts, of whom Leo was the first, were nicknamed "Jews," as the pure Jewish religion forbade image worship. The sentence of a wise man was frequently quoted: "You have often heard that the Hebrews and Samaritans condemn images, hence all those who condemn them are Jews." (Malas, "Stoerum Conciliorum," etc., xiii. 167). The reading of Isa. xi. 18, at Christmas, 814, so affected Emperor Leo V., the Armenian, clustas, that he turned iconoclast. The same may be supposed of the Isaurian, who was acquainted with Jews and Arabs. Nevertheless he forced the Jews of his empire to be baptized (725), many submitting, but at the first opportunity returning to their ancient faith. Others fled to freer countries, a number of Greek Jews going to the Crimea, to the Caucasian districts, or to the kingdom of the Chazars, where they effectively planted the seeds of Judaism.

The former comrade in arms of Leo the Armenian, Emperor Michael II., stood in peculiar relations to Judaism. Many Jews were living in Acarnania, a city in upper Phrygia. The Greek inhabitants belonged to a sect which, while believing in baptism, lived according to the Mosaic law in all things except circumcision. In spiritual as well as in temporal affairs it had as its leader a man or a woman who must have been born a Hebrew. Michael the Phrygian in his youth had belonged to this sect. Thus he had been ruled by Jews before he in turn ruled them (Additions to Theophanes, ed. Migne, c. 36). The so-called "Additions" also may be regarded as Jews (Blassage, "Histoire des Juifs," v. 1849). Basil I., the Macedonian (867-886), third ruler after Michael, affected the lot of the Jews as no other Greek emperor had done. Knowing well that the religious disputations which he conveyed between Jews and Christians led to no results, he promised relief from the burdensome taxation, and honors and offices to all Jews who should elect to be baptized. Perhaps by threats rather than by promises, he induced many Jews to be converted, although, as the source expressly adds, they returned to Judaism immediately after the emperor (ib. p. 341; Simon Magister, ib. p. 696; Georgius Mancichos, ib. p. 842; Cedrenus, in the "Compendium," 91, p. 241). The Chronicle of Abiamnax (Novare, "Medieval Jewish Chronicles," vol. ii.) shows the far-reaching consequences of the emperor's edict. From Orante the terrible news spread even to the Byzantine provinces of southern Italy, and it was only through a miracle, when Shephatiah b. Amittai cured the insane daughter of the emperor, that five Jewish communities there were saved; while more than one thousand communities were forced to submit to baptism. Shephatiah expressed his sorrow in touching penitential songs; and this characteristic Byzantine act became the subject of Mahzor commentaries. The Chronicle of Abiamnax says that Basil's son, Leo VI., the Philosopher, restored religious freedom to the Jews; this agrees with the statements found in the continuation of Theophanes. However, the "Basilan," that "corpus juris," which was begun by Basil and continued and completed by Leo VI. and Constantine VII. Porphyrogentius, contains some stringent measures in regard to the Jews. But more rigidly than these imperial edicts were the edicts of the Church enforced.

The heretical patriarch of Constantinople, Photius, who had for his teacher a Jewish necromancer, and who was himself the tutor of the imperial philosopher, collected the ecclesiastical laws into the nomocanon. The sixth ecumenical council (869-870), which was the third convened at Constantinople, prescribed in Tit. iv., canon 28, that the Samaritans, with whom there had been trouble, should not be admitted too hastily to baptism. The seventh ecumenical council, the second held at Nicaea, in 857, dealt in the eighth canon with the same subject; this time, however, in regard to the Jews, who, it said, ought to remain Jews rather than mock at Christianity under the mask of Christians. Emperor Constantine VIII., in 1026, added to these laws a regulation for a special Jew's oath.

Soon afterward the Byzantine Jews were stirred by events of world-historic importance. At the time of the first crusade (1096), Messianic hopes filled both the Germanic and the Greek Jews, who expected no less than that Palestine would be restored to the Jews. A letter found in the genizah of Cairo ("Jew. Quart. Rev." ix. 27-39), which was sent from Tripoli to Constantinople, seems to indicate that Emperor Alexius Comnenus Messianic and the Patriarch (this is the interpretation of the "great Hugoumon") exempted the Jews, perhaps only those of Salonica, from taxation, either because they were unable to pay taxes on account of the stress of the time, or because the emperor, fearing lest they should sympathize with the Latin crusaders, tried to secure their loyalty. Signs were reported from Salonica which were taken to announce the advent of the Messiah. These hopes, however, were deceptive; the Jews suffered untold misery at the hands of the crusaders, and Palestine, wrested from the

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Mohammedan, was not even allowed to be the sanctuary of Jewish piety (ib. x. 139-141).

About the year 1000 Eliphaz of Nishiba ("Beweis der Wahbdet," p. 43) gave the following description of the Byzantine Jews: "The Romans tolerate many Jewish inhabitants within their borders, protect them, permit them to worship in public, and to build synagogues. The Jew in his country openly declares: 'I am a Jew.' He cherishes his religion, prays in public, is not called to account for it, nor is he prevented from observing it, and no difficulties are put in his way." The historian metropolitan here shows how much better was the condition of the Jews than that of the Christian heretics. Moreover, it appears that the Greek Jews were more favorably circumstanced than their brethren in most of the other countries of Europe; the Greeks found the conduct of the Latins toward the Jews unjust and abhorrent (Bosanq., "Histoire des Juifs," v. 1748). Therefore it is an error on the part of the traveler Pethahiah to speak of the bondage of the Jews in Greece. He himself testifies at the end of his work that there were a great many Jewish communities in Greece; consequently they could not have been so badly treated. The traveler Benjamin of Tudela (about 1170) also testifies to the peace and prosperity enjoyed by the Greek Jews. In Otranto, the last town in southern Italy that remained under Byzantine rule, there were 500 Jews, but in Corfu only one Sicilian Jew; in Arta (or Lerna), 100 families; in Lepanto, 100; in Kria, near Mt. Parnaros, 500 Jews, engaged in agriculture; in Corinth, 500; in Thebes, 2,000. A Jew from Thebes is mentioned in the Messianic letter from Tripolis, and Joshua al Ha-rid also mentions this city. Its Jewish scholars stood second only to those of Constantinople, and the best silk and purple stuffs of the whole Byzantine empire were manufactured by its Jews. Silk-culture had been quickly learned by the Byzantine Jews, who became masters of the art, some of them being transported to Sicily by Roger, king of Naples. In Bulgaria there were 500 Jews; in Thessalonica, 100; in Novina, 100; in Armut, a great commercial city, 400; in Vissena, 100; in Salonica, 500; in Mit- riz, 50; in Drama, 140; in Christopolis, 50; in Kostoa, 400; in Gallipoli, 200; in Kilia, 50. In Ze- rium, on the borders of Wallachia, Benjamin found 50 Jews. The Wallachians pillaged the Greeks, but did not molest the Jews; they even gave to their children Jewish names, and called themselves brethren to the Jews. In Constantinople—that is, across the inlet—lived 2,000 Rabbinite and 500 Karite Jews, separated by a wall. In addition to celebrated teachers, there were silk-workers, merchants, and bankers; they were often disturbed by the tanners near whom they lived. On the Greek islands also there were many Jews: on Mytilene there were 10 communities, on Chios 400 families, on Samos 800, on Rhodes 400, and on Cyprus several communities, among whom were some heretics.

Benjamin of Tudela, and Judtusian in his one hundred and forty-sixth novel, describe quite accurately the communal affairs of the Jews of the Eastern empire. Since the extinction of the patriarchate they had no central authority. In the several communities the heads of the academies ("reshe- pires," &c.) managed the affairs, assisted by the elders ("memarim") or masters ("magistri"). In Palestine the rabbis were designated by the Greek expression "wise men" ("sofoi")—a title that survived in the constitution. Sicilian communities during the whole Middle Ages ("Jew. Quart. Rev." vii. 235). The delegates to the communities were called "aristoi." The "Cod. Theod." xvi. 8, 10 also mentions the primates of the Jews. When Benjamin of Tudela visited the Jews at Salonic, they had their own mayor ("episcopus"). This was during the reign of Manuel Comnenus (1149-80), who, as has been said, put the Jews of Constantinople under the jurisdiction of the common courts. He permitted his physician, Solomon the Egyptian, to ride a horse. At Corfu, where the Jews were increasing, the Jewish synucle dressed like the Christian syriatics, but were not permitted to carry a sword. Here the Jews retained their old constitution even under Venetian rule (Romano, in "Hist.," Athens, 1891; "H. R. Et. Julves," xxiii. 69-74; concerning the Jewish community of Corfu see Romanos, l.c.).

The once powerful Byzantine empire grew ever weaker, Arabs, Bulgarians, Venetians, and Turks despoiling it of its most beautiful provinces. There came a time when Jewish funds helped to sustain the weakened realm. In 1357 the pope, Gregory IX., permitted the king of France to send money obtained from the Jews to the Byzantine empire (Stern, "Stellung der Patriarchen der Juden," Nos. 199-200, Kid, 1885). Under the Bulgarian ear, Jo- annes Alexander (1381-85) who married a Jewess called after baptism "Theodora," the Jews are said to have made themselves obnoxious and to have created disturbances (Jirecek, "Gesch. der Bulgaren," p. 912, Prague, 1876). In Bulgaria the Jews were employed as executioners (ib. p. 369). This was a Byzantine custom, as may be learned from a letter of H. Jacob de Venetz to Fro Paulo Chelmiss (ib. in "Gineza Nistart," 1868, pp. 1-31; compare "Mo- natschrift," 1870, p. 117). The spirit of intolerance still permeated the polemical work of Emperor Joan- nes Cantacuzenus (1357-55), which was, however, directed against the Mohammedans rather than the Jews (ed. Migne, cliii., cliv.): a century later this spirit entirely disappeared. One often meets polemical writings against the Jews (Zahn, "Apostol. Gesch. der Theresie," p. xvi., Leipzig, 1868), and the Greek opponent declares that he uses the Jewish language (ib. p. 1). The beautiful city of Constantinople fell into the hands of the Turks in 1453, and, curiously enough, the Greeks mourned with songs patterned after the Hebrew "Hooor." Relics at countless monuments of art, many pertaining to Judaism, were destroyed. Nearly all the personages of the Old Testament had statues here, which were revered by the Jews, even though they served Christian purposes. The staff of Moses, and the cross, both brought by Constantine the Great.
from Jerusalem, were considered the most precious treasures of the empire. Until 1204 the statue of a rider with wings feet stood in the cattle market ("forum tauro"), representing Bellerophon, though the people regarded it as Joshua when he bade the sun stand still. Abraham Zacuto held the characteristic of erroneus opinion that Job was buried in Constantinople ("Yahudi," ed. London, p. 6). The Midrash books, most of which received their final form in the Byzantine empire, often speak of the new Rome, or Babylon, as it is also called, especially in regard to the size of this city (Midr. Teh. xliv. 4; B. B. 77a; see also Bacher’s "Magazin," xiv. 129). In a late Midrash the throne and cures of Constantinople are discussed, and Benjamin of Tudela describes the throne. Under the name "Constantine" the city is often mentioned in the later Midrash and Targum, and even more frequently in the Jewish literature of the later Middle Ages. Aside from its figurative names, such as "Αυξελον," "Βασιλικον," "Μεγαλον," etc., the Byzantine empire is usually called "Roman," for the Byzantines always considered themselves Romans. The name is especially applied to the ritual, and mention is frequently made of a Roman or Greek ritual (Zunz, "Ritus," p. 79) and of a Roman Meshorer (ed. prinscoops).

Liturgy. Constantinople, 1510). Affinity to the Greek ritual is shown not only by those of Corfu and of Raffa (a city of the Crimea, which like many others, was influenced by Constantinople), but also by those of Germany, France, and Italy, into each of which, the Byzantine empire being the medium, the Palestinian ritual was introduced; while Spain and the farther Orient were guided by the Babylonian ritual. Technical terms for the liturgical poetry in Hebrew (as "keroba") and especially in Greek (as "p'iyut") from ερωτικαί, are also used, and the Greek "Tauro" from λέοντας, πυθόν from πυθόν, πυθός from πυθόν, spread from here to the European countries. The influence of the Byzantine Jews on Judaism in general is in fact much greater than has heretofore been acknowledged.

As long as the academies of Babylonia flourished they were much frequented by Greek Jews, especially by Jews from Constantinople, whose knowledge of the Greek language was often of advantage to the Geonim (Bachravi, "Yoseh ha-Geonim," pp. 24, 105). Hai Gaon learned Greek from them for his lexicographic work. Even Nahmanides in Spain studied under a Greek scholar (on B. B. 9a). Matthew of Eldess (1196) mentions in his chronicle a great Hebrew scholar of Cyprus, Moses, who even in matters of religion judged between Greeks and Armenians (Wiener, in "Hebr. Bibl." vi. 116). Ibn Ezra mentions the wise men of Israel in the land of Javan (on Jonah i. 2). In his introduction to the commentary on the Pentateuch he speaks of the Greeks as forming a special school of Bible exegesis. Their method is the so-called "Devarim," though they held it superfluous to compile other Midrash works. Two eminent representatives of this method, both from Castoria in Bulgaria, are Tobias b. Eliezer, author of "Lishah Toh" (edited by S. Benet), and his pupil Meir, author of "Or Emayim." Tobias also took part in the Mosaic movement of 1096, mentioned above, and both are cited by their countryman Judah (Leon) Mosconi of Ochrida in Bulgaria (about 1390; Berliner "Magazin," ii. 90, who in recent times became known as the owner of a valuable autograph manuscript, "The Book Elohím" of R. Abraham Cohen of Patras is preserved in manuscript. Joseph "the Greek" is known as a translator. In the sphere of this Greek learning were also the Jews of southern Italy and of Sicily, prominent among whom was Shabbethai Donnolo (about 970) of Orta, physician to the Byzantine viceroy Eupraxios. The well-known Isaac di Trau also lived in Greece, and from his response may be gleaned the fact that some rabbinical observations were neglected by the Greek Jews ("Jew. Quart. Rev." iv. 99). Whether Hillel b. Elahkim, the Midrash commentator, lived in Greece or in southern Italy is not known. The Mishnaic commentator Isaac Siponti also deserves mention, and a certain R. Baruch from the land of Javan is named a Talmudic authority. Shemariah b. Eliahu Cretensis, in Spain called simply "the Greek," a philosopher and grammarian, was prominent in the fourteenth century. The "Greek" Zerahiah (fourteenth century) is the author of "Sefer la-Yesirah." Besides these there were in Greece several liturgical poets; but they were unfavorably criticized by the competent judge Judah al-Harizi, who singles out for commendation only the poet Michael b. Kaleh of Thebes. Since Abraham ibn Ezra and Mahnoverides ("Ha"Nevam," 17b) also pass adverse judgment on the scholars of Greece, the intellectual endowments of the latter must have been meager.

But the Byzantine empire was and remained the classic land of the Samaritans and the Karaites. The frequent uprisings of the former have already been mentioned. The literary activity of the Karaites is most noteworthy. They seem to have had a systematic organization, for Aaron b. Judah Kusdini (about 1120) is named as the leader of the Karaites communities of the Byzantine Karaites empire (Fürst, "Gesch. des Karaiten-Stamms," i. 211). Distinction was attained by the "Jew" Asad, probably a Karait (time uncertain), and by the polyhistor Caleb Abendopolo (fifteenth century), a distinguished botanist, this being a rare attainment among the Jews of the Middle Ages. In Constantinople lived also Judah Hahavi (twelfth century), the greatest Karait scholar. Most of the Karait books were destroyed in the frequent conflagrations at Constantinople (Wulfer, in "Thurina Judaica," p. 289).

In the writings of the Rabbinites as well as in those of the Karaites, Greek, the mother tongue, often has the ascendency, to the extent of entire Greek glosses (Perles, in "Byzantinische Zeitschrift:" ii. 270-384). But such words as γραμματικός for "Hammam," and ιναναίημα for "Byzantine colt," are also found in Western authors: The Jews also used Greek money in Turkish times (year-book "Jerusalem," v. 107). Jerahmeel, who, probably in the eleventh century, wrote an epitome of the Yosef, also gives evidence of the thoroughly Greek culture of the Byzantine Jews. It is certain that in Magna Graecia as in Constantinople, Greek was the vernacular...
CABALA. — Name and Origin (Hebrew form קבלה, from הֵקִלּל, "to receive"); literally, "the received or traditional lore"); The specific term for the esoteric or mystic doctrine concerning God and the universe, asserted to have come down as a revelation to select saints from a remote past, and preserved only by a privileged few. At first consisting only of empirical lore, it assumed, under the influence of Neo-Platonism and Neopythagorean philosophy, a speculative character. In the geonic period it is connected with a Mishnah-like text-book, the "Sefer Yezirah," and forms the object of the systematic study of the elect, called "mekubbalim" or "ba'ale ha-kabbalah" (possessors of, or adepts in, the Cabala). These receive afterward the name of "maskilim" (the wise), after Dan. vii. 10; and because the Cabala is called יסירה ממקבל ("Isura me-Kabbalah," "the hidden wisdom", the initials of which are מ, they receive also the name of מ"מ ("adepts in graces") (Ezra. ix. 21, Hebr.). From the thirteenth century onward the Cabala branched out into an extensive literature, alongside of and in opposition to the Talmud. It was written in a peculiar Aramaic dialect, and was grouped as commentaries on the Torah, around the Zohar, as its holy book, which suddenly made its appearance.

The Cabala is divided into a theosophical or theoretical system, קבלה תורתית (Kabbalah Toratham), and a thugic or practical Cabala, קבלה תרגומית (Kabbalah Toramitam). In view of the fact that the name "Cabala" does not occur in literature before the eleventh century (see Landauer, "Orient. Lit." vi. 206; compare Zunz, "G. V." p. 415), and because of the polemical character of the Zohar and of almost all the cabalistic writings, most modern scholars, among whom are Zunz, Grätz, Loazzato, Joab, Stein, and Munk (see bibliography below), have treated the Cabala with a certain bias and from a rationalistic rather than from a psychological or historical point of view; applying the name of "Cabala" only to the speculative systems which appeared since the thirteenth century, under pretentious titles and with fictitious claims, but not to the mystical lore of the geonic and Talmudic times. Such distinction and partiality, however, prevent a deeper understanding of the nature and progress of the Cabala, which, on closer observation, shows a continuous line of development from the same roots and elements.

The Cabala comprised originally the entire traditional lore, in contradistinction to the written law (Torah), and therefore included the prophetic and hagiographic books of the Bible, which were supposed to have been "received" by the power of the Holy Spirit rather than as writings from God's hand (see Tan. ii. 1; H. H. ca. 10a, and elsewhere in the Talmud; compare Zunz, "G. V." pp. 6, 306, 415, and Taylor, "Early Sayings of the Jewish Fathers," 1899, pp. 106 et seq., 175 et seq.). Each "received" doctrine was claimed as tradition from the Fathers — "masoret me-Abotenu" (Josephus, Ant. xii. 10, § 6; 16, § 2; Meg. of the Word 10b; Shabb. vi. 1)— to be traced back "Cabala." to the Prophets or to Moses on Sinai (compare "mekubbalim" in Psalms ii. 6; Eun. viii. 2). So the Masoreh, "the fence to the Torah" (Ab. ii. 10b), as Taylor (I.e. p. 50) correctly states, "a correlation to Cabala." The chief characteristic of the Cabala is that, unlike the Scriptures, it was entrusted only to the few elect ones; wherefore, according to IV. Esdras xiv. 5, 6, Moses, on Mount Sinai, when receiving both the Law and the knowledge of wonderful things, was told by the Lord: These words shalt thou declare, and these shalt thou hide. Accordingly the rule laid down for the transmission of the cabalistic lore in the ancient Mishnah (Bag. ii. 1) was not to expose the Chapter of Creation ("Ma'aseh Bereshit," tent. ii.) before more than one hearer; nor that of the Heavenly Chariot ("Merkabah," Ezech. i.; compare I. Chron. xxviii. 18 and Ezech. [Sireh] xliii. 8) to any but a man of wisdom and profound understanding; that is to say, esotericism and theosophy were regarded as esoteric studies (Hag. 2a). Such was the "masoret ha-zoharim" (the tradition of wisdom, handed over by Moses to Joshua [Taan. Wa'tzahman, ed. Baher, 18]; and likewise the twofold philosophy
of the Essenes, "the contemplation of God's being and the origin of the universe," as specified by Philo ("Quod Omnis PROBUS Liber," xiii). Besides these there was the eschatology—that is, the secrets of the place and time of the retribution and the future redemption (Sifr., Wozot ha-Berakah, 337); "the secret chambers of the behemoth and leviathan" (Cant. ii. i. 4); the secret of the calendar ("Sef ha-"Isbn")—that is, the mode of calculating the years with a view to the Messianic Kingdom (Rab. 111a-112a; Yer. R. ii. 28b); and, finally, the knowledge and use of the Ineffable Name, also "to be transmitted only to the industrious and discreet ones" (Sefer ha-'Essenim; Ed. B. 71a; Yer. Yoma iii. 40b; Ecl. R. iii. 11), and of the angels (Josephus, "B. J." ii. 6. 7). All these formed the sum and substance of the Mysteries of the Torah, "Sifrut be-Haze Torah" (Pex. 119a; Meg. 3a; Ab. vi. 1), "the things spoken only in a whisper" (Hag. 14a).

How old the Cabala is, may be inferred from the fact that as early a writer as Ben Sirach warns against it in his saying: יִתְבָּךְ הַשָּׁמַעְתֶּךָ וְקָרֶאתָו "Thou shalt have no business with secret things" (Ecclus. [Sirach] iii. 22; compare Hag. 1a; Gen. R. viii.). In fact, the apocalyptic literature belonging to the second and first pre-Christian centuries contained the older elements of the Cabala; and Antiquity as, according to Josephus (i.e.), such of the writings were in the possession of the Essenes, and were jealously guarded by them against disclosure, for which they claimed a hoary antiquity (see Philo, "De Vita Contemplativa," iii., and Hippolytus, "Refutatio omnium haeresium," the chief element of the Cabala; and Philo, "De Vitæ Contemplativa," iii., and Hippolytus, "Refutation of all Heresies," i. 27). The Essenes have had sufficient reason been assumed by Jellinek ("R. H." ii. iii., Introductions and elsewhere), by Plessner ("Das Messianische Richard und Jakob, 1896, Introduction), by Hilgenfeld ("Die Judische Apokalyptik," 1857, p. 255), by Eichhorn ("Einleitung in die Apoc. Schriften des Alten Testaments," 1786, pp. 456 et seq.), by Gaster ("The Sword of Moses," 1896, Introduction), by Kohler ("Test. Job," in Kohler's Memorial Volume, pp. 256, 260 et seq.), and by others to be the originators of the Cabala.

That many such books containing secret lore were kept hidden away by the wise is clearly stated in IV Esdras xiv. 44-48, where Pseudo-Ezra is told to publish the twenty-four books of the canon equally that the worthy and the unworthy may alike read, but to keep the seventy other books hidden in order to "deliver them only to such as to be wise" (compare Dan. xii. 19); for in them are the spring of understanding, the fountain of wisdom, and the stream of knowledge (compare Soṭah xv. 3). A study of the few still existing apocryphal books discloses the facts, ignored by most modern writers on the Cabala and Essenes, that "the mystic lore" is occasionally alluded to in the Talmudic or Midrashic literature (compare Zunz, "G. V." 23 ed., pp. 172 et seq.; Job, "Religionphilosophie des Pharos," pp. 43-54) is not only much more systematically presented in these older writings, but gives ample evidence of a continuous cabalistic tradition; inasmuch as the mystic literature of the geonic period is only a fragmentary reproduction of the ancient apocalyptic writings, and the saints and sages of the tannaitic period take in the former the place occupied by the Biblical prophets, patriarchs, and scribes in the latter.

So, also, does the older Enoch book, parts of which have been preserved in the geonic mystic literature (see Jellinek, i.e., and "Z. D. M. G." 1896, p. 349), by its angelology, demonology, and cosmology, give a fuller insight into the "Merhabah" and "Herahah" lore of the ancients than the "Enoch," which present but fragments, while the central figure of the Cabala, Metatron Enoch, is seen in ch. xxv.-xxvi. in a process of transformation. The cabalistic Elements in the Slavonic Enoch, a proof of the Apocalyptic character of the first pre-Christian century (Charles, "The Book of Secrets of Enoch," 1896, p. xxxvii., showing an advanced stage compared with the older Enoch book, casts a flood of light upon the rabbinical cosmogony by its realistic description of the process of creation (compare ch. xvi.-xxvi., and Hag. 1a et seq.; Yeẓ. Hag. ii. 71a et seq.; Gen. R. l.-r.). Here are found the primary elements, the "stones of fire" out of which the "Throne of Glory" is made, and from which the angels emanate, "the glory sea" (םיהב יבש ענ), beneath which the seven heavens, formed of fire and water (םיהב יבש = בub), are stretched out, and the founding of the world upon the abyss (םיהב שֵב): the preexistence of human souls (Philo, "Timaeus," 30; Yeẓ. 63b; Nid. 38a), and the formation of man by the Creative Wisdom out of seven substances (see Charles, note to ch. xxvii. 5 and xxviii. 8, who refers to Philo and the Stoics for analogies); the ten classes of angels (ch. xxvii.); and, in ch. xxviii., version A, ten heavens instead of seven, and an advanced chilatic calendar system (ch. xxv.-xxvi.; see Millenium). Its cabalistic character is shown by references to the writings of Adam, Seth, Cainan, and Noah, and presents Abraham as the renewer, and Levi as the permanent guardian, of these ancient writings (ch. iv. 18, v. 3, 13; compare Jellinek, "R. H." iii. 115, xii. 37, xvi. 19, 10)—because it offers, as early as a thousand years prior to the supposed date of the "Sefer Yeẓirah," a cosmogony based upon the twenty-two letters of the Hebrew alphabet, and connected with Jewish chronology and Mesianology, while at the same time foreshadowing upon the heptad of the holy number rather than upon the decimal system adopted by the later haggadists and the "Sefer Yeẓirah" (ch. iii. 26; compare Mib. Ta'anah v. 1 and Charon's note, vi. 29 et seq.; Epstein, in "Rev. Et. Juives," vii. 11, 11; and regarding the number seven compare Eibhoff Enoch, xxxvii. 4 et seq. [see Charles's note]; Lev. R. xix.; Philo, "De Opificios Mundi," 30-46, and Ab. v. 1-3, Hag. 1a). The Pythagorean idea of the geometric powers of numbers and letters, upon which the "Sefer Yeẓirah" is founded, and which was known in tannaitic times—compare Rabi's saying:
“Beraiel knew how to combine [1775] the letters by which heaven and earth were created” (Heb. 3:5a), and the saying of R. Judah b. Tilai (Men. 29d), quoted with similar sayings of Rab, in Bacher, “Ag. Bab. Amor.” pp. 18, 19—is here proved to be an old cabalistic conception. In fact, the belief in the magic power of the letters of the Tetragrammaton and other names of the Deity (compare Enoch, 11. 3 et seq.; Prayer of Manasses; Kid. 11a; Ezech. R. iii. 11; Yeẓ. Hagg. ii. 27c) seems to have originated in Chaldea (see Lenormant, “Chaldéen Magic,” pp. 29, 48). Whatever, then, the theurgic Cabala was, which, under the name of “Sefir (or) ‘Hilok” Yeẓirah,” induced Babylonian rabbis of the fourth century to “create a calf by magic” (Sank. 60b, 67b; Zunz, “G. V.,” 20 ed., p. 174, by a false rationalism ignores or falls to a simple though strange fact), an ancient tradition seems to have entitled the name of this theurgic “Sefir Yeẓirah” with the name of Abraham as one accredited with the possession of esoteric wisdom and theurgic powers (see Abraham, Apocalypse of, and Abraham, Testament of; Böck, “Das Leben Abraham’s,” pp. 307 et seq.; and especially Testament of Abraham, Recension B, vi., xviii.; compare Koller, in “Jew. Quart. Rev.” vii. 584, note). As stated by Jellinek (“Beiträge zur Kabalah,” i. 8), the very fact that Abraham, and not a Talmudical hero like Akiba, is introduced in the “Sefir Yeẓirah,” at the close, as possessor of the Wisdom of the Alphabet, indicates an old tradition, if not the antiquity of the book itself.

The “wonders of the Creative Wisdom” can also be traced from the “Sefir Yeẓirah,” back to Ben Sira, I.e.: Enoch, xiii. I, xlviii. I, xxxii. I, xcviii. I, I.; Slave of Enoch, xxx. I. xxxvi. I; see Charles’s note for further parallels; IV Esdras xiv. 46; Soṭah xx. 3; and the Merkabah travels to Test. Abraham, xx.; Test. Neh. vi. (see Kohler, in Kolnit Memorial Volume, pp. 285-286); and the Baruch Apocalypse throughout, and even II Macc. vii. 22, 26, betray cabalistic traditions and terminologies.

But especially does Gnosticism testify to the antiquity of the Cabala. Of Chaldean origin, as suggested by Kesel (see “Mandaeans,” “Gnosticism in Herzog-Hauck, “Real-Encyc.”), and definitively shown by Anz (“Die Cabala. Frühe nach dem Ursprung des Gnostizismus,” 1870), Gnosticism was Jewish in character long before it became Christian (see Joel, “Beiträge zur Religionsgeschichte,” etc., 1880, i. 208; Holz, “Die Eipliton,” 1889; Friedländer, “Der Vorchristliche Jüdische Gnostizismus,” 1886; idem, “Der Antichrist,” 1901). Gnosticism—that is, the cabalistic “Hokmah” (wisdom), translated into “Mudhu” (Aramaic, “Mandhu” = knowledge of things divine)—seems to have been the first attempt on the part of the Jewish sages to give the empirical mystic law, with the help of Platonie and Pythagorean ideas, a speculative turn; hence the danger of heresy from which Akiba and Ben Zoma strove to extricate themselves, and of which the systems of Philo, an adept in Cabala (see “De Cherubim,” 14; “De Sacrificii Abelli et Caeli,” 15; “De Quo Quod Detrueunt Pateti Judicatur;” 49; “Quis Heres Hierharon Hieros Sit;” 22), and of Palti (see Matter, “History of Gnosticism,” ii.), show many pitfalls (see Gnosticizmus, Mindo). It was the ancient Cabala which, while allegorizing the Song of Songs, spoke of Adam Karmosyn, or the God man, of the “Burse of God,” and hence of the “mystery of the union of powers” in God (see Conybeare, “Philos’s Contemplative Life,” p. 960), before Philo, Paul, the Christian Gnostics, and the medieval Cabala did. Speculative Cabala of old (IV Enz. iii. 31; Wisdom ii. 24) spoke of “the germ of poison from the serpent transmitted from Adam to all generations” (_segments from_ before Paul and R. Johanan (Az. Zarah 20b) referred to it. And while the Gnostic classification of souls into pneumatic, psychic, and lylic ones can be traced back to Plato (see Joel, Le. 189, Paul was not the first (or only one) to adopt it in his system (see Hagg. 14b; Cant. R. i. 8, quoted by Joel; compare Gen. R. xiv., where the five names for the soul are dwelt upon).

The whole dualistic system of good and of evil powers, which goes back to Zoroastrianism and ultimately to old Chaldean, can be traced through Gnosticism; having influenced the cosmology of the ancient Cabala before it reached the medieval one. So is the conception, underlying the cabalistic tree, of the right-side being the source of light Cabalistic and purity, and left the source of Dualism, darkness and impurity (“etra yomina we etra aharan), found among the Gnostics (see Eusèbe, “Evangelie Historien,” i. 5, § 11, § 12; iv. 24, § 6; Ephraïmon, “Hieros,” xxx. 1, 2; Clementine Homiliae,” vii. 3; compare Cant. R. i. 4; Matt. xxv. 32, Plutarch, “De Iside;” 46; Ana., Le. 111). The fact also that the “Keliippa” (the scalings of impurity), which are so prominent in the mediavle Cabala, are found in the old Babylonian incantations (see Sayce, “Hibbert Lectures,” 1887, p. 472; Delitzsch, “Asyrisches Worterbuch,” v. 895), is evidence in favor of the antiquity of most of the cabalistic material.

It stands to reason that the secrets of the theurgic Cabala are not lightly divulged; and yet the Testament of Solomon recently brought to light the whole system of conjuration of angels and demons, by which the evil spirits were exorcised; even the magic sign or seal of King Solomon, known to the medieval Jew as the MAEN DAWN, has been resurrected (see Conybeare, in “Jew. Quart. Rev.” xi. 1-45, also Excursus.

To the same class belongs the “Sefir Refo’ut” (The Book of Healing), containing the prescriptions against all the diseases inflicted by demons, which Noah wrote according to the instructions given by the angel Raphael and handed over to his son Shem (Book of Jubes, x. 1-14; Jellinek, “B. H.” iii. 135–160; Introduction, p. xxx.). It was identified with the “Sefir Refo’ut” in possession of King Solomon and hidden afterward by King Hezkiash (see Pes. iv. 9, 39a; “R. H.” I, p. 106; Josephus, “Ant.” vii. 2, § 5, compare idem. “B. J.” ii. 8, § 6, and the extensive literature in Schürer, “Gesch. des Volkes Israel,” 56 ed., iii. 3, 90 et seq.), whereas the secret of the black art, or of healing by demonic powers, was transmitted to heathen tribes, to the “sons of Keturah” (Shah. Bla.) or the Amorites (compare Enoch, x. 7).
So striking is the resemblance between the Sirin of Zohar and the anthropomorphic description of the Deity by the Gnostics (see Ireneus, i. 14, § 8) and the letters of the alphabet taken across the body in Atbash (Σφραγις), or Alphabet and Qabala order, forming the limbs of the Marcocronos, as the one casts light upon the other, as Gaster (in "Monatschrift," 1898, p. 201) has shown. But so have "the garments of light," "the male and the female nature," "the double face," the eye, hand, arm, head, and crown of "the King of Glory," taken from the Song of Solomon, 1 Chron. xxix. 11; Ps. lxviii. 18, and other familiar texts, even the "endless" (Col. 2. 9 = "Arquemioq"), their parallels in ancient Gnostic writings (see Schmidt, "Gnostische Schriften in Koptischer Sprache," 1892, pp. 278, 282, 289, and elsewhere). On the other hand, both the mystic Chosen ("Staurus" = X = the letter for old, see Jewish Encyclopedia, i. 618; Ireneus, i. 2, § 8; Justin, "Apology," i. 40; and Joel, i.e. p. 147) and the enigmatic primal "Kav la-kav," or "Kav tav," taken from Isa. xxviii. 10, receive strange light from the ancient cabalistic cosmology, which, based upon Job xxxviii. 4 et seq., spoke of "the measuring-line," "Kav, the taw of the bar (Isa. xxiv. 11; compare קרבין תבכיה, Gen. R. 1 after Ezek. xl. 13—drawn "cosmics")— "Kav, קב תבכיה (see Midr. ha-Gadol, ed. Schechter, 11); compare קרבין תבכיה, Hag. xii. 1, and Joel, i.e., and consequently applied the term תבכיה (Kav le-kav), taken from Isa. xxviii. 10, to the prime motive power of creation (see Ireneus, i. 24, § 5; Schmidt, i.e. p. 215; compare Matter, "Gnosticism", ii. 58; Joel, i.e. p. 141). This was to express the divine power that measured matter while setting it in motion; whereas the idea of God setting to the created world its boundary was expressed in the name קב ("the Almighy"), who says to the world ויהי ("This slumberETH.")

With the scanty materials at the disposal of the student of Gnosticism, it seems premature and hazardous at present to assert with certainty the close relationship existing between it and the ancient Cabala, as Matter, in his "History of Gnosticism," 1888 (German translation, 1888 and 1884), and Grünwedel, in his voluminous and painstaking work on the Greek, des UVorchristentums, 1888, i and ii., have done. Nevertheless it may be stated without hesitation that the investigations of Griesedieck ("Gnosticism und Judenthum," 1846), of Joel ("Religionsphilosophie des Zohar," 1849), and of other writers on the subject must be resumed on a new basis. It is also certain that the similarities, pointed out by Siegfried ("Philo von Alexandria," pp. 268-269), between the doctrines of Philo and those of the Zohar and the Cabala in general, are due to intrinsic relation rather than to mere copying. As a rule, all that is empirical rather than speculative, and that strikes one as grossly anthropomorphic and mythological in the Cabala or Haggadah, such as the descriptions of the Deity as contained in the "Sefir de Zend vitsa" and "Hedeb Zojita" of the Zohar, and similar passages in "Sefer Arzhyut" and "Rasitel," belongs to a pre-Darwinian period, when no Hindu, nor Buddhist, nor Zoroastrian lived to curse the teacher who represented the sons of God as having sexual organs and committing fornication (see Gen. ii. 24; compare Adom at Eve, iii. 4, with Enoch, v. 11 et seq.; also compare Test. Patr., Reuben, 5; Book of Jubilees, v. 1, and particularly xv. 27). Such matter may with a high degree of probability be claimed as ancient lore or Cabala (= "old tradition"). And as to speculative Cabala, it was not Persia with her tenth-century Isfahan, but Alexandria of the first century or earlier, with her strange conglomeration of Egyptian, Chaldean, Jewish, and Greek culture, that furnished the soil and the seeds for that mystic philosophy which knew how to blend the wisdom and the folly of the ages and to lead to every superstitious belief or practice a profound meaning. There sprang up that magic literature which showed the name of the Jewish God א⁰ל to the Patriarchs placed alongside of pagan deities and demons, and the Hermes books (Ῥέμης) as copyists wrote for Ἡρακλεία διδασκάλια, etc.; see Philo, "Jew. Quart. Rev." v. 419, note), which, claiming an equal rank with the Biblical writings, excited also Jewish thinkers. But above all it was Neoplatonism which produced that state of enthusiasm and enthrallment that made people "fly in the air" by "the wagon of the soul" and achieve all kinds of miracles by way of hallucinations and visions. It gave rise to those Gnostic songs ייני יבר, יגי יבר; Hag. 15b; Grätz, i.e. p. 16) which flooded also Syria and Palestine (see Group, "Die Griechischen Culte und Mysterien," 1. 1886, pp. 109, 143, 144, 194, 497, 659; Von Harless, "Das Buch von den Egyptischen Mysterien," 1888, pp. 18-20, 53-66, 75, and Dieterich, "Abraxas," 1884). The whole principle of emanation, with its idea of evil inherent in matter, the demons (n.pr), which, claiming an equal rank with the Biblical writings, is found there (see Von Harless, i.e. p. 20), and the entire theurgic Cabala יגוס לםנומ is in all its detail developed there; even the spirit-rapping and table-turning done in the seventeenth century by German cabalists by means of "shamans" (magic incantations; for the literature see Von Harless, i.e. pp. 190-192) have there their prototypes (Von Harless, i.e. p. 107).

—History and System: This remarkable product of Jewish intellectual activity cannot be satisfactorily estimated as a whole unless the religious-critical side of the Cabala is more strongly emphasized than has been the case heretofore. It constantly falls back upon Scripture for its origin and authenticity, and for its speculative-pantheistic and anthropomorphic-prophetic tendencies. While mystician in general is the expression of the intensest religious feeling, where reason lies dormant, Jewish mysticism is essentially an attempt to harmonize universal reason with the Scriptures; and the allegorical interpretation of the Biblical writings by the Alexandrians as well as by the Palestinians (see ALLEGORICAL INTERPRETATION) may justly be regarded as its starting-point. These interpretations had their origin in the conviction that the body of Greek philosophy were already contained in Scripture, although it was given only to the select few to lift the veil and to discern them beneath the letter of the Bible. In Talmudic times the terms מראשב ברכות (History of Creation) and מראשב תורהות (History of Torah)
The Cabala doctrine of the “Zimzum,” in idea as well as in terminology.

In dwelling upon the nature of God, the universe, the mysteries of the Talmudic period asserted, in contrast to Biblical transcendentals.

God in the Cabala, the Zidum, the dwelling-place of the universe; but the universe is not the dwelling-place of God” (Gen. Talmud, R. 116a; Mifh. Teh. 3c; Ex. 11, LXX.) Possibly the designation “Zidum” (places) for God, so frequently found in Talmudic-Midrashic literature, is due to this conception, just as Philo, in commenting on Gen. xxviii. 11 (compare Gen. R. i.e.) says, “God is called ‘la malkom’ [place] because He encloses the universe, but is Himself not enclosed by anything” (“De Somnibus,” i. 11). Spinoza may have had this passage in mind when he said that the ancient Jews did not separate God from the world. This conception of God is not only pantheistic, but also highly mystical, since it postulates the union of man with God (compare Crescas, “Or Adamah, 1”); and both these ideas were further developed in the later Cabala. Even in very early times Palestinian as well as Alexandrian theology recognized the two attributes of God, “middat ha-din,” the attribute of justice, and “middat ha-mishmim,” the attribute of mercy (Sifre, Deut. 27; Philo, “De Opificiis Mundi,” I); and so is the contrast between justice and mercy a fundamental doctrine of the Cabala. Even the hypothesization of these attributes is ancient, as may be seen in the remark of one of the talmudic teachers, that three of the elements—namely, water, fire, and air—were existing before the creation of the world; that water then produced the darkness, fire—existent before the creation of the world; that water, then produced the darkness, fire—existent before the creation of the world; darkness, wind, water, day, and night (Hag. 12a; the Book of Jubilees [i. 7] has seven—i. e.—shows the conception of “primal substances” held by the rabbis of the third century. It was an attempt to judge the un Jewish conception of primal substances by representing them also as having been created. Compare the teaching: “God created the world, worlds, and destroyed them, until He finally made one of which He could say, ‘This one pleases Me, but the others did not please Me’” (Gen. R. i.e. 8). See also “Aggadah Shir ha-Sidrin,” ed. Schechter, p. 6, line 28.

So, also, was the doctrine of the origin of light made a matter of mystical speculation, as instance by a haggadist of the third century, who communicated to his friend “in a whisper” the doctrine that “God wrapped Himself in a garment of light, with which He illuminated the earth from one end to the other” (Gen. R. iii. 4; see ABRAHAM, APOCALYPSE OF, compare Ex. xv. 22: “After He had clothed Himself in light, He created the world”). Closely related to this view is the statement made by R. Meir, “that the infinite God limited or contracted Himself [zimzum] in order to reveal Himself” (Gen. R. iv. 4; Ex. R. xxxiv. 1). This is the gem of...
between God and the world are especially evident in the doctrine of the preexistence of the soul [compare Slavonic Enoch, xxxiii. 3, and Charles's note n.] and of its close relation to God before it enters the human body—a doctrine taught by the Helenistic sages (Wisdom viii. 19 as B.); see the Palestinian rabbi Hagg. 12b; Ah. Zad. 5a, etc.)

Closely connected with the doctrine that the pious are enabled to ascend toward God even in this life, if they know how to free themselves from the trammels that bind the soul to the body (see Ascension). Thus were the first mystics enabled to disclose the mysteries of the world beyond. According to Act., i.e., and Bonnert, "Die Himmelsreise der Seele," in "Anekdoten für Religionswissenschaft," iv. 136 et seq., the central doctrine of Gnosticism—a movement closely connected with Jewish mysticism—was nothing else than the attempt to liberate the soul and unite it with God. This conception explains the great prominence of angels and spirits in both the earlier and the later Jewish mysticism. Through the employment of mysteries, inscriptions, names of angels, etc., the mystic assures for himself the passage to God, and learns the holy words and formulas with which he overpowers the evil spirits that try to thwart and destroy him. Gaining thereby the mastery over them, he naturally wishes to exercise it even while still on earth, and tries to make the spirits servile to him. So, too, were the Essenes familiar with the idea of the journey to heaven (see Bousset, i.e., p. 146, explaining Josephus, "Ant." xiv. 1, § 9); and they were also masters of angelology. The practice of magic and incantation, the angelology and demonology, were borrowed from Babylonia, Persia, and Egypt; but these foreign elements were Judaized in the process, and took the form of the mystical adoration of the name of God and of speculations regarding the mysterious power of the Hebrew alphabet (see Ber. 55a; compare Pesik. R. 21 [ed. Friedmann, p. 109a], "the name of God creates and destroys worlds,"); to become, finally, foundations of the philosophy of the "Sefer Yezirah," etc.

Another pagan conception which, refined in a theosophic form, passed into the Cabala through the Talmud, was the so-called 3ποσ ("the mystery of sex"). [Compare Eph. v. 22, Syzygies, and Bunsen, and Jotis, i.e., pp. 138 et seq.—] Possibly this old conception underlies the Talmudic passages referring to the mystery of marriage, such as "the Shekinah dwells between man and woman" (Sotah 11a). An old Semitic notion (see Bal. 45) regards the upper waters (compare Slavonic Book of Enoch, iii.; Test. Patr., Lev. 1; Abraham, Testament of) as masculine; and the lower waters as feminine, their union sanctifying the earth (Gen. R. xii.; Wertheimer, "Bab. Midr.""); i.e., compare the passage, "Everything that exists has a mate (םלועי, 12); Israel is the mate of the Sabbath; while the other days pair among themselves," (Gen. R. xiii. 8). Thus the Gnostic theory of syzygies (pairs) was adopted by the Talmud, and later was developed into a system by the Cabala.

The doctrine of emanation, also, common to both Gnosticism and the Cabala, is represented by a tanas of the middle of the second century c.e. (Gen. R. iv. 4; R. Meir, "Punishment of the Spring"). The idea that "the pious actions of the just increase the heavenly power" (Pesik., ed. Buber, xxvi. 166b); that "the impious rely on their gods," but that "the just are the supporters of God" (Gen. R. xiv. 5), gave rise to the later cabalistic doctrine of man's influence on the course of nature, inasmuch as the good and the evil actions of man reinforce respectively the good or the evil powers of life.

The heterogeneous elements of this Talmudic mysticism are as yet unfused: the Platonico-Alexandrian, Oriental-theosophic, and Judaeo-allegorical ingredients being still easily recognizable and not yet elaborated into the system of the Cabala. Jewish monothelism was still transcendental. But as mysticism attempted to solve the problems of creation and world-government by introducing various intermediary personages, creative potentialities such as Metatron, Shekinah, and so on, the more necessary it became to exalt God in order to prevent His reduction to a mere shadow: this exaltation being rendered possible by the introduction of the pantheistic doctrine of emanation, which taught that in reality nothing existed outside of God. Yet, if God is "the place of the world" and everything else exists in Him, it must be the chief task of man to release the world from its trammels so that it may be free to unite with God—a condition which the Merkabah-travelers, or, as the Talmud calls them, "the frequenters of paradise," strove to attain.

Here is the point where speculation gives place to imagination. The views which these mystics held in their ecstatic states were considered as real, giving rise within the pale of Judaism to an anthropomorphic mysticism, which took its place beside that of the pantheists. Although Talmudic-Midrashic literature has left few traces of this movement (compare, e.g., B. R. 7a, Sanb. 95b), the Rabbis opposing such extravagances, yet the writings of the church fathers bear evidence of many Judaizing Gnostics who were disciples of anthropomorphism (Origen, "De Principiis," 1; compare Clementina, Etienne, Mexico).

The mystical literature of the geonic period forms the link between the mystical speculations of the Talmud and the system of the Cabala: Different originations in the one and reaching Groups of completion in the other. It is ex-Mysticremely difficult to summarize the Literature. contents and object of this literature, which has been handed down in more or less fragmentary form. It may perhaps be most conveniently divided into three groups: (1) theosophic; (2) cosmogenetic; (3) theurgic. In regard to its literary form, the Midrashic-haggadic style may be distinguished from the liturgic poetic style, both occurring contemporaneously. The theosophical speculations deal chiefly with the person of Metatron; the son of Enoch, the son of Jared turned into a fiery angel, a minor Yavn—conception with which, as mentioned before, many mysteries of the Talmudic age were occupied. Probably a large number of these Enoch books, claiming to contain the visions of Enoch, existed of which, however, only fragments remain (see "Monatschrift," viii. 68 et seq., and Enoch, Book of).
Curiously enough, the anthropomorphic description of God (see SHI'UR KOMAH) was brought into connection with Metatron, Enoch, and the geonic mysticism. This vexatious piece of Jewish "Metatron-ish theosophy, which afforded Enoch..."

Christian as well as to Kabbalists (compare ACOHRAD; SOLOMON b. JEROHAM) a welcome opportunity for an attack upon rabbinical Judaism, existed as a separate work at the time of the Geonim. Judging from the fragments of "Shi'ur Komah" (in Jellinek, "B. H." ii. 91; ii. 41; in Wetterauer, "Hekalot," ch. i. i.), it represented God as a being of gigantic dimensions, with limbs, arms, hands, feet, etc. The "Shi'ur Komah" must have been held in high regard by the Jews, since Saadia tried to explain it allegorically—though he doubted that the tamuz (Isaiah) could have been the author of the work (as quoted by Judah b. Harazli in his commentary on "Sefer Yezirah," p. 91-91)—and Hai Gaon, in spite of his emphatic repudiation of all anthropomorphism, defended it ("Teshuboth ha-Gaonim," Lec. p. 1b). The book probably originated at a time when the anthropomorphic conception of God was current—that is, in the age of Gnosticism, receiving its literary form only in the time of the Geonim. The Clementine writings, also, expressly teach that God is a body, with members of gigantic proportions; and so did Marcus, Adam RabKimon, the "primal man" of the Eleesaites, was also, according to the conception of these Jewish Gnostics, of huge dimensions; viz., ninety-six miles in height and ninety-four miles in breadth; being originally androgynous, and then cleft in two, the masculine part becoming the Man, and the feminine part the Holy Ghost (Ephesians" XXX. 4, 10, 17; III. 11). According to Marcus, God Himself is beyond bodily measurements and limitations, and as a spirit "Shi'ur Komah" can not even be conceived; but in "Shi'ur Komah," order to hold intercourse with man, He created a being with form and dimensions, who ranks above the highest angels. It was, presumably, this being whose shape and stature were represented in the "Shi'ur Komah," which even the strict followers of Rabbabulina might accept, as may be learned from the "Keret ha-Mayyad" in the German Cabala, which will be discussed later in this article.

The descriptions of the heavenly halls ("Hekalot") in treatises held in high esteem at the time of the Geonim, and which have come down in rather incomplete and obscure fragments, originated, according to Hai Gaon, with those mystagogues of the Merkabah (משה-מש), who brought themselves into a state of enthranced vision by fasting, asceticism, and prayer, and who imagined that they saw the seven halls and all that is therein with their own eyes, while passing from one hall into another (compare ASCENSUS, and for a similar description of the Montanist ecstasy, Tertullian, "De Exhortatione Castitatis," x.). Although these Hekalot visions were to some extent productive of a kind of religious ecstasy, and were certainly of great service in the development of the liturgical poetry as shown in the Eshkolot, they contributed little to the development of speculative mysticism. This element became effective only in combination with the figure of Metatron or Metatron-Enoch, the leader of the Merkabah-travelers on their celestial journeys, who were initiated by him into the secrets of heaven, of the stars, the winds, the water, and of the earth, (see Metatron, and compare Mithras as driver of the Heavenly Chariot in "Die Christusformen," II. 60, ed. Hulder; Windischmann, "Zoroastrische Studien," 1868, pp. 599-312; and Kother, "Test. of Job," p. 293—.). Hence, many cosmological doctrines originally contained in the books of Enoch were appropriated, and the transition from theosophy to pure cosmology was made possible. Thus, in the Midr. Kenen (Jellinek, "B. H." ii. 33, 27), which is closely related to the "Sefer Rabbati di-Bereshit" (in Wetterauer, "Hekalot Zutrati," i. 18), the Torah, identical with the "Wisdom" of the Alexandrians, is represented as primeval and as the creative principle of the world, which produced the three primal elements, water, fire, and light, and these, in their turn, when congealing, produced the universe.

In the description of the "six days of creation," in the Midrash in question, the important statement is made that the water disobeyed God's command—an old mythological doctrine of God's contest with matter (here represented by water).

Cosmological theories, which in the later Cabala serves to account for the presence of evil in the world. In "Sefer Rabbati di-Bereshit," however, the contest is between the masculine and feminine waters which strove to unite themselves, but which God separated in order to prevent the destruction of the world by water; placing the masculine waters in the heavens, and the feminine waters on the earth (i.e., p. 6). Independently of the creation, the "Barulk de Middot ha-Olam" and the "Maseh Bereshit" describe the regions of the world with paradise in the east and the nether world in the west. All these descriptions—some of them found as early as the second pre-Christian century, in the "Test. of Abrabah and in Enoch; and, later on, in the Christian apocalyptic literature—are obviously remnants of ancient Es- tense cosmology.

The mysticism of this time had a practical as well as a theoretical side. Any one knowing the names and functions of the angels could control all nature and all its powers (compare, for example, Iam. R. ii. 5; and Hananeel in Rabbinical Literature). Probably extrusted formerly only to oral tradition, the ancient names were written down by the mystics of the geonic period, and so Hai Gaon (in Eliezer Ashkenazi's collection, "Ta'am Zekenim," p. 360) mentions a large number of such works as existing in his time: the "Sefer ha-Yashar," "Harba de-Mosheh," "Kara Rabban," "Sefer Yosha," "Hekalot Rabbati," etc. Hai and Zadok. Of all these works, aside from the Hekalot, only the "Harba de-Mosheh" has recently been published by Gaster ("The Sword of Moses," in "Jour. Royal Asiatic Soc." 1896; also printed separately). This book consists almost entirely of mystical names by means of which man may guard himself against sickness.
The Cabala, century is to be regarded as merely a continuation of mystic doctrine from Babylonia to Italy about the middle of the ninth century, has been found to be actually true. Indeed, the doctrines of the "Kerub ha-Meyuhad," of the mysterious power of the letters representing the solvent activity of God; for everything that exists by means of contrasts, which find their solution in God, as, for instance, among the three primal elements, the contrasts of fire and water are resolved into מים ("air" or "spirit").

The importance of this book for the later Cabala, overestimated formerly, has been underestimated in modern times. The emaciations here are not the same as those posited by the cabalists; for no graduated scale of distance from the primal emanations is assumed, nor are the Sefirot here identical with those enumerated in the later Cabala. But the agreement in essential points between the later Cabala and the "Sefer Yetzirah" must not be overlooked. Both posit mediators in place of instantaneous creation out of nothing; and these mediators were not created, like those posited in the various cosmogonies, but are emanations. The three primal elements in the "Sefer Yetzirah," which at first existed only ideally, and then became manifest in form, are essentially identical with the worlds of עולם and הＷתא of the later Cabala. In connection with the "Sefer Yetzirah," the mystical speculations of certain Jewish sects must be mentioned, which, toward the year 900, of Jewish mysticism were known only to a few initiates. The Mago-
absolute One, who is in and with everything, the Thesen nine numbers of the "Faithful Brothers" (com to the nine primary numbers and the nine spheres. Arabic Phi-count of the closer relationship between Gabirol's, any other philosophical system; and influence his views on the will of God and upon the on the intermediate beings between the Cabala. God and the creation were especially weighty. Gabirol considers God as an absolute unity, in whom form and substance are identical; hence, no attributes can be ascribed to God, and man can comprehend God only by means of the beings emanating from Him. Since God is the beginning of all things, and composite substance the last of all created things, there must be intermediate links between God and the universe; for there is necessarily a distance between the beginning and the end, which otherwise would be identical. The first intermediate link is the will of God, the hypostasis of all things created; Gabirol meaning by will the creative power of God manifested at a certain point of time, and then proceeding in conformity with the laws of the emanations. As this will unites two contrasts—namely, God, the actor, and substance, the thing acted upon—it must necessarily partake of the nature of both, being firmer and fiercer at the same time. The will of God is immanent in everything; and from it have proceeded the two forms of being, "materia universalis" (vatj) and "forma universalis." But only God is "creator ex nihilis": all intermediate beings created by means of the graduated emanation of what is contained in them potently. Hence, Gabirol assumes five intermediary beings (נָכָּה) between God and matter; namely: (1) will; (2) matter in general and form; (3) the universal spirit (תַּהַלְלַל); (4) the three souls, namely, vegetative, animal, and thinking soul; and (5) the nature, the motive power, of bodies. Gabirol also mentions the three cabalistic worlds, Beriah, Yetzirah, and Asiyah; while he considers Aziluth to be identical with the will. The theory of the concentration of God, by which the Cabala tries to explain the creation of the finite out of the infinite, is found in mystical form in Gabirol also (see Monk, "Mélanges," pp. 384, 385).

Still, however, great the influence which Gabirol exercised on the development of the Cabala, it would be incorrect to say that the latter is derived chiefly from him. The fact is that when Jewish mystic lore came in contact with Arabic-Jewish philosophy, it appropriated those elements that appeared to it; this being especially the case with Gabirol's philosophy on account of its mystical character. But other philosophical systems, from Saadia to Maimonides, were also laid under contribution. Thus the important German cabalist Elazar of Worms was strongly influenced by Saadia, while Ibn Ezra's views found acceptance among the Ger.
CABALA

man as well as the Spanish cabalists. Possibly even Maimonides, the greatest representative of rationalism among the Jews of the Middle Ages, contributed to the cabalistic doctrine of the "ÉEs-Sof" by his teaching that no attributes could be ascribed to God (unless it be of Pythagorean origin (see Bloch, in Winter and Wünsche, "Judische Literatur" III. 211, note 5).—k.).

The cabalistic doctrines of the Talmud, the mysticism of the period of the Geonim, and Arabic Neoplatonic philosophy are thus the three chief constituents of the Cabala proper as it is found in the thirteenth century. These heterogeneous elements also explain the strange fact that the Cabala appeared at the same time in two different centers of culture, under different social and political conditions, each form being entirely different in character from the other. The German Cabala is a direct continuation of geonic mysticism. Its first representative is Judah the Pious (died 1317), whose pupil, Eleazar of Worms, described, is its most important literary exponent. Abraham Abulafia was its last representative, half a century later. The correctness of Eleazar's statement (in Del Medigo's "Maz- ref hah; Hokmah," ed. 1899, pp. 64, 65), to the effect that the Kalonymides carried the cabalistic doctrines with them from Italy to Germany about 917, has been satisfactorily established. Till the time of Eleazar these doctrines were in a certain sense the private property of the Kalonymides, and were kept secret until Judah the Pious, himself a member of this family, commissioned his pupil Eleazar to introduce the oral and written esoteric doctrine into a larger circle.

The essential doctrines of this school are as follows: God is too exalted for mortal mind to comprehend, since even the angels can form no idea of Him. In order to be visible to angels as well as to men, God created out of divine fire His "majesty," which has size and shape and sits on a throne in the east, as the actual representative of God. His throne is separated by a curtain from the east, north, and south from the world of angels; the side on the west being uncovered (compare, however, God's Shadbahah dwelling in the east ("Apostolic Constitutions," II. 57).—k.), so that the light of God, who is in the west, may illuminate it. All the anthropomorphic statements of Scripture refer to this "majesty" (יהוה), not to God Himself, but to His representative. Corresponding to the different worlds of the Spanish cabalists, the German cabalists also assume four (sometimes five) worlds: namely: (1) the world of the "glory" (栢 כר) just mentioned; (2) the world of angels; (3) the world of the animal soul; and (4) the world of the intellectual soul. It is easy to discern that this curious theosophy is not a product of the age in which the German cabalists lived, but is made up of ancient doctrines, which, as stated above, originated in the Talmudic period. The Germans, lacking in philosophical training, exerted all the greater influence on the practical Cabala as well as on ecstatic mysticism. Just as in Spain about this time the deeply religious mind of the Jews rose in revolt against the cold Aristotelian rationalism that had begun to dominate the Jewish world through the influence of Maimonides, so the German Jews, partly influenced by a similar movement within Christianity, began to resist the traditional ritualism. Judah the Pious (introduction to "Sefer Hasidim") reproaches the Talmudists with "poking too much over the Talmud without reaching any results." Hence, the German mystics attempted to satisfy their religious needs in their own way, namely, by contemplation and meditation. Like the Christian mystics (Preger, "Gesch. der Deutschen Mystik," p. 90), who symbolized the degree of love of man for God in a number of churches or in trees taken from mortal life.

While study of the Law was to the Talmudists the very acme of piety, the mystics accorded the first place to prayer, which was considered as a mystical progress toward God, demanding a state of ecstasy. It was the chief task of the practical Cabala to produce this ecstatic mysticism, already met with among the Merkabah-travelers of the time of the Talmud and the Geonim; hence, this mental state was especially favored and fostered by the Germans. Alphabetical and numeral mysticism constitutes the greater part of Eleazar's works, and is to be regarded simply as means to an end, namely, to reach a state of ecstasy by the proper employment of the names of God and of angels, "a state in which every wall is removed from the spiritual eye." (Moses of Tachau, in "Ozar Nehmad," iv. 84; compare Gindemann, "Gesch. des Erziehungsweises," I. 159 et seq.).

The point of view represented by the anonymous book "Keter Sichon-Toh" (ed. Jellineck, 1853), attributed to Abraham of Cologne and certainly a product of the school of Eleazar of Worms, represents the fusion of this German Cabala with the Prussian-Spanish mysticism. According to this work, the act of creation was brought about by a primordial power emanating from the simple will of God. This eternal, unchangeable power transformed the potentially existing universe into the actual world by means of graduated emanations. These conceptions, originating in the school of Azriel, are herein combined with Eleazar's theories on the meaning of the Hebrew letters according to their forms and numerical values. The central doctrine of this work refers to the Tetragrammaton; the author assuming that the four letters, ק ל י ה, were chosen by God for His name because they were peculiarly distinguished from all other letters. Thus, considered graphically, appears as the mathematical point from which objects were developed, and therefore symbolizes the spirituality of God to which nothing can be equal. As its numerical value equals ten, the highest number, so there are ten classes of angels and correspondingly the seven spheres with the two elements—fire, weathering with air, and water with earth, respectively—and the One who directs them all, making together ten powers; and finally the ten Sefirot. In this way the four letters of the Tetragrammaton are explained in detail.
A generation later a movement in opposition to the tendencies of this book arose in Spain, aiming to supplant speculative Cabala by a prophetic visionary one. Abraham Abulafia denied the doctrines of emanations and the Sefirot, and, going back to the German mystics, asserted that the true Cabala consisted in letter and number mysticism, which system, rightly understood, brings man into direct and close relations with the "ratio activa," the active intelligibility of the universe, thus endowing him with the power of prophecy. In a certain sense Joseph b. Abraham Gikatilla, a cabalist eight years younger than Abulafia, may also be included in the German school, since he developed the letter and vowel mysticism, thereby introducing the practical Cabala into many circles. Yet Gikatilla, like his contemporary Tobias Abulafia, still hesitates between the abstract speculative Cabala of the Provencal-Spanish Jews and the concrete letter symbolism of the Germans. These two main movements are finally combined in the Zoharistic books, wherein, as Jellinek rightly says, "the syncretism of the philosophical and cabalistic ideas of the century appears complete and finished."

While the German mystics could refer to authentic traditions, the cabalists of Spain and southern France were obliged to admit that they could trace their doctrines, which Cabala in Provence ("Kabbalah"; thus an Oriental scholar as early as 1221; compare Harkavy, Hebrew transl. of Gritz's "Gesch. der Juden," v. 47), to authorities no older than the twelfth century. The modern historian has greater difficulties in determining the origin of the Cabala in Provence than the cabalists themselves had; for they agreed that the esoteric doctrines had been revealed by the prophet Elijah, in the beginning of the twelfth century, to Jacob ib. Simeon, who initiated Abraha b. David of Posquières, whose son, Isaac the Blind, transmitted them further. But Isaac the Blind could not possibly be credited with being the originator of the speculative Cabala, for it is far too complicated to be the work of one man, as is evident by the writings of Azriel (born about 1160), the alleged pupil of Isaac. Azriel, moreover, speaks of the Sefirot of the En-Hof, and of the cabalists of Spain (in Suchard's "Ha-Palit," p. 45); and it is absolutely impossible that Isaac the Blind, who was not much older than Azriel (his father Abraham b. David died in 1198), could have founded a school so quickly that Spanish scholars would be able to speak of the contrast between cabalists and philosophers as Azriel does. If there be any truth in this tradition of the cabalists, it can only mean that the relation of Isaac the Blind to the speculative Cabala was the same as that of his contemporary Elazar of Worms to German mysticism; namely, that just as the latter made the esoteric doctrines—which were for centuries in the possession of one family, or at any rate of any small circle—common property, so Isaac introduced the doctrines of the speculative Cabala for the first time into larger circles. It may furthermore be assumed that the speculative philosophy of Provence, like German mysticism, originated in Babylonia: Neoplatonism, reaching there its highest development in the eighth and ninth centuries, could not but influence Jewish thought. Gabbrol, as well as the author of "Foras ha-Nefesh," bears evidence of this influence on Jewish philosophy; while the Cabala took up the mystic elements of Neoplatonism. The Cabala, however, is not a genuine product of the Provencal Jews, for just those circles in which it is found were averse to the study of philosophy. The essential portions of the Cabala must, on the contrary, have been brought to Provence from Babylonia, being known only to a small circle until Aristotelianism began to prevail, when the adherents of the speculative Cabala were forced to make their doctrine public.

The earliest literary product of the speculative Cabala is the work "Masseket Azilut," which contains the doctrine of the four graduated worlds as well as that of the concentration of the Divine Being. The form in which the rudiments of the Cabala are presented here, as well as the emphasis laid on keeping the doctrine secret and on the compulsory pietà of the learners, is evidence of the early date of the work. At the time when "Masseket Azilut" was written the Cabala had not yet become a subject of general study, but was still confined to a few of the elect. The treatise is on the whole the same as that found in the mystical writings of the time of the Geonim, with which the work has much in common; hence, there is no reason for not regarding it as a product of that time. The doctrines of Metatron, and of angelology especially, are identical with those of the Geonim, and the idea of the Sefirot is presented so simply and unphilosophically that one is hardly justified in assuming that it was influenced directly by any philosophical system.

Just as in the "Masseket Azilut" the doctrine of the ten Sefirot is based on the "Sefer Yezirah" (ed. Jellinek, p. 6, below), as the book Bahr, which, according to some scholars, was composed by Isaac the Blind, and which in any case originated in his school, starts from the doctrines of the "Bahir." "Sefer Yezirah," which it explains and enlarges. This book was of fundamental importance in more than one way for the development of the speculative Cabala. The Sefirot are here divided into the three chief ones—primal light, wisdom, and reason—and the seven secondary ones that have different names. This division of the Sefirot, which goes through the entire Cabala, is found as early as Pirké R. Eliezer III., from which the "Bahir" largely borrowed; but here for the first time the doctrine of the emanation of the Sefirot is clearly enunciated. They are conceived as the intelligible primal principles of the universe, the primary emanations of the Divine Being, that together constitute the "en-sof" (the universe). The emanation is regarded, not as having taken place once, but as continuous and permanent; and the author has such an imperfect conception of the import of this idea that he regards the emanation as taking place all at once, and not in graduated series. But this assumption simplifies the whole theory of emanation, which attempts to explain the gradual transt.
tion from the infinite to the finite, comprehensible only in the form of a graduated series.

On the whole, the contents of the book—which seems to be a compilation of loosely connected thoughts—justify the assumption that it is not the work of one man or the product of one school, but the first serious attempt to collect the cabalistic doctrines that for centuries had circulated orally in certain circles of Provence, and to present them to a larger audience. The work is important because it gave to those scholars who would have nothing to do with philosophy the opportunity—namely, Aristotelianism—the first incentive to a thorough study of metaphysics. The first attempt to place the cabalistic doctrine of the Sefirot on a dialectic basis could have been made only by a Spanish Jew, as the Provencal Jews were not sufficiently familiar with philosophy, and the few among them that devoted themselves to this science were pronouned Aristotelians who looked with contempt upon the speculations of the cabalists. It was Azriel (1100-1220), a Spanish Jew, with philosophical training, who undertook to explain the doctrines of the Cabala to philosophers and to make it acceptable to them. It should be noted particularly that Azriel (in Sachs, "Ha-Palit," p. 46) expressly says that philosophical dialectics is for him only the means for explaining the doctrines of Jewish mysticism, in order that "those also who do not believe, but ask to have everything proved, may convince themselves of the truth of the Cabala." True disciples of the Cabala were satisfied with its doctrines as they were, and without philosophical additions. Hence the actual form of the Cabala as presented by Azriel must not be regarded as absolutely identical with its original one. Starting from the doctrine of the merely negative attributes of God, as taught by the Jewish philosophy of the time (see Attributes), Azriel calls God the Azriel. "En-Sof" ( enumeration), the absolutely Infinite, that can be comprehended only as the negation of all negativity. From this definition of the En-Sof, Azriel deduces the potential eternity of the world—the world with all its manifold manifestations was potentially contained within the En-Sof, and this potentially existing universe became reality in the act of creation. The transition from the potential to the actual is a free act of God; but it can not be called creation, since a "creative" ex nihilo is logically unthinkable, and nothing out of which the world could be formed exists outside of God, the En-Sof. Hence, it is not correct to say that God creates, but that He irradiates; for as the sun irradiates warmth and light without diminishing its bulk, so the En-Sof irradiates the elements of the universe without diminishing His power. These elements of the universe are the Sefirot, which Azriel tried to define in their relation to the En-Sof as well as to one another. Although there are contradictions and gaps in Azriel's system, he was the first to gather the scattered elements of the cabalistic doctrines and combine them into an organic whole. Casting aside the lagzedic-mystic form of the cabalistic works preceding him, Azriel adopted a style that was equal and at times superior to that of the philosophic writers of the time.

Ascher ben David, a nephew and pupil of Isaac the Blind, a cabalistic contemporary of Azriel, and probably influenced by him, added little to the development of the Cabala, judging from the few fragments by him that have been preserved. On the other hand, Isaac ben Shem-Tov of Gerona, in his "Sha'ar ha-Shannah," made noteworthy additions to the theoretical part of Azriel's system. The author of "Ha-Emunah we-ha-Bittahon," erroneously ascribed to Nahmanides, must also be included in the school of Azriel; but, desiring only to give a popular presentation of Azriel's doctrines, with a strong admixture of German mysticism, he contributed little to their development. More important is "Sefer ha-'Itynot" (the Book of Intuition), ascribed to the gaon R. Hama, but really originating in the school of Azriel.

The cabalists themselves consider Nahmanides as the most important pupil of Azriel—a statement not supported by Nahmanides' works; for his commentary on the Pentateuch, although permeated by mysticism, has little that pertains to the speculative Cabala as developed by Azriel. Nahmanides, on the contrary, emphasizes the doctrine of the "creatio ex nihilo," and also insists that attributes can be ascribed to God; while Azriel's En-Sof is the result of the assumption that God is without attributes. Yet Nahmanides' importance for the development of the Cabala must be recognized. The greatest Talmudic authority of his time, and possessing a large following of disciples, his leaning toward the Cabala was transmitted to his pupils, among whom David ha-Kohen, R. Simeon, and Asner are especially mentioned. The brothers Isaac b. Jacob and Jacob b. Jacob ha-Kohen also seem to have belonged to the circle of Nahmanides. His most important pupil, however, and his successor, was Solomon Ibn Adret, the great teacher of the Talmud, who also had a strong leaning toward the Cabala, but apparently gave little time to its study. Among his pupils were the cabalists Simhah b. Abraham Ibn Adret, the great teacher of the Talmud, who also had a strong leaning toward the Cabala, but apparently gave little time to its study.

 Isaac Ibn Latif, who flourished about the middle of the thirteenth century, occupies a peculiar and independent position in the history of the Cabala, owing to his attempt to introduce Aristotelianism. Although he founded no school, and although the genuine cabalists did not consider him as belonging to their group, many of his opinions found entrance into the Cabala. With Mai.-

Bon Latif. mondis, he upheld the principle of the beginning of the world; his statement, God has no will because He is will, is borrowed from Gabrion; and in addition he teaches the principle of the emanation of the Sefirot. He con-
The doctrine of double emanations, positive and negative, is taught in "Ma'akhet," as well as in "Sefer ha-Temunah," but in such a way that the contrast, which corresponds exactly with the syzygy theory of the Gnostics, appears only in the third Sefirah, Briah (= "intelligence"). The author of the "Ma'akhet" proceeds as the "Bahir" in the separation of the three superior from the seven inferior Sefirot, but in a much clearer way: he regards only the former as being of divine nature, since they emanate immediately from God, while the seven lower ones, which were all produced by the third Sefirah, are less divine, since they produce immediately the lower world-matter. A contrast which rules the world can therefore begin only with the third Sefirah; for such contrast can not obtain in the purely spiritual realm.

This point is an instructive illustration of the activity of the cabalists from the time of the "Bahir" (end of the twelfth century) to the beginning of the fourteenth century. Within this period the disjointed mystical-gnostic conceptions of the "Bahir" were gradually and unsung woven into a connected, comprehensive system.

Both of these movements, with a common end in view, were ultimately bound to converge, and this actually occurred with the appearance of the book called Zohar "an Nevush" (= "Splendor"); after Dan. xii.3, 4: "The wise shall be resplendent as the splendor of the firmament," showing that it had the "Bahir" (= "Bright") for its model. It is in the main a commentary on the Pentateuch and on "Sefer ha-Temunah," and is introduced as the inspired teacher who expounds the theosophic doctrine to the circle of his saintly hearers. It first appeared therefore under the title of Midrash R. Shimon ben Yohai. The correspondance to the order of the Scripture is very loose, even more so than is often the case in the writings of the Midrashic literature. The Zohar is in many instances a mere aggregate of heterogeneous parts. Apart from the Zohar proper, it contains...
tells a dozen mystic pieces of various derivations and different dates that crop up suddenly, thus entirely muddling the otherwise homogeneous texture of the Zohar.

Distinct mention is made in the Zohar of excerpts from the following writings: (1) "Sifra Rabbah"; (2) "Sifra Zuta"; (3) "Maseitin"; (4) "Midrash Lu-Nev'yan"; (5) "BeEmun Machama"; (6) "Shabbat" (the old); (7) "Reme de-Razin"; (8) "Sefer Hakolot"; (9) "Sifra de-Zeni'uta"; (10) "Sitire Torah"; (11) "Tosef"; (12) Lastly, "Tunoka." Besides the Zohar proper, there are also a "Zohar Hadash" ("New Zohar"). Zohar in Cant. and "Tikku-nim," both new and old, which bear a close relation to the Zohar proper.

For centuries, and in general even up to-day, the doctrines contained in the Zohar are taken to be the Cabala, although this book represents only the union of the two movements mentioned above. The Zohar is both the complete guide of the different cabalistic theories and the canonical book of the cabalists. After the Zohar, which must be dated about the beginning of the fourteenth century, and which received its present shape largely from the hand of Moses de Leon, a period of pause ensued in the development of the Cabala, which lasted for more than two centuries and a half.

Among the contemporaries of Moses de Leon must be mentioned the Italian Mandel Recanati, whose cabalistic commentary on the Pentateuch is really a commentary on the Zohar. Joseph b. Abraham ben Warar was an opponent of the Zohar; his introduction to the Cabala, which exists in manuscript only, is considered by Steinacher as the best. It was some time before the Zohar was recognized in Spain. Abraham b. Isaac of Granada speaks in his work "Berit Menahah" ("The Covenant of Rest") of "the words of R. Simon b. Yohai," meaning the Zohar. In the fifteenth century the authority of the Cabala, comprising also that of the Zohar, was so well recognized in Spain that Simron-Tom and Simron-Tom (died in 1480) made a bitter attack on Maimonides from the standpoint of the Zohar. Moses Benabed tried to prove that the Cabala is kabalistic, not cabalistic, contrary to the doctrine of the Zohar. It was not long after this that the cabalistic movement was so well recognized in Spain that Isaac ben Joseph and Isaac Arik-vian were followers of the Cabala in the second half of the fifteenth century, but without contributing anything to its development. Nor does the cabalistic commentary on the Pentateuch of Menahem Zioni b. Meli contribute anything new to the system, although it is the most important cabalistic work of the fifteenth century. Judah Hayyay and Abraham Saba are the only noteworthy cabalists of the end of that century.

The happy remark of Bahr, that a great national crisis furnishes a favorable soil for mysticism among the people in question, is exemplified in the history of the Cabala. The great misfortunes that befell the Jews of the Pyrenean peninsula at the end of the fifteenth century revivified the Cabala. Among the fugitives that settled in Palestine Meir b. Ezekiel, the Cabala wrote cabalistic works evoking an acute insight into the speculative Cabala. A Sicilian cabalist, Joseph Sarugaz, is regarded as the teacher of David ben Zimra, who was especially active in developing the Cabala in Egypt. Solomon Molcho and Joseph Cobi (the history of his life is distorted by many legends) represent the mystic movement. Deliverance from national suffering was the object of their research, which they thought to effect by means of the Cabala. Solomon Alper and Joseph Cobi, who gradually gathered a large circle of mystic dreamers about them, endeavored to attain a state of ecstasy by fasting, weeping, and all manner of asceticism, by which means they thought to behold angels and obtain heavenly revelations. Of their number, too, was Moses Cordovero, rightly designated as the last representative of the early cabalists, and, next to Azriel, the most important speculative thinker among them.

The modern cabalistic school begins theoretically as well as practically with Isaac Luria (1534-72).

Isaac's doctrine of appearance, according to which all that is not in the Cabala exists is composed of substance and appearance, is most important, rendering Luria's Cabala extremely subjective by teaching that there is no such thing as objective cognition. The theoretical doctrines of Luria's Cabala were later on taken up by the Lubavitcher and organized into a system. Luria's influence was first evident in certain mystical and fanciful religious exercises, by means of which, he held, one could become master of the terrestrial world. The writing of amulets, conjuration of devils, mystic jugglery with numbers and letters, increased as the influence of this school spread. Among Luria's pupils Hayyim Vital and Isaac Surk succeed in winning over the rich Mendel Avraham of Pano. Thus, a large cabalistic school was founded in the sixteenth century in Italy, where even today scattered disciples of the Cabala may be met. Hayyim Vital, another pupil of Surk, tried to spread the Cabala among Christians by his "Introduction," written in Spanish. Moses Zacuto, Spinoza's fellow-pupil, wrote several cabalistic works strongly tinged with asceticism, which were not without influence on the Italian Jews. In Italy, however, there appeared also the first antagonists of the Cabala, at a time when it seemed to be carrying everything before it. Nothing is known of Medesco Coreno's work against the Cabala, a work that was never printed, owing to the opposition of the Italian rabbi. Joseph del Medigo's wavering attitude toward the Cabala is not contrary than helped it. Judah de Medina attacked it ruthlessly in his work "Sin'agat Arze" ("The Lion's Roar"); while an enthusiastic and clever advocate appeared, a century later, in the person of Moses Hayyim Luzzatto. A century later still, Samuel David Luzzatto attacked the Cabala with the weapons of modern criticism. But in the East, Luria's Cabala remained undisturbed.

After Vital's death and that of the immigrant Shlomiel of Moravia, who by his somewhat vocifer-
Cabalism, the mystical doctrine and literature which developed in the Middle East and spread to Spain, Germany, and later to other parts of Europe, was a significant part of Jewish religious thought. The Cabala was not a single unified system but rather a collection of diverse religious and philosophical teachings.

In the Orient, particularly in Spain and Morocco, the Cabala was accompanied by a wide variety of other religious practices, such as mysticism, magic, and alchemy. The Cabala was passed down orally and was often taught in secret. It was considered a higher form of religious knowledge, and its practitioners sought to attain a direct knowledge of the divine.

In Germany and Poland, the Cabala was studied among a smaller group of scholars. The critical treatment of the Cabala began in the eighteenth century, with the publication of works by Solomon bench, who was influenced by Christian rationalism. The critical treatment of the Cabala was continued by the Hasidim, who sought to bring the Cabala back to its mystical roots.

The critical treatment of the Cabala was also influenced by the work of Raymond Lulli, a Christian scholar who was one of the first to attempt a systematic understanding of the Cabala. Lulli's work, "Ars Magna," was a monumental work that attempted to systematize the Cabala and bring it into line with Christian thought.

The critical treatment of the Cabala was also influenced by the work of the Hasidim, who sought to bring the Cabala back to its mystical roots. The Hasidim believed that the Cabala was a higher form of religious knowledge, and they sought to bring the Cabala back to its mystical roots.

In the modern era, the critical treatment of the Cabala has continued, with scholars such as Joseph Dan and Jonathan Z. Smith exploring the Cabala and its place in Jewish history and thought. The critical treatment of the Cabala has helped to bring the Cabala into line with modern religious and philosophical thought, and it has helped to shed light on the complex history and development of the Cabala over the centuries.
Cabala

produced the Cabala into the Christian world. The Cabala is, for him, the sum of those revealed religious doctrines of the Jews which were not originally written down, but were transmitted by oral tradition. At the instance of Ezra they were written down during his time so that they might not be lost (compare II Esdras xiv. 45). Fico, of course, holds that the Cabala contains all the doctrines of Christianity, so that "the Jews can be refuted by their own books" (De Hom. Dignit., pp. 339 et seq.). He therefore made free use of cabalistic ideas in his philosophy, or, rather, his philosophy consists of Neoplatonico-cabalistic doctrines in Christian garb. Through Reuchlin (1455-1522) the Cabala became an important factor in lowering the religious movements of the time of the Reformation.

The aversion to scholasticism that increased especially in the German countries, found a positive support in the Cabala; for those who were hostile to scholasticism could confront it with another system. Mysticism also hoped to confirm its position by means of the Cabala, and to leave the limits to which it had been confined by ecclesiastical dogma. Reuchlin, the first important representative of this movement in Germany, distinguished between cabalistic doctrines, cabalistic art, and cabalistic perception. Its central doctrine, for him, was the Monasology, around which all its other doctrines grouped themselves. And as the cabalistic doctrine originated in divine revelation, so was the art cabalistic derived immediately from divine illumination. By means of this illumination man is enabled to get insight into the contents of the cabalistic doctrine through the symbolic interpretation of the letters, words, and contents of Scripture; hence the Cabala is symbolical theology. Whosoever would become an adept in the cabalistic art, and thereby penetrate the cabalistic secrets, must have divine illumination and inspiration. The cabalists must therefore first of all purify their soul from sin, and order their life in accord with the precepts of virtue and morality.

Reuchlin's whole philosophical system, the doctrine of God, creation, etc., is entirely cabalistic, as he freely admits. Reuchlin's contemporary, Heinrich Cornelius Agrippa of Nettesheim (1486-1535), held the same views, with this difference, that he pays especial attention to the practical side of the Cabala—namely, magic—which he endeavors to develop and explain thoroughly. In his chief work, De Occulta Philosophia, Paris, 1532, he deals principally with the doctrines of God, the Self-revelation of himself after the fashion of the cabalists, and the three worlds. The last-named point, the division of the universe into three distinct worlds—(1) that of the elements; (2) the heavenly world; and (3) the intelligible world—is Agrippa's own conception but shaped upon cabalistic patterns, by which he also tries to explain the meaning of magic. These worlds are always intimately connected with one another; the higher ever influencing the lower, and the latter attracting the influence of the former.

Mention must also be made of Francesco Zorzi (1460-1549), whose theosophy is cabalistic, and who refers to the "Hebrew" (De Harmonia Mundi," cantus iii. 1, ch. iii.). His doctrine of the threefold soul is especially characteristic, as he uses even the Hebrew terms "Nefesh," "Ruhim," and "Neshamah." Natural philosophy in combination with the Christian Cabala is found in the works of Heinrich Cornelius Agrippa von Nettesheim (1486-1535), of the Italian Hieronymus Caracalla (1504-78), of the Holophylos, and especially of the Englishman Robert Fludd (1574-1657). Natural science was just about to cast off its swaddling-clothes—a crisis that could not be passed through at one bound, but necessitated a number of intermediate steps. Not yet having attained to independence and being bound up more or less with purely speculative principles, it sought support in the Cabala, which enjoyed a great reputation. Among the above-mentioned representatives of this peculiar syncretism, the Englishman Fludd is especially noteworthy on account of his knowledge of the Cabala. Almost all of his metaphysical ideas are found in the Lurianic Cabala, which may be explained by the fact that he formed connections with Jewish cabalists during his many travels in Germany, France, and Italy.

Cabalistic ideas continued to exert their influence even after a large section of Christianity broke with the traditions of the Church. Many conceptions derived from the Cabala may be found in the dogmatism of Protestantism as taught by its first representatives, Luther and Melanchthon. This is still more the case with the German mystics Valentin Weigel (1538-88) and Jacob Böhme (1575-1624). Although eating nothing directly to the literature of the cabalists, yet cabalistic ideas pervaded the whole period to such an extent that even men of limited literary attainments, like Böhme, for instance, could not remain uninfluenced. In addition to these Christian thinkers, who took up the doctrines of the Cabala and essayed to work them over in their own way, Joseph de Vosin (1610-85), Abraham Kälder (1605-84), and of the Englishman Francis Bacon (1561-1626), have in some measure contributed to the scientific investigation of cabalistic literature. Molitor, Kleuker, and Tholuck, may be mentioned, although their critical treatment leaves much to be desired.

Teachings: The name "Cabala" characterizes the theosophic teachings of its followers as an ancient sacred "tradition" instead of being a product of human wisdom. This claim, however, did not prevent them from differing with one another even on its most important doctrines, each one interpreting the "tradition" in his own way. A systematic review of the Cabala would therefore have to take into account these numerous different interpretations. Only one system can, however, be considered here; namely, that which has most consistently carried out the basic doctrines of the Cabala. Leaving Hasidism aside, therefore, the Zoharist system
as interpreted by Moses Cordovero and Isaac Luria, has most consistently developed these doctrines, and it will be treated here as the cabalistic system par excellence. The literary and historical value of its main works will be discussed in special articles.

The Cabala, by which speculative Cabala (Kabbalah) is essentially meant, was in its origin merely a system of metaphysics; but in the course of its development it included many tenets of dogmatism, divine worship, and ethics. God, the world, creation, man, revelation, the Messiah, law, sin, atonement, etc.—such are the varied subjects it discusses and describes.

The doctrine of the En-Sof is the starting-point of all cabalistic speculation. God is the infinite, unlimited being, to whom one cannot ascribe any attributes whatever; who can, therefore, be designated merely as En-Sof (En-Sof, "without end," "the Infinite"); hence, the idea of God can be postulated merely negatively: it is known what God is not, but not what He is. All positive ascriptions are finite, or as Spinoza later phrased it, in harmony with the Cabala, "omnis determinatio est negatio." One cannot predicate of God either will or intention or word or thought or deed (Azriel, in Metz ha-Qabala de-Derek Emunah, ed. Berlin, p. 4a). Nor can one ascribe to Him any change or alteration; for He is nothing that is finite: He is the negation of all negation, the absolutely infinite, the En-Sof.

In connection with this idea of God there arises the difficult question of the creation, the principal problem of the Cabala and a much-discussed point in Jewish religious philosophy. If God be the En-Sof—that is, if nothing exists outside of God—then the question arises, How may the universe be explained? This can no longer be postulated as a reality or a primal substance: for nothing exists outside of God: the creation of the world at a definite time presupposes a change of mind on the part of God, leading Him from non-creating to creating. But a change of any kind in the En-Sof is, as stated, unthinkable: and all the more unthinkable is a change of mind on His part, which could have taken place only because of newly developed or recognized reasons influencing His will, a situation impossible in the case of God. This, however, is not the only question to be answered in order to comprehend the relation between God and the world. God, as an infinite, eternal, necessary being, must, of course, be purely spiritual, simple, and elemental. How was it possible then that He created the corporeal, compound world without being affected by coming in contact with it? In other words, how could the corporeal world come into existence, if a part of God was not there incorporated?

In addition to these two questions on creation and a corporeal world, the idea of divine rulership of the world, Providence, is incomprehensible. The order and law observable in the world presuppose a conscious divine government. The idea of Providence presupposes a knowing; and a knowing presupposes a connection between the known and the knower. But what connection can there be between absolute spirituality and simplicity on the one side, and the material, composite objects of the world on the other?

No, puzzling as Providence is, it is the existence of evil in the world, which, like everything else, exists through God. How can God, who is absolutely perfect, be the cause of evil? The Cabala endeavors to answer all these questions by the following assumption: Aristotle, who is followed by the Arabian and Jewish philosophers, taught (see Maimon’s note to his translation of the "Morochar Nebukhim," I, 68) that in God, thinker, thinking, and the object thought of are absolutely united. The cabalists adopted this philosophic tenet in all its significance, and even went a step further by postulating an essential difference between God’s mode of thinking and man’s. With man the object thought of remains abstract, a mere form of the object, which has only a subjective existence in the mind of man, and not an objective existence outside of him. God’s thought, on the other hand, assumes at once a concrete spiritual existence. The mere form exists at once a substance, purely spiritual, simple, and confined, of course, but still concrete; since the difference between subject and object does not apply to the First Cause, and no abstraction can be assumed. This substance is the first product of the First Cause, emanating immediately from Wisdom, which is identical with God, being His thought; hence, like Wisdom, it is eternal, inferior to it only in degree, but not in time; and through it, the primal will (En-Sof) everything was produced and everything is continuously arranged (Azriel, I.e. 3a; this point is discussed in detail in Echoisssuth, "Shem 'Olam," pp. 59 et seq.). The Zohar expresses this thought in its own way: "Come and see! Thought is the beginning of everything that is; but as such it is contained within itself and unknown. . . . The real [divine] thought is connected with the En-Sof (the "Not"); in the Zohar (En-Sof, "without end"); and never separates from it. This is the meaning of the words (Zechar. xiv. 9) ‘God is one, and His name is one’ (Zohar, Wayyri, 1: 246b).

The Zohar, as may be seen here, uses the expression "thought" where other cabalists use "primal will;", but the difference of terminology does not imply a difference of conception. The designation "will" is meant to express here merely a negation; namely, that the universe—Wisdom—was not produced unintentionally by the First Cause, as some philosophers hold, but through the intention—i.e., the wisdom—of the First Cause. The first necessary and eternal, existing cause is as its definition "En-Sof" indicates, the most complete, infinite, all-inclusive, and ever actually thinking Wisdom. But it cannot be even approached in discussion. The object of its thought, which is also eternal and identified with it, is, as it were, the plan of the universe, in its entire existence and its duration in space and in time. That is to say, this plan contains not only the outline of the construction of the intellectual and material world, but also the determination of the time of its coming.
also an organic life, which is the unity in the plural in the perfect wisdom of God. From this follows things of the universe not only their existence, but it, the general aim and end of the individual things. This appropriate interconnection of things, harmony as it does with supreme wisdom, is not inherent in the things themselves, but can only originate in the perfect wisdom of God. From this follows the close connection between the infinite and the finite, the spiritual and the corporeal, the latter being contained in the former. According to this assumption it would be justifiable to deduce

Identity of the spiritual and infinite from the corporeal and finite, which are related and form, to each other as the prototype to its copy. It is known that everything that is finite consists of substance and form; hence, it is concluded that the Infinite Being also has a form in absolute unity with it, which is infinite, surely spiritual, and general. While one cannot form any conception of the En-Sof, the pure substance; one can yet draw conclusions from the "Or En-Sof" (The Infinite Light), which is part may be cognized by rational thought; that is, from the appearance of the substance one may infer its nature. The appearance of God is, of course, differentiated from that of all other things; for, while all else may be cognized only as a phenomenon, God may be conceived as real without phenomenon, but the phenomenon may not be conceived without Him (Cordovero, "Pardes," xxv., "She'ar ha-Temurot"). Although it must be admitted that the First Cause is entirely unrecognizable, the definition of it includes the admission that it contains within it all reality, since without that it would not be the general First Cause. The infinite transcends the finite, but does not exclude it, because the concept of infinite and unlimited cannot be combined with the concept of exclusion. The finite, moreover, cannot exist if excluded, because it has no existence of its own. The fact that the finite is rooted in the infinite constitutes the beginnings of the phenomenon which the cabalists designate as נקזבנה ("the light in the test of creation"), indicating thereby that it does not constitute or complete the nature of God, but is merely a reflection of it. The First Cause, in order to correspond to its concept as containing all realities, even those that are finite, has, as it were, retired into its own nature, has limited and concealed itself, in order that the phenomenon might become possible, or, according to cabalistic terminology, that the first concentration might take place. This concentration, however, does not represent the transition from potentiality to actuality, from the infinite to the finite; for it took place within the infinite itself in order to produce the infinite light. Hence this concentration is also designated as קזב ("clearing"), which means that no change really took place within the infinite, just as we may look into an object through a fissure in its surface while no change has taken place within the object itself. It is only after the infinite light has been produced by this concentration, i.e.—after the First Cause has become a phenomenon—that a beginning is made for the transition to the finite and determinate, which is then brought about by a second concentration.

The finite in itself has no existence, and the infinite as such can not be perceived: only through the light of the infinite concentration, does the finite appear as existent; just as by virtue of the finite the infinite becomes perceptible. Hence, the Cabala teaches that the infinite light contracted and retired its in-
ity in order that the finite might become existent; or, in other words, the infinite appears as the sum of finite things. The first as well as the second concentration takes place only within the confines of mere being; and in order that the infinite realities, which form an absolute unity, may appear in their diversity, dy-
namic tools or forms must be conceived, which pro-
duce the gradations and differences and the essential distinguishing qualities of finite things. This leads
to the doctrine of the Sefirot, which is perhaps the most important doctrine of the Cabala. Notwith-
slanding its importance, it is presented very differently in different works.

The Sefirot. While some cabalists take the Sefirot to be identical, in the totality of the Divine Being—i.e., each Sefirah representing only a different view of the infinite, which is completely prehended in this way (compare "Ma'areket," p. 8b, below)—others look upon the Sefirot merely as tools of the Divine power, superior creatures, that are, however, totally different from the Primal Being (Reco nati, "Ta'amé Mizwot," passim).

The following definition of the Sefirot, in agreement with Cordovero and Luria, may, however, be regarded as logically correct:

God is immortal in the Sefirot, but He is Himself more than may be perceived in these forms of idea and being. Just as, according to Spinoza, the primal substance has infinite attributes, but manifests itself only in two of them—namely, extent and thought—so also is, according to the conception of the Cabala, the relation of the Sefirot to the En-Sof.

The Sefirot themselves, in and through which all changes take place in the universe, are composite in so far as two natures may be distinguished in them; namely, (1) that in and through which all change takes place, and (2) that which is unchangeable, the light or the Divine power. The cabalists call these two different natures of the Sefirot "Light" and "Vessels" (Qvq, UN). For, as vessels of different color reflect the light of the sun differently without producing any change in it, so the divine light manifested in the Sefirot is not changed by their succeeding differences (Cordovero, i.e., "Shmah Aznam we Selam," iv.).

The First Sefirah, Keter (קטר = "crown," or_Configuratio elevata = "exalted height"), is identical with the primal will (ה volontas) of God, and is differentiated from the En-Sof, as explained above, only as being the first effect, while the En-Sof is the first cause. This first Sefirah contained within itself the plan of the universe in its entire infinity of time and space. Many cabalists, therefore, do not include the Keter among the Sefirot, as it is not an actual emanation of the En-Sof; but most of them place it at the head of the Sefirot. From this Keter, which is an absolute unity, differentiated from everything manifold and from every relative unity, proceed two parallel principles that are apparently opposed, but in reality are inseparable: the one masculine, active, called Hokmah (querque = "wisdom"); the other feminine, passive, called Binah (querque = "intellect"). The union of Hokmah and Binah produces Da'at (-navigation = "reason"); that is, the contrast between subjectivity and objectivity finds its solution in reason, by which cognition or knowledge becomes possible.

Those cabalists who do not include Keter among the Sefirot, take Da'at as the third Sefirah; but the majority consider it merely as a combination of Hokmah and Binah and not as an independent Sefirah.

The first three Sefirot, Keter, Hokmah, and Binah, form a unity among themselves; that is, knowledge, the knower, and the known are in God identical, and thus the world is only the expression of the ideas or the absolute forms of intelligence. Thus the identity of thinking and being, or of the real and ideal, is taught in the Cabala in the same way as in Hegel. Thought in its threefold manifestation again produces contrasting principles; namely, Hesed (ור = "mercy"), the masculine, active principle, and Din (ד = "justice"); the feminine, passive principle, called Pechah (חר = "awe") and Geburah (גב = "might"); which combine in a common principle, Tikvot (טוקט = "beauty"). The concepts justice and mercy, however, must not be taken in their literal sense, but as symbolical designations for
expansion and contraction of the will; the sum of both, the moral order, appears as beauty. The last-named trinity of the Sefirot represents dynamic nature, namely, the masculine Nezah (نزאה = "triumph"); and the feminine Hod (הוד = "glory"); the former standing for increase, and the latter for the force from which proceed all the forces produced in the universe. Nezah and Hod unite to produce Yesod (יסוד = "foundation"), the reproductive element, the root of all existence.

These three triinities of the Sefirot are also designated as follows: The first three Sefirot form the intelligible world (יה(paths of the Neoplatonists), representing, as we have seen, the absolute identity of being and thinking. The second trial of the Sefirot is moral in character; hence Azriel (אצריאל) calls it the "soul-world," and later cabalists "לעולםミニן" ("the sensible world"); while the third trial constitutes the natural world (יה(paths of the Neoplatonists), that in which the will, the plan, and the active forces become manifest, the sum of the permanent and immanent activity of all Sefirot. The Sefirot on their first appearance are not yet the dynamic tools proper, as it were, constructing and regulating the world of phenomena, but merely the prototypes of them.

In their own realm, called כְּלָלָה ("realm of emanation"; see אוצר), or sometimes אדם Kadmon, because the figure of man is employed in symbolic representation of the Sefirot, the Sefirot are conceived merely as conditions of the finite that is to be; for their activity only begins in the other so-called three worlds, namely, (1) the world of creative ideas (אידן), (2) the world of creative formations (חרכום), and (3) the world of creative matter (חיה). The earliest description of these four worlds is found in the "Masseket Azilut." The first Azilutic world contains the Sefirot in this passage as תיאר as קצף, i.e., 5a, says, and in the Hermetic (חסות) world are the souls of the pious, the divine throne, and the divine halls. The Yeziratic (עין) world is the seat of the ten classes of angels with their chiefs, presided over by Metatron, who was changed into fire; and there are also the spirits of men. In the Asiyyatic (אשיו) world are the ofanim, the angels that receive the prayers and control the actions of men, and wage war against evil or Samuel ("Masseket Azilut," in Jellinek, "Zikaron Hakabbalah," pp. 3-4). Although there is no doubt that these four worlds were originally conceived as real, thus occasioning the many fantastic descriptions of them in the early Cabala, they were subsequently interpreted as being purely idealistic.

The later Cabala assumes three powers in nature, the mechanical, the organic, and the teleological, which are connected together as the result of a general, independent, purely spiritual, principal idea.
They are symbolized by the four worlds. The corporeal world (תֵfieldset) is perceived as a world subjected to mechanism. As this cannot be derived from a body or corporeality, the Cabalists attempt to find the basis for it in the noncorporeal; for even the *Asiyotic world* has its Sefirot; i.e., non-corporeal powers that are closely related to the mazams of Laphita. This assumption, however, explains only inorganic nature; while organic, formative, developing bodies must proceed from a power that operates from within and not from without. These inner powers that form the organism from within, represent the *Yeziratic world*, the realm of creation. As there is found in nature not activity merely, but also wise activity, the Cabalists call this intelligence manifested in nature the realm of creative ideas. Since, however, the intelligent ideas which are manifested in nature proceed from eternal truths that are independent of existing nature, there must necessarily exist the realm of these eternal truths, the Azilotic world. Hence the different worlds are essentially one, related to one another as prototype and copy. All that is contained in the lower world is found in higher archetypal form in the next higher world. Thus, the universe forms a large unified whole, a living, undivided being, that consists of three parts enveloping one another successively, and over them soars, as the highest archetypal seal, the world of Azilot.

The psychology of the Cabala is closely connected with its metaphysical doctrines. As in the Talmud, so in the Cabala man is represented as the sum and the highest product of creation. The very organs of his body are constructed according to the mysteries of the highest wisdom: but man proper is the soul; for the body is only the garment, the covering in which the true inner man appears. The soul is threefold, being composed of Nefesh, Ruah, and Neshamah; Nefesh (נפש) to the *Yeziratic*, and Neshamah (נפש) to the *Beratic*. Nefesh is the animal, sensitive principle in man, and as such is in immediate touch with the body. Ruah represents the moral nature; being the seat of good and evil, of good and evil desires, according as it turns toward Neshamah or Nefesh. Neshamah is pure intelligence, pure spirit, incapable of good or evil; it is pure divine light, the climax of soul-life. The grounds of these three powers of the soul is of course different. Neshamah proceeds directly from divine Wisdom, Ruah from the Sefirot ("Beauty"), and Nefesh from the Sefirot Malkut ("Dominion"). Aside from this trinity of the soul there is also the individual principle; that is, the idea of the body with the traits belonging to each person individually, and the spirit of life that has its seat in the heart. But as these last two elements no longer form part of the spiritual nature of man, they are not included in the divisions of the soul. The Cabalists explain the connection between soul and body as follows: All souls exist before the formation of the body in the supersensible world (compare *Preexistence*), being united in the course of time with their respective bodies. The descent of the soul into the body is necessitated by the finite nature of the former: it is bound to unite with the body in order to take its part in the universe, to contemplate the spectacle of creation, to become conscious of itself and its origin, and, finally, to return, after having completed its tasks in life, to the inexhaustible fountain of light and life—God.

While Neshamah ascends to God, Ruah enters Eden to enjoy the pleasures of paradise, and Nefesh remains in peace on earth. This statement, however, applies only to the just. At the death of the godless, Neshamah, being stained with sins, encounters obstacles that make it difficult for it to return to its source; and until it has returned, Ruah may not enter Eden, *immortality*, and Nefesh finds no peace on earth. Closely connected with this view is the doctrine of the transmigration of the soul (see *Metempsychosis*), on which the Cabala lays great stress. In order that the soul may return to its source, it must previously have reached full development of all its perfections in terrestrial life. If it has not fulfilled this condition in the course of one life, it must begin all over again in another body, continuing until it has completed its task. The Lurianic Cabala added to metempsychosis proper the theory of the impregnation (זרע) of souls; that is, if two souls do not feel equal to their tasks God unites both in one body, so that they may support and complete each other, as, for instance, a lame man and a blind one may conjointly do (compare the parable in Sanh. 91a, b). If one of the two souls needs aid, the other becomes, as it were, its mother, bearing it in its lap and nourishing it with its own substance.

In regard to the proper relation of the soul to God, as the final object of its being, the Cabalists distinguish both in cognition and in will, a twofold gradation therein. As regards the will, we may fear God and love Him. Fear is justified as it leads to love. "In love is found the secret of divine unity: It is love that unites the higher and lower stages,..."
and that lifts everything to that stage where all must be one" (Zohar, wa-Yakhiel, ii. 216a). In the same way human knowledge may be either Love, the reflected or intuitive, the latter again being evidently the higher. The soul Relation to must rise to these higher planes of God. knowledge and will, to the contemplation and love of God; and in this way it returns to its source. The life beyond is a life of complete contemplation and complete love. The relation between the soul and God is represented in the figurative language of the Zoharistic Cabala as follows. *"The soul, Nezamah [which proceeds from the Sefirah Binah, as mentioned above], comes into the world through the union of the king with the matrona—"king" meaning the Sefirah Tiferet and 'matrona' the Sefirah Malkuth—and the return of the soul to God is symbolized by the union of the matrona with the king."* Similarly, the merciful blessing that God accords to the world is symbolized by the first figure; and by the second, the spiritualizing and ennobling of what is material and common through man's fulfillment of his duty. It is seen hereby that ethics is the highest aim of the Cabala; it can be shown, indeed, that metaphysics is made subservient to it. The cabalists of course regard the ethical question as a part of the religious one, their theory of influence characterizing their attitude toward ethics as Ethics of well as law. "The terrestrial world the Cabala, is connected with the heavenly world, as the heavenly world is connected with the terrestrial one." is a doctrine frequently recurring in the Zohar (Nash, i. 296). The later cabalists formulate this thought thus: The Sefirot impart as much as they receive. Although the terrestrial world is the copy of the heavenly ideal world, the latter manifests its activity according to the impulse that the former has received. The connection between the real and the ideal world is brought about by man, whose soul belongs to heaven, while his body is earthly. Man connects the two worlds by means of his love for God, which, as explained above, unites him with God. The knowledge of the law in its ethical as well as religious aspects is also a means toward influencing the higher regions, for the study of the law means the union of man with divine wisdom. Of course, the revealed doctrine must be taken in its true sense; i.e., the hidden meaning of Scripture must be sought out (see Influence, Jew. Encyc. i. 400, s. v. allegorical interpretation). The ritual also has a deeper mystical meaning, as it serves to preserve the universe and to secure blessings for it. Formerly this was the object of the ritual sacrifices in the Temple; but now their place is taken by prayer. Devout worship, during which the soul is so exalted that it seems destined of leaving the body in order to be united with its source, agitates the heavenly soul; that is, the Sefirah Binah. This stimulates occasions a secret movement among the Sefirot of all the worlds, so that all approach more or less to their source until the full bliss of the En-Sof reaches the last Sefirah Malkut, when all the worlds become conscious of a beneficent influence. Similarly, just as the good deeds of man exert a beneficent influence on all the worlds, so his evil actions injure them. The question arises what constitutes evil and what good, the cabalists answer as follows: In discussing the problem of evil, a distinction must be made between evil itself, and evil in human nature. Evil is the reverse of the divine (the left side, while the good is the right side—Gnostic idea (see above)—). As the divine has true being, evil is that which has no being, the unreal or the seeming thing, the thing as it appears. And here again distinction must be made, between the thing which appears to be but is not—i.e., the appearance of a thing which is unreal—and the appearance of a thing which Problem of is what it appears to be—i.e., an being of its own, having an original type of existence of its own. This "appearance of an appearance" or semblance of the phenomenal is manifested in the very beginnings of the finite and the multiform, because these beginnings include the boundaries of the divine nature; and the boundaries of the divine constitute the godless, the evil. In other words, evil is the finite. As the finite includes not only the world of matter, but, as has been shown above, also its idea, the cabalists speak of the Beraitic, Yeziratic, and 'Adyatic worlds of evil, as these worlds contain the beginnings of the finite. Only the world of the immediate emanations (חכמה ותפארת, where the finite is conceived as without existence and seeking existence, is free from evil). Evil in relation to man is manifested in that he takes semblance for substance, and tries to get away from the divine primal source instead of arriving after union with it. Most of the post-Zoharic cabalistic works combine with this theory of evil a doctrine on the fall of man resembling the Christian tenet. Connecting with the ancient view of Adam's corporeal and spiritual excellence before the Fall (see Adam in Rabbinical Literature), the later cabalists assert that originally all souls were combined into one, forming the soul of Adam. Man in his original state, therefore, was still a general being, not endowed with the empirical individuality with which he now appears in the world; and together with man the whole lower creation was in a spiritual, glorified state. But the venom of the serpent entered into man, poisoning him and all nature, which then became susceptible to the influence of evil. The Fall of The nature of evil is Then human man was man, darkened and made coarse, and received a corporeal body; at the on the same time the whole 'Adyatic world, of which man had been the lord and master, was condensed and conformed. The Beraitic and Yeziratic worlds were also affected; influenced by man, they sunk like the Adyatic world, and were also condensed in a proportionately superior degree. By this theory the cabalists explain the origin of physical and moral evil in the world. Yet the Cabala by no means considers man as lost after the Fall. The greatest sin, they hold, may attract the higher heavenly power by penitence, thus counteracting the poison of the serpent working in him. The warfare between man and the satanic power will only cease.
when man is again elevated into the center of divine light, and once more is in actual contact with it. This original glory and spirituality of man and of the world will be restored in the Messianic age, when heaven and earth will be renewed, and even Satan will renounce his wickedness. This last point has somewhat Christian tinge, as indeed other Christian ideas are also found in the Cabala, as, e.g., the trinity of the She'efot, and especially of the first triad. [But on three powers in the one God compare Philo, "De Sacrifici0 Abelia et Caini," iv.; Ps.-Elijah, "Qumran in Talm.," iv.; and E. Congar, "Philo's Contemplative Life," 1893, p. 304.] But although the Cabala accepted various foreign elements, actual Christian elements can not be definitely pointed out. Much that appears Christian is in fact nothing but the logical development of certain ancient esoteric doctrines, which were incorporated into Christianity and contributed much to its development, and which are also found in Talmudic works and in Talmudic Judaism.

In forming an opinion upon the Cabala one must not be prejudiced by the general impression made on the modern mind by the cabalistic writings, especially the often repulsive Zoharistic Cabala. In former centuries the Cabala was looked upon as a divine revelation; modern critics are inclined to condemn it entirely owing to the fantastic dress in which most of these doctrines, which the Cabala, gives the latter an entirely un-Jewish appearance. If the Cabala were really as un-Jewish as it is alleged to be, its hold upon thousands of Jewish minds would be a psychological enigma defying all process of reasoning. For while the attempt, inaugurated by Saadia, to harmonize Talmudic Judaism with Aristotelianism failed in spite of the brilliant achievements of Malamud and his school, the Cabala succeeded in being merged so entirely in Talmudic Judaism that for half a century the two were almost identical. Although some cabalists, such as Abuhafa and the pseudonymous author of "Kohelet," were not favorably disposed toward Talmudism, yet this exception only proves the rule that the cabalists were not conscious of any opposition to Talmudism Judaism, as is sufficiently clear from the fact that men like Nahmanides, Solomon ibn Adret, Joseph Caro, Moses Isserles, and Elijah ben Solomon of Wilna were not only supporters of the Cabala, but even contributed largely to its development. These men were the actual representatives of true Talmudic Judaism, there must have been something in the Cabala that attracted them. It can not have been its and the metaphysics; for Talmudic Judaism Talmud was not greatly interested in such speculations. It must be, then, that the psychology of the Cabala, in which a very high position is assigned to man, appealed to the Jewish mind. While Malamud and his followers regarded philosophical speculation as the highest duty of man, and even made the immortality of the soul dependent on it; or, speaking more correctly, while immortality meant for them only the highest development of "active intellect," then 22% in man, to which only a few attained, the Cabalists taught not only that every man may expect a great deal in the future world, according to his good and pious actions, but even that he is the most important factor in nature in this world. Not man's intelligence, but his moral nature, determines what he is. Nor is it merely a spoke in the wheel, a small, insignificant fragment of the universe, but the center around which everything moves. Here the Jewish Cabala, in contrast to alien philosophy, tried to present the true Jewish view of life, and one that appealed to Talmudic Judaism.

The Jew as well as the man was recognized in the Cabala. Notwithstanding the strongly pietistic coloring of its metaphysics, the Cabala never attempted to belittle the importance of the tannanc of historic Judaism, but, on the contrary, emphasized it. Like the The Cabala and the Canon of historic Judaism, but, on the Philosophy, school of Malamudide, the cabalists also interpreted Scripture allegorically; yet there is an essential difference between the two. Abraham and most of the Patriarchs are, for both, the symbols of certain virtues, but with this difference, namely, that the Cabala regarded the lives of the Patriarchs, filled with good and pious actions, in incarnations of certain virtues—e.g., the life of Abraham as the incarnation of love—while allegorical philosophy sought for exclusively abstract ideas in the narratives of Scripture. If the Talmudists looked with horror upon the allegories of the philosophical school, which, in contrast logically—and there have always been logical thinkers among the Jews—would deprive Judaism of every historical basis, they did not object to the cabalistic interpretation of Scripture, which here also identified identity with reality. The same holds good in regard to the Law. The cabalists have been reproved for carrying to the extreme the allegorization of the ritual part of the Law. But the great importance of the Cabala for rabbinical Judaism lies in the fact that it prevented the latter from becoming fossilized. It was the Cabala that raised prayer to the position it occupied for centuries among the Jews, as a means of transcending earthly affairs and of uniting oneself in union with God. And the Cabala achieved this at a period when prayer was gradually becoming a merely external religious exercise, a service of the lips and not of the heart. And just as prayer was ennobled by the influence of the Cabala, so did most ritual actions cast aside their formalism, to become spiritualized and purified. The Cabala thus rendered two great services to the development of Judaism: It represed both Aristotelianism and Talmudic formalism.

These beneficial influences of the Cabala are, however, counterbalanced by several most pernicious influences. From the metaphysical axiom, "noxious that there is nothing in the world but influences, without spiritual life, the cabalists developed a Jewish Man. They taught that the elements are the abyss of beings which are the drugs or remnants of the lowest spiritual life, and which are divided into four classes; namely, elemental beings of fire, air, water, and earth; the last two may easily be perceived by the senses. While
the latter are generally malicious imps who vex and mock man, the former are well disposed and helpful. Demonology, therefore, occupies an important position in the works of many cabalists; for the imps are related to those beings that are generally designated as devils, being endowed with various supernatural powers and with insight into the hidden realms of lower nature, and even occasionally into the future and the higher spiritual world. Magic (מַטָּחִים) may be practiced with the help of these beings, the cabalistic methods being white magic in contrast to הַמַיְּצָה (the black art).

Natural magic depends largely on man himself; for, according to the Cabala, all men are endowed with insight and magical powers which they may develop. The means especially mentioned are:

- קָאָבָא (Kabana) as intense meditation, in order to attract the higher spiritual influence; a strong will exclusively directed toward its object; and a vivid imagination, in order that the impressions from the spiritual world may enter profoundly into the soul and be retained there. From these principles many cabalists developed their theories on casting of lots, Necromancy, Exorcism, and many other superstitions.

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Bibliomancy and the mysticism of numbers and letters were developed into complete systems. The metaphysical conception of the identity of the real with the ideal gave rise to the mystical conception that everything beheld by our senses has a mystical meaning; that the phenomenon can instruct man as to what takes place in the divine idea or in the human intellect. Hence the cabalistic doctrine of the heavenly alphabet, whose signs are the constellations and stars. Thus Astrology was legitimized, and Bibliomancy found its justification in the assumption that the sacred Hebrew letters are not merely signs for things, but implements of divine powers by means of which nature may be subjugated. It is easy to see that all these views were most pernicious in their influence on the intellect and soul of the Jew. But it is equally true that these things did not originate in the Cabala, but gravitated toward it. In a word, its works represent that movement in Judaism which attempted to Judaize all the foreign elements in it, a process through which healthy and abnormal views were introduced under the guise of Oppenheimer's literary, Kabalist Derilul, Hamburg, 1881, contains the names of most of the cabalistic works that had appeared up to the first third of the eighteenth century. Cabalistic systems of the earlier books in the Arabic, Hebrew, and Spanish languages were collected in the important manuscripts of the cabalistic literature. The following are the names of the important cabalistic works that have appeared:

- Archev, Perush Emor Jerus., Berlin, 1804;
- Behin Dishelah, Leshon Emet, Jerusalem, 1862;
- Yesod ha-Torah, in Jellinek, Philothea und Kolobin.

Bibliography: Only those cabalistic works are mentioned here that systematically discuss the Cabala or that are recognized as standard authority on cabalistic literature. The following list is taken from A. Jellinek, Auswahl von Cabalisten, Leipzig, 1893; and, on the relation of the Cabala to non-Jewish religions, Gnosticism.

CARABILDA, DE LA: Marano family of Aragon, Spain, widely ramified, and influential through its wealth and scholarship, especially in Saragossa. The family descended from D. Solomon ibn Labi de la Caballeria, who had nine sons. The eldest, Bonafos de la Caballeria, was baptized and the others followed his example except Benveniste. Bonafos and Samuel took the name "Pedro" (Mois Poelo). Samuel Poelo attained high clerical office, while his brother Abah-Felipe became a leader in the Cortes, and Isaac Fernando was assistant curator in the University of Saragossa. The youngest brother, Luis, who was baptized as a little child, was appointed treasurer, or chief treasurer, by Don Juan of Navarre. The sons of Isaac Fernando were engaged in farming the public taxes, and through their wealth secured high positions in the state. Pedro de la Cabal-
Juan, and Jaime counselor and confidential adviser to Don Ferdinand of Aragon; was invested with the command of the fleet at Majorca. In the completion of this work, in which he falsely accused the Jews of every imaginable vice, branding them as a cursed seed and hypocritical, pestilential, the deed having been committed, it is believed, at the instigation of Maranos. All the sons of Pedro ibn Labid de la Caballeria, as well as his son Jaime and several other members of the family, were made to do public penance.

Bibliography: Libra Verde, in Rev. de España, vol. 6th.

M. K.

CABALLERIA, BONAFOS (DON) DE LA: Anti-Jewish writer of the fifteenth century; son of Solomon ibn Labid de la Caballeria of Saragossa, who still maintained his connection with the large synagogue there, took part in the conspiracy against the Inquisitor Arceus. The remains of Juan de la Caballeria were burned in Saragossa, at which place, in 1488, Luis de la Caballeria, as well as his son Jaime and several other members of the family, was made to do public penance.

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CABERET or CABRIT, JACOB BEN JUDAH: Spanish translator; lived in Spain toward the end of the fourteenth century. The name "Cabrart" or "Cabrít", borne by several persons, is derived, according to God. ("Gadila Judaica," p. 474), from a Spanish locality, Cabrera or Cabrita. Cabrét translated from the Latin into Hebrew and abridged the work of Arnaldus de Villanova, "De Judicia Astronomiae," or "Capitula Astrologiae," on the application of astrology to medicine. The translation made at Barcelona in 1392 is still extant (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2042).


I. B.

CABUL: a city on the boundary-line of Asher (Josh. xix. 27), identical with the modern Kabul (Buhl, "Geographic," p. 221). Josiphus ("Vita," § 19) refers to it as "the village of Daubala situated in the confines of Pтолевний." The name was applied also to an entire district which included twenty cities given by Solomon to Hiram, king of Tyre (I Kings ix. 16). Josiphus ("Ant." viii. 5, § 46) interprets "Cabal" as meaning, in Phenician, "what does not please;" but doubt has been cast on this interpretation of the term.

G. B. L.

CACERES (CACERES): family, members of which have lived in Portugal, Holland, England, Mexico, Surinam, the West Indies, and the United States. They came, probably, from the city of Caceres in Spain.

The first reference to any person bearing the name is in a list of heretics, posted according to custom in the cathedral in the city of Mexico, where the names of Antonio dia (or Dias) de Caceres and Catalina de Leon, his wife, occur as "Judaei," the latter doing penance at an auto da fé, celebrated on Feb. 24, 1590, in that city. Their daughter Doha Leonor de Caceres, who declared herself a "Judaein," by her own, Doha Mariana Nuñez de Carabaja (see CABAL), before the tribunal of Mexico.


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CACERES (CACERES): family, members of which have lived in Portugal, Holland, England, Mexico, Surinam, the West Indies, and the United States. They came, probably, from the city of Caceres in Spain.

The first reference to any person bearing the name is in a list of heretics, posted according to custom in the cathedral in the city of Mexico, where the names of Antonio dia (or Dias) de Caceres and Catalina de Leon, his wife, occur as "Judaei," the latter doing penance at an auto da fé, celebrated on Feb. 24, 1590, in that city. Their daughter Doha Leonor de Caceres, who declared herself a "Judaein," by her own, Doha Mariana Nuñez de Carabaja (see CABAL), before the tribunal of Mexico. Her testimony (see Cyrus Adler, in "Publications Am. Jew. Hist. Soc." iv. 45, 47, 68) gives these data: Antonio dia de Caceres and Jorge de Almolda (Adler, p. pp. 29-79) married the same day, in the city of Parmeio, Mexico, Catalina Leonor, Carabaja, sisters of the deponent, and, after a visit to Spain, moved to the district of San Paolo in the city of Mexico.

Antonio appears to have lived in another district, in a house which served as a gathering place for fasting and prayer; and although they all attended mass, and otherwise observed the rites and ceremonies of the Roman Church, they practised their Jewish rites in private. This was soon discovered, the deponent, her mother, and brothers were arrested by order of the Inquisition; and Antonio dia de Caceres, fearing a similar fate, went to China.
There he lived three years, came back to Mexico, feigned at first estrangement from his wife, because she was a "Judaising" penitent, and finally, seeming to yield to the entreaties of friends who sought to bring them together, became nominally reconciled to her and set about in earnest to obey the behests of the Mosaic law. Antonio observed caution, dreading the arm of the Holy Office, but persisted, together with his family, in keeping the Sabbath at home. Prayers were recited at home out of a Hebrew book, said to have been written in verse, and the Psalms, without the required Gloria Patri, were chanted by all. His daughter, the above-mentioned Leonor de Caceres, figured as a penitent at an auto da fé held in the city of Mexico, March 28, 1601. A facsimile of a document, dated Sept. 6, 1608, containing an account of her trial, is given in vol. iv. of "Publications Am. Jew. Hist. Soc."

Isabel Caceres: A victim of the Inquisition in Toledo in 1635; wife of Luis Bazs.

Jacob (Yahacob) Rodriguez Caceres: Martyr, who died at the stake in 1665, at Córdova, Daniel Levi de Barrios celebrates him in verse in the preface to his allegorical comedy "Contrala Verdad," a work written by Alfons del la Torre. For the legend of his life see Kestner, "Bibl. Hebr."

Moseb de Caceres: One of the founders of the Jewish-Portuguese community in Amsterdam, who flourished about 1600. G. A. K.

Francisco de Caceres: 1. Writer of the seventeenth century; son of Daniel de Caceres of Amsterdam. He translated from Italian into Spanish the "Visión Deleytable y Sumarno de Todas las Scienzas," a work written by Alfonso de la Torre and translated into Italian by Domenico Dolphino. The translation of Caceres, published at Amsterdam in 1663, and dedicated to D. Remans, prince of Portugal, consists of two parts, the first dealing with the various sciences, the second with moral philosophy. Of the first part, ch. i. treats of the "evil of things, and the confusion in the world;" the following six chapters treat of logic, rhetoric, arithmetick, geometry, music, and astrology, and the remaining chapters treat of metaphysics, physics, and politics. Part ii. discusses ethics and politics.


Francisco (or Jacob) had, so far as can be determined, five sons:

Daniel de Caceres: Writer of the seventeenth century; son of Jacob de Caceres. He held the degree of master of arts.

Caceres was a friend of Manasseh ben Israel, upon whose works, "The Conciliator" and "On Human Fruality" (written about 1642), he wrote approbations. He also wrote a eulogy on Saul Levi Morteira's "Hebrews" (Amsterdam, 1645).

A. R.

David de Caceres, who, according to Kayserling, died Oct. 19, 1634, at Amsterdam (Kayserling, l. c. p. 32).

Henrique (or Henry) de Caceres, who lived in England c. 1650, probably the same who, with Benjamin de Caceres, petitioned the king (April 8, 1601) to permit them to live and trade in Barbados and Surinam ("Publications Am. Jew. Hist. Soc." v. 47, 62; J. G. A. K.

Samuel de Caceres: Dutch poet and preacher; and brother-in-law of Benedict Spinoza; died Nov. 1600, at Amsterdam. He was a pupil of Rabbi Saul Levi Morteira of Amsterdam. The title "Poeta, Predicador y Juxar, de la Ley Santa Expositor" (Poet, Preacher, and Cantor, Writer of the Holy Law), given to Caceres by his contemporaries, shows the eminent position which he occupied in the Jewish community of Amsterdam. "De la Ley Santa Expositor" refers to the Spanish translation of the Bible, which he edited, revised, and corrected, and which was published in 1681, soon after his death.

A. B. R.

Simon de Caceres: Military strategist, merchant, and communal leader; flourished in the middle of the seventeenth century. He was prominent in mercantile affairs in Hamburg, London, South America, and the West Indies; and his transactions extended to many parts of the world.

Caceres is described as a chauvinist Jew, boastful of his Jewish descent (see Lucien Wolf, "Transactions Jew. Hist. Soc. Eng." i. 56, 73). He joined Antonio Fernandez Carvajal in the acquisition of the Bet Holim cemetery in London, and was one of the petitioners who signed the document presented to Cromwell by Manasseh ben Israel in March, 1656. Queen Christina of Sweden is known to have interceded with Cromwell on his behalf for certain commercial privileges in Barbados (Hawlinson MS., A. 36, fol. 388); and at a later date the king of Denmark gave Caceres' brother a letter of recommendation to Charles II., which was instrumental in procuring for the Jews in the West Indies an extension of commercial facilities ("Calendar of State Papers," Colonial series, 1661-68, p. 49). Simon was one of Cromwell's intelligencers; and there are at least two documents among the Thurloe papers which show that his experience was utilized by the lord protector. The one is called "A Note of What Things Are Wanting in Jamaica" ("Thurloe Papers," ed. Th. Birch, pp. 61, 62, London, 1743). It is a memorandum containing minute advice with regard to fortifications and implements. From a passage in "Crom-
well's Letter and Speeches," ed. Carlyle (2d, 1831). It would seem that his recommendations were followed, for the needed supplies were forthcoming.

Together with this memorandum Caceres submitted to the protector a remarkable scheme for the conquest of Chile (printed in Birch's ed. of the "Thorius Papers," i.e. pp. 62, 63; see also bibliography below), wherein he proposed to enlist "men of his own nation" (meaning Jews), and offered to lead the expedition in person. In his letter of instructions Cromwell refers to the desirability of hindering the Spanish trade with Peru and Cartagena, and of striving with the Spaniard for the mastery of all those seas (see Cours). At a later date Caceres presented another plan to Cromwell, which provided for the protection of the Barbadus trade and for improving the administration of the navigation act (Rawlinson MS., A. 60, fol. 131). This document seems to have been unauthorized, and turns out to be a personal application for an office he desired to have created for himself.


Daniel (see above) had two (?) sons: (1) Francisco de Caceres, whose name, if he is not Daniel's son, remains a "cruz interpreter." It is more than probable that the two Samuels have been confounded by bibliographers. Samuel, the poet and preacher, had a son named David de Caceres, who was printer in Amsterdam in 1661. Another person bearing that name was rabbi at Salonica, and afterward (c. 1650) at Hebron, Palestine. The following is a tentative genealogical sketch of the Amsterdam branch of the Caceres family:

<table>
<thead>
<tr>
<th>Name of Caceres</th>
<th>C. 1650</th>
</tr>
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<tbody>
<tr>
<td>Francis de Jacob</td>
<td></td>
</tr>
<tr>
<td>Daniel</td>
<td></td>
</tr>
<tr>
<td>Henry</td>
<td>(c. 1640)</td>
</tr>
<tr>
<td>Samuel</td>
<td>(c. 1650)</td>
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<tr>
<td>Simon</td>
<td></td>
</tr>
<tr>
<td>Simon</td>
<td>(c. 1650)</td>
</tr>
<tr>
<td>Francis de Caceres</td>
<td></td>
</tr>
</tbody>
</table>

A Bernard de Caceres is mentioned in the "Calendar of State Papers" (see Jacobs, in the bibliography below). 1659-68, as residing in the West Indies. One of the chief members of the Jewish congregation in Surinam, whose name is affixed to a special charter of privileges, dated Oct. 1, 1669, was Henrique de Caceres (Publ. Ann. Jews Hist. Soc. v. 3), and a Samuel de Caceres is spoken of in Curacao, W. I., in the year 1692 (Cores, "Jews of Curacao," p. 18). In 1711, a Mr. Benjamin de Caceres officiated at Curacao in the absence of a rabbi (6, p. 47).

Persons bearing the name are living to-day (1902) in New York and Philadelphia. Miss Ida Caceres of Philadelphia claims descent from the Caceres who settled in Jamaica in the seventeenth century.

literary forms, Cecilius and Dionysius extended their labors to the fields of philology and esthetic criticism; and the hatred felt by the former for the Attic school resulted in his two works directed against it: "De ornamento elocutionis" ("On the Differences between the Attic and the Asiatic Styles"); and "De ornamentis elocutionis" ("Against the Phrygian Style"); (that is, the Asiatic Barbarians). In his earliest work on rhetoric (Three Orations and Two Epistles), Cecilius showed himself a disciple of the older Attic teachers, who confined their attention to matters of form; but soon afterward he seems to have come under the influence of Dionysius, to whom may be ascribed his interest in philology and esthetic criticism.

In the latter field, the most significant work of Cecilius is "Histo-ries of the Ten Orators" ("The Characteristics of the Ten Orators"). Though Dionysius also wrote on several of the chief orators of Greece, it is either in Cecilius or his contemporary Diodorus that the first account of the career of the ten Attic orators is found. In the above-mentioned work Cecilius endeavors, by means of information gathered from traditional documents and all other available sources, to present truthful portraits of the orators, in order to determine the time and to illustrate the circumstances in which each oration was delivered. These researches possessed unusual critical value in that they not only offered classic examples of the adaptation of style to substance, but helped to ommunicate a large number of orations circulating under false names. They remained the permanent source of information on the diverse qualities of the classic orators, even the erroneous hypothesis of the author being accepted by later writers as authentic facts. To promote the study of the classics, Cecilius compiled a lexicon that was much used by later scholars. The fine rhetorical feeling and critical acumen which enabled him to expose literary pretenders were again exhibited in a work devoted to an examination of the genuine and the spurious orations of Demosthenes. However, he used his discriminative gifts also in comparative studies, this being a unique literary phenomenon in that time. He produced three essays of this character: a comparison of Demosthenes and Aeschines, of Demosthenes and Cicero, and of Lydus and Plato. As an evidence of his intellectual curiosity, the study of Cicero is particularly noteworthy, in view of the fact that Cicelius and Dionysius were the only students of Latin literature at a time when it was the literary fashion to discuss it with contempt. In all his writings on esthetic subjects Cecilius appears as an uncompromising antagonist of the artificial style, always insisting that thought and the proper choice of words, with the least possible use of rhetorical ornamentation, indicate excellent oratory. These ideas are reiterated in his work on "The Sublime" ("Praelegende"), known from a polemical work against it composed in the first century under the same title and falsely ascribed to Longus. Cecilius did not attempt to formulate a theory of the sublime, but simply gave illustrations of what was and what was not sublime. It is interesting to note that among the examples of the sub-

line there is a quotation, somewhat inaccurate, from the first chapter of Genesis.

As the literary method of Cicero was critical and historical, he was naturally interested in history; and several historical works are ascribed to him: one dealing with the historical incidents mentioned in the "Orators," and with the extent to which the orators had clung to strictly authenticated facts; another on the Servile wars; and a third on "History" ("Historiae"). The briefest summary of his works may well lead one to concur with those scholars who regard Cecilius as the most scholarly and versatile representative of the Attic school, and one who, by his labors in hitherto unexplored regions, rendered considerable service to the cause of science.
Cassarea

excepted. It ordains that the original ordinances in regard to the high priests of the Jews shall remain in force, and that Hyrcanus and the Jews retain those places and countries which belonged to the kings of Syria and Phenicia. The following two decrees confirm the privileges granted to Hyrcanus and his children. As the ally of Rome he is to send and receive ambassadors (ib. § 6).

The following two decrees are of the same date: "That Hyrcanus and his children bear over the nation of the Jews, and have the profits of the places to them bequeathed; and that he, as the high priest and ethnarch of the Jews, defend those that are injured; and that ambassadors be sent to Hyrcanus, the son of Alexander, the high priest of the Jews, that may discourse with him about a league of friendship and mutual assistance; and that a table of brass containing the promises be openly proposed in the capitol, and at Sidon, and Tyre, and Ascalon, and in the temple, engraven in Roman and Greek letters: that this decree may also be communicated to the quœstors and prœtors of the several cities, and to the friends of the Jews; and that the ambassadors may have presents made them, and that these decrees be sent everywhere" (ib. § 3).

"Caius Caesar, imperator, dictator, consul, hath granted, That out of regard to the honor, and virtue, and kindness of the man, and for the advantage of the senate, and of the people of Rome, Hyrcanus, the son of Alexander, both he and his children, be high priests and priests of Jerusalem, and of the Jewish nation, by the same right, and according to the same laws, by which their progenitors have held the priesthood" (ib. § 4).

The last decree of Caesar, dated Feb., 44 B.C., again mentions the services rendered by Hyrcanus and the Jews, and calls for suitable recognition on the part of the Senate and the people of Rome (ib. § 7).

Following is a summary of the decrees of the consuls during the rule of Julius Caesar, as recorded in Josephus:

Sept. 18, 49 B.C. Report on the public proceedings at Ephesus concerning the exemption of the Jews of Asia Minor from military service on account of their religions, and the decree to this effect (ib. § 10).

Sept. 19, 49 B.C. Report on the public proceedings on the same question on the part of the military authorities (ib. § 10).

Sept. 18, 49 B.C. Short declaration of the consul Lucius Lucretius concerning the exemption of the Jews from military service (ib. § 10).

Sept. 19, 49 B.C. Communication of Titus Apollonius to the magistrates of Ephesus, to the effect that on his instructions for them, the consul Lucretius agreed to the exemption, and that the Roman consuls Lucius Antonius and Papias mentioned the decree (ib. § 10).

Sept. 20, 49 B.C. Message of Lucius Antonius to the magistrates of Sidon, to the effect that the Jews of that city having an asylum of their own, according to the laws of their forefathers, he gives order that their privileges be preserved (ib. § 17).

May, 49 B.C. Proclamation of the magistrates of the island of Rhodes, that, according to the decree of the consul Lucretius, the Jews shall be exempted from entering the army (ib. § 14).

Proclamation of the magistrates of Ephesus, that, according to the decree of the consul Lucretius, the Jews shall be exempted from entering the army (ib. § 14).

Proclamation of the magistrates of Sidon, that, according to the decree of the consul Lucretius, the Jews shall be exempted from entering the army (ib. § 14).

Proclamation of the magistrates of Rhodes, that, according to the decree of the consul Lucretius, the Jews shall be exempted from entering the army (ib. § 14).

Proclamation of the magistrates of the island of Crete, that, according to the decree of the consul Lucretius, the Jews shall be exempted from entering the army (ib. § 14).

Proclamation of the magistrates of Cyprus, that, according to the decree of the consul Lucretius, the Jews shall be exempted from entering the army (ib. § 14).

The Jews were destined to play no insignificant part in the new state of Cæsar," says Mommsen. Even later, when by a decree of Cæsar all religious or political associations (collegia) were forbidden, except those which had existed from very remote times, the same decree permitted the Jews, "our friends and confederates . . . to gather themselves together according to the customs and laws of their forefathers, to bring in their contributions, and to make their common supplications" (Josephus, "Ant." xii. 10, § 8; Suetonius, "Cæsar." 42). By these and other edita of Cæsar the Jewish religion was recognized in the Roman empire as "religio licita" (Tertullian, "Apologia," xxi.; Schrader, "Gesch." III. 54). The Jews were destined to play no insignificant part in the new state of Cæsar, says Mommsen. Even later, when by a decree of Cæsar all religious or political associations (collegia) were forbidden, except those which had existed from very remote times, the same decree permitted the Jews, "our friends and confederates . . . to gather themselves together according to the customs and laws of their forefathers, to bring in their contributions, and to make their common supplications" (Josephus, "Ant." xiv. 10, § 8; Suetonius, "Cæsar." 42). By these and other edita of Cæsar the Jewish religion was recognized in the Roman empire as "religio licita" (Tertullian, "Apologia," xxi.; Schrader, "Gesch." III. 54).
that the Oligarchic party stood in fear of Caesar's connection with the Jewish colonies. They suspected that the money collected for the Temple was, in part at least, used for the carrying out of Caesar's political plans. In fact, the whole defense ("Pro Flacco") was an indirect accusation of Caesar. By the prohibition of all but Jewish associations, he apparently expressed his belief in the favorable influence of the political principle of Judaism in its superiority over the other Eastern religions that had been brought to Rome.

But while the mass of the Roman population favored Caesar, that was not sufficient for his election. Large sums of money were required for the purpose, and Caesar to Jews had hardly any means of his own. When he was leaving for Spain his debts amounted to 88,400,000 (according to some historical documents, 4,900,000), and it appears that a few of his creditors imported him. Possibly the Jewish colonies supplied these funds. These colonies extended all over Egypt, in Asia from the shores of the Pontus Euxinus to the Ephesians, and in Europe as far as Prague and into Gallia.

On the other hand, the Cesarine period produced an ill will toward the Jews that gradually grew to hatred and has survived to the present day. Reference can be here made to the work of Manfrin concerning the important role Caesar assigned to monotheistic Judaism in his new empire, but his views are open to question.

Roman sacrifices to Caesar very broad and liberal views. "He truly conceived," he says, "liberty of conscience in a sense of absolute neutrality in the state, as enlightened nations now do. He desired the freedom of all provincial worship, and, if he had lived, he doubtless would have prevented the reaction toward strictness, which, from the days of Tiberius, led the central government to insist on too much preponderance for the Roman worship. The Jews in Alexandria had their privileges confirmed. The free exercise of Jewish worship was stipulated in the principal towns of Asia Minor. The Jews throughout the world regretted the death of the dictator. Among the numerous provincials who joined the Ides of March, it was remarked that Jews for several months came to make final lamentation over his burial place" ("Histoire du Peuple d'Israel," v. 166, 197).

 VALOR OF PERSONAL BRAVERY OF ANTIPATER. Antipater, aert, who destroyed a portion of the city wall. With his Jewish followers he was the first to enter the city, thus clearing the way for Mithridates' army. As a reward for his services Cesar gave to Antipater the privilege of a citizen of Rome, and made him procurator of Judea (Josephus, ib. § 8).

After the Alexandrian campaign Caesar granted many favors and privileges to Judea and to the Jews in general. He gave the former the right of "status clientis"—the broadest autonomy that countries subject to Rome could enjoy. Besides this right Caesar allowed Judea to utilize the city of Joppa and its harbor, since the latter was indispensable to Jerusalem for intercourse with its colonies.

Cicero's defense of Flaccus, who consecrated the gold collected for the Temple in Jerusalem, shows
"Historia Naturalis." v. 14). In rabbinic sources (Meg. Ta'an. iii.; Meg. 6a; Sifre, Deut. 51; Yer. Sheb. 86c) the name is frequently corrupted (it is only once written correctly, Tosef. Sheb. iv. 11) as קשרא, in a later source (pilgrim for the second Sabbath of Hanukkah) the name has even been corrupted into קָשְׂרָא (B. Hos, in "Monatsschrift," 1890, iv. 113). Herod the Great transformed the insignificant place into an important city, naming it Cæsarea (Καίσαρεα) in honor of Emperor Augustus. Still the old name survived; Strabo and Pliny continue to call the city "Strato's Tower," while Ptolemy and Eiphathias use the singular expression "Cæsarea." To distinguish it from other cities of the same name, it was also called "Cæsarea by the Sea" (ἔργας ἡ Καίσαρεα, "Ant." xiii. 11, § 2; ib. "B. J." iii. 9, § 1; ἡ ἐκ νείλου = "ad mare." ib. vii. 1, § 3; vii. 2, § 1); on coins it is called ΚΑΙΣΑΡΕΙΑ.

Cæsarea, a city that they hated, should be uprooted (עָרֵבָה), with no intent of identifying it with Ekron (Schwarz, "Tebot ha-Aretz," p. 66b). It is possible, however, that there is here also an allusion to the old name Sharshon (שָׁרְשִׁון); while the assumption that there were two Ekrons, one of which was identical with Cæsarea (Friedmann, in Lunae, "Jerusalem," v. 100), is wholly unfounded. The Rabbinic scholars of it disingenuously as "Magdai" (Gen. R. Ixxiii.).

Mannert determines the location of Cæsarea as 6° 15' E. long. and 33° 30' N. lat. Josephus speaks of it as lying in Phenicia, between Joppa and Dora ("Ant." xv. 9, § 6). It was 600 stadia ("Ant." xiii. 11, § 2; "B. J." i. 3, § 5); 36 miles (a day's journey, Acts xxi. 8) from Ptolemais (Abulfeda); and 30 miles from Joppa.

The city lay close by the sea, and had a good harbor, which was constructed by Herod, and is often mentioned ("Ant." xv. 9, § 6; "Opit." Yer. Git.

Later writers call the city "Cæsarea of Palestine" (Cæsarea Palestine = Καίσαρεια τῆς Παλαιστίνης, Eusebius, "Hist. Eccles." v. 22; or Καίσαρεια τῆς Παλαιστίνης, v. 172). In the Talmud, the Midrash, and the Targum it is very frequently called "Koeret" (Ḳאוּרֵת); the expression "Ḳovit," the daughter of Edom (Meg. 6a), meaning that Cæsarea is the outpost of the Roman empire. In the same Talmudic passage is a sentence of R. Abba ben Gamliel, who lived in the third century at Cæsarea, according to which "Ekron," that "shall be rooted up" (Zeph. ii. 4), means "Cæsarea," but this probably expresses merely the wish of the Jews that (Edrisi). The soil was sandy ("it is situated in the midst of sand," says the Talmud, Meg. 6a; compare "Ant." xv. 9, § 5), but so fertile that the region was called "the land of life" (Meg. 6a). The following are mentioned as products of the soil: "etrogim"—that is, pomegranates of Cæsarea (Tosef. Malch. iii. 10); Cæsarian grain (Tor., Dem. iv. 23); a woolly moss growing on stones (Yer. Kil. 28a; Yer. Shab. 4c). As merchandise are mentioned the boats of Cæsarea (Yer. Ber. 6a; Yer. Ned. 49c; Yer. M. K. 85a).
This harbor was as large as the Piraeus, and had a deep channel and a "double station for the ships" ("Ant." § 1). The rocky shore, which is frequently mentioned (Gen. R. x. 7; Lev. R. xxvi. 4), was laid out as a promenade (Eccl. R. v. 8). Large subterranean passages and canals led from the city to the harbor ("Ant." § 1); and perhaps there are the vaults mentioned in the Talmud (Yer. Nuz. 56a). The city had imposing streets (§ 2) and theaters ("Ant." § 1), and, on its eastern side, a magnificent gateway (τροπίων, Tosef., Oh. xviii. 13), through which the road led to the vineyards (§ 2). The Rabbis considered Cesarea as the frontier of Palestine toward the west, and in questions dealing with Jewish law its harbor was held not to belong to the land of Israel. Tombs of heathens were supposed to lie east and west of the city, and hence these regions were declared unclean, although opinions on the question were divided (Yer. Git. 43b: Yer. Dem. § 8). The "tyrant" Zoilus, who had usurped the temple, which was also dedicated to Zeus Olymp, while another, Hera, represented Rome ("Ant." xv. 9, § 6; "B. J." i. 21, § 1; "R. J." i. 31, § 8). The emperor's temple (naiadpeiov), or "Sebast" ("Ant." i. 21, § 5, § 8). The first dramatic festivals in honor of Augustus were held 12 B.C. ("Ant." vi. 5, § 1; "R. J." i. 31, § 8). The emperor's temple (naiadpeiov), or "Sebast" ("Ant." i. 21, § 5, § 8). The first dramatic festivals in honor of Augustus were held 12 B.C. ("Ant." vi. 5, § 1; "R. J." i. 31, § 8). The full name of the city was therefore "Cesarea Sebast" ("Ant." vi. 5, § 1; Ammianus Marcellinus, xiv. 8). On the colossus of Cesarea, which are mentioned also in the Talmud (Ab. Zarah 6b), dating mostly from the second and third centuries, are found the names of many gods: Zeus, Poseidon, Apollo, Hercules, Dionysus, Athena, Nike, and especially the Phenician goddess Astarte. The worship of the Egyptian Serapis is due to the fact that from the time of Vespasian there was, in addition to the Greeks, a large colony of Romans at Cesarea. The restoration of a temple of Hadrian ("Adyaoe") is mentioned even in Christian times. English explorers have recently discovered the ruins of a temple at Cesarea. The Jews of Cesarea were completely Hellenized, and in the third century the Shema prayer was said in Greek (Yer. Bejil 21b). In Talmudic times there was here a large Jewish population with many synagogues. Besides the "brothers" (Yoma 55b; Talm. 34b; Posq. 171b), the "rabbits" of Cesarea are very often mentioned (Yer. Dem. § 2b). The teachers of the Law, Nasa, and Joseph of Tarsus (Lam. R. Introduction, No. 20), Mana, Cesarea. "Ulla, Adela, Ei, Tahlita, Abba, Henochiah, Jacob, Hanina, and Abbahu, etc., lived there (see Barer). "The Geldarten of Cesarea," in "Maanteischrift," xiv. 599 et seq.). Abbahu appeared as the antagonist of Christianity, which at an early date had found adherents in Cesarea. He directed a college and officiated as judge (Bacher, "Ag. Pal. Amor." ii. 93). E. Jose (ii) of Cesarea speaks of the Christianized Jews of that city (Exel. R. vii. 29). The Christian library of Cesarea is of great importance for Biblical science. But the Christians themselves at an early date spoke of Cesarea as being a Jewish city (Clement, "Recognitions," ii. 37, iii. 60; 4, 5). A number of Samaritans also lived at Cesarea. The Samaritan prophet Simon Magus worked mischief there. The Cuthians of Cesarea disputed with Rabba (Yer. "Ab. Zarah 44d). When, on the death of the latter, the columns of Cesarea trickled water, as if they were mourning for him (Eusebius, "Hist. Eccl." viii. 9), the Cuthians declared, to spite the Jews, that it was because the columns were out of repair (Yer. "Ab. Zarah 43c; M. K. 25b). A Samaritan chronicle (Neubauer, "Chronique Samaritaine," p. 18,Paris, 1873) erroneously identifies Cesarea with Dora. In 484 and 548 the Samaritans instigated bitter riots against the Christians.

Only the old name, "Strato's Tower," gives any clue to the earliest history of Cesarea. Hanno ("Mission de la Phénicie," p. 799) and, after him, Hildesheimer connect Strato with the Phenician name Astarra. But D. Oppenheim and Neubauer have demonstrated the probability that "Strato" was the name of a person, indeed, that History of the founder of the city; and it is a fact that Strato is named as such in Justinian's "Novella" (109 pref.). Stark ("Gaza," p. 451) thinks that the Ptolemies founded Strato's Tower; but Schürer loco opinion that it was founded by the Sidonians in Persian times. In the fourth century B.C. there were two kings of Sidon by the name of Strato, one of whom probably founded the fort Strato's Tower. The first geographical writer who mentions the "Tower" is Artemidorus (about 100 B.C.; Stephen of Byzantium, a.s. A.D. 41). About the same time, Aristobulus I. caused his brother Antigonus to be murdered there ("Ant." xiii. 11, § 3). The "tyrant" Zozimus, who had usurped the government of Strato's Tower and of Dora, and had...
made common cause with the Cyprian king Polycleontiades, drove Alexander Iannaeus from the country, which he apportioned among the Jews ("Ant." xii. 12, §§ 2-4).

Strato's Tower now belonged to the Jewish king ("Ant." xiii. 13, § 4); and it is probably this conquest which is mentioned in rabbinical sources (Meg. Taan., iii.). Pompey liberated the city ("Ant." xiv. 4, § 4; "B. J." i. 7, § 7), and Augustus presented it to Herod ("Ant." xv. 5, § 6; "B. J." i. 20, § 8), who transformed it into a metropolis, changed its name to "Cesarea," and called the harbor "Sebaste." Cesarea remained a fortress ("Ant." xv. 8, § 5); but Herod cared more for beautifying the city, and built it many magnificent edifices of white stone for the citizens. Within twelve years the city was re-built, the work having neither wearied the king nor exhausted his resources ("Ant." xv. 9, §§ 5-7; "B. J." i. 21, §§ 5-7; iii. 9, 11; Ammianus Marcellinus, i.e.). The Jews also recognized it as a rival to Jerusalem ("Ant." xiv. 4, §§ 7-9; "B. J." i. 21, § 8; l. 31, § 5). Cesarea now became a flourishing city, and Josephus calls it the largest in Judea ("B. J." iii. 9, § 1; Antiquities, xxiv., 10). A Byzantine writer (Malalas, "Chronography," p. 488; Theophanes, "Chronicon," i. 220) under Heraclius it was estimated that there were 20,000 Jews in Cesarea; and it was said that a Jew gave the city into the hands of the victoriously advancing Arabs (Weil, "Gesch. der Chalifen," i., 1.; Appendix, p. 2), by whom, according to the "Chronique de Stamboulia," (p. 23), the city was looted. Benjamin of Tudela found only twenty Jewish families in Cesarea, as against 300 Samaritans. In 1293 Cesarea was completely destroyed by the sultan, Baibars. The destruction of Cesarea is pictured in "Pal. Explor. Fund, Quarterly Statement," 1884, p. 147. Scotoing now remains of it but a pile of ruins, that still bears the name "Kalyatayn."
CAGE: A rendering for כָּגָה (kqga) in Jer. v. 27; but it is doubtful whether this translation is accurate. The Hebrew word occurs only once more—viz., in Amos viii. 1—where it seems to be a basket, probably of wickerwork, or some other ear-like receptacle for fruit. In Jer. v. 27 the word is employed to characterize the houses of the rich, filled to overflowing with ill-gotten wealth, as shown by the abundance of costly articles of luxury. It has been supposed that כָּגָה was a crate filled with birds, which caused their necks through the openings—a very common sight in the markets. This furnishes the key to the simile of the prophet; the costly ornaments and furniture peculiar, as it were, for purposes of display, through the very walls of the houses. The Targum, however, in rendering the word by כָּגָה (kqga) ("house [place] for fattening"); on the other hand, the translators of Jerome, in a kind employed for fattening geese, so restricted in its meaning, to make matters impossible for the occupant. The root of the Hebrew word being uncertain, the exact equivalent can not be definitely ascertained. In the El-Amarra tablets the word is found in the form "kuhlam," meaning "birds-net," an instrument to trap birds. This seems to fit in with Jeremiah's simile, "The houses are filled with dishonesty and violently acquired goods" (A. V., "deceit"). In Ezekiel (xix. 30) the heart of a vain man is likened to a decoy partridge in a cage (םַקְעָא kqga). This word is the Arabic "كَفَّت" (Hamper); but the context shows that "cage" here stands for not merely a crate, but for a cage contrived to capture birds, in which the decoy partridge is "vain" in so far as it displays a mere semblance to the absent reality. Ezek. xix. 9, R. V.; in accordance with this idea of a contrivance to trap, renders the Hebrew הבשבד by "cage."
CAGLIARI (Hebr., כָּלָיָּר; It. Cagliari): Capital of the island of Sardinia. It had a Jewish community in early times. When a Christianized Jew named Peter placed images of saints in the synagoge of that city on Easter Monday, the day following his baptism, to the annoyance of the Jews, Gregory I ordered Bishop Januarius of Cagliari to have the images removed at once (Grizzl, "Gesch. des Jüd.," v. 52). Little is known of the history of the Jews of Cagliari. Under Aragonian rule their condition was favorable, for they were not molested and were received at court. When King Martin I. of Aragon was at Cagliari in Dec. 1468 (he died in that city in 1469), and the Jews were looking on at the puppet of Jesus games instituted in his honor, he invited one of them to take part in the game, and the Jew finally consented, although the community had issued a decree four years previously, interdicting this game to every Jew and Jewess on pain of excommunication. On this occasion Judah ben David, called also Bonjusas Bondavin, the rabbi of the community, addressed a question to Isaac b. Sheshet, whom he knew personally. A physician and fine Talmudist, he formerly lived at Marseilles, and then went to Sardinia in 1500, where he was appointed rabbi of Cagliari. The king confirming him as rabbi of the whole island of Sardinia. There was a large synagogue at Cagliari. The Jews of Cagliari were expelled in 1468, like their coreligionists in Spain.

BIBLIOGRAPHY: Isaac b. Sheshet, Hagigah, No. 172; Rev. El. Jew. vii. 73; viii. 294 etc.; aussi; Sherira de Safed, fol. 16b; Erneth and Gruber, Kriegle, section iv., part 37, p. 47.

K. M. K.

CAHANA, ABRAHAM DA': Rabbi at Cagliari, Sardinia, in the eighth century. He is mentioned by Anastio di Thoros, the historian of that epoch, and by Dolstone, in his "Ritmo di Giuleto." The latter relates that Abraham interpreted many Phoenician inscriptions collected by the Sarfianion king Giuleto; and the former that, together with another Jewish scholar named Caimin, he deciphered Greek and Phoenician inscriptions found in the palace of Masu.

BIBLIOGRAPHY: Spano, in Eduatore Israelitico, xvii. 20; Mofaf, Potter, p. 9.

I. BH.

CAHANA, ABRAHAM: Russian-American novelist and labor leader; born in Podhertsye, government of Wilna, July 7, 1869. His grandfather was a rabbi and preacher in Yishla, government of Vilna; and his father was a teacher of Hebrew and Talmud. The family, which was devoutly Orthodox, removed in 1865 to Wilna; and there young Cahan received the usual Jewish preparatory education for the rabbinate. He, however, was attracted by secular knowledge and clandestinely studied the Russian language, ultimately prevailing on his parents to allow him to enter the Teachers' Institute of Wilna, from which he was graduated in 1881. He was appointed teacher in a Jewish government school in Velizh, government of Vilna, in the same year; but a domiciliary visit by the police, resulting from his connection with the revolutionary movement, caused him to flee the country.

After many vicissitudes he, in June, 1882, arrived in New York, where he still resides. Having become an ardent socialist while in Russia, he devoted all the time he could spare from work and study to spread his favorite ideas among the Jewish working men of New York. He thus became the pioneer socialist labor leader among them, and was the first in the United States to deliver socialist speeches in Yiddish. Cahan was either originator, collaborator, or editor of almost all the earlier socialist periodicals published in that dialect; and he is still connected with the daily organ of that section of the socialists with which he is in sympathy. He has occupied various positions in labor organizations, from walking delegate to representative at the International Socialist Congress at Brussels.

Cahan quickly mastered the English language; and four years after his arrival in New York taught immigrants in one of the evening schools. Later he began to contribute articles to the "Sun" and other newspapers printed in English, and was for several years employed in a literary capacity by the "Commercial Advertiser," to which paper he is still a regular contributor. While his Yiddish writings are mostly confined to propaganda, his literary work in English is mainly descriptive; and he has few, if any, equals in the United States in depicting the life of the so-called "ghetto," where he has lived and worked for the last twenty years. "A Provenzal Match" was the first of Cahans's tales to be published (in "Short Stories," 1885). His first novel, "Yekl," (New York, 1896), being the graphic story of an Americanized Russo-Jewish immigrant, attracted much attention and was favorably commented on by the press both in America and in England. W. D. Howells compared Cahans's work to that of Stephen Crane, and prophesied for him a successful literary future ("The World," New York, July 26, 1896). Cahan's next work of fiction, "The Imported Bridegroom, and Other Stories" (ib. 1898), was also well received and favorably noticed by the general press. Of his shorter publications the article on the Russian Jews in the United States, which appeared in the "Atlantic Monthly," July, 1898, deserves to be specially mentioned.


CAHANA, DAVID. See Cahana, David.

CAHANA, ELIEZER. See Kahana, Eliezer B. Reuben.

CAHANA, JACOB ABRAHAM. See Kahana, Eliezer.

CAHANA, JACOB ABRAHAM. See Kahana, Jacob B. Abraham.

CAHANA (RAB). See Kahana (Rab).

CAHANA (BEN TAHLIFA). See Kahana (Ben Tahlifa).

CAHAN, ALBERT: French composer; born at Paris Jan. 8, 1846; a pupil of Cesar Franck (composition) and Mnc. Szaprady (pianoforte). He made himself known to the musical world by the
CAHEN, CORALIE: French philanthropist; born at Nancy, 1832; died at Paris March 12, 1899; wife of Mayer Cahen, chief physician of the Northern Railroad Company. Losing her husband and her only daughter before 1870, she devoted herself thenceforward to the relief of the unfortunate, and was largely instrumental in establishing the Maison Israélite de Refuge pour l'Enfance, an institution opened at Romainville in 1866 for homeless Jewish girls. When the war of 1870 broke out, she left this work to go to the field. At Metz she was appointed vice-president of the Society for Aid to the Wounded (Société de Secours aux Blessés) and acted as a Red Cross head nurse in the hospitals. When the German army entered Metz, Mme. Cahen offered her services to the army of the Loire. At the request of Gambetta she went to Vendôme, and established herself at the hospital organized in the lyceé of that city, and succeeded in having her authority recognized by the Mariéanist sisters of Sainte-Croix at Le Mans.

Furnished with compassion for the French soldiers imprisoned in the forts of Silesia and Pomerania, she made three journeys into Germany, two of them during the severe winter of 1871-72. Added by Empress Augusta, she even gained the ear of Emperor William. Visiting sixty-six forts, she succeeded in releasing 300 prisoners before the expiration of their term. She also accomplished the less difficult task of procuring information for the families of the missing. She did what even the minister of foreign affairs had been powerless to accomplish: viz., she discovered at Berlin the office in which all the information regarding these widely scattered soldiers was kept, and she carried back to Paris 50,000 individual reports concerning their situation: indicating those that were dead, and those that were being treated in the German hospitals. This marvelous perseverance and devotion were for a long time unknown to the public, owing to the modesty of this heroic woman. When in 1888 M. de Freycinet found the official record of this brilliant service mentioned in an article in the "Temps," he conferred a military decoration upon Mme. Cahen.

After the war Mme. Cahen devoted herself to works of charity: giving also some time to sculpture, in which she showed considerable skill. Noteworthy among her works is a bust of Zadoc Kahn, chief rabbi of France. The "Refuge" founded by her became under her care a model of its kind. It was later transferred to its new quarters constructed by the architect Astrope at Neuilly, and was dedicated June 4, 1888. She was its president until her death. She was also a member of the Association des Dames Françaises. The académicien Maxime du Camp, in his book entitled "Paris Bienfaisant" (pp. 365 et seq., Hachette, 1888), in which he gives high credit to the Jewish charities of Paris, devotes an entire chapter to the "Refuge" and to its director. He pays the latter a brilliant tribute, tracing the principal episodes of her life, and closing with these remarkable words: "It has been said, and I, too, have said it myself, that Israelis never have a strongly developed love for their country; but—Oh Jews, forgive me!"

CAHEN, ISIDORE: French scholar and journalist; born at Paris in 1826; died there March 6, 1902. After having brilliantly completed his education at the Collège Charlemagne, he entered the École Normale in the section of philosophy, having for comrades Edmond About, Hippolyte Taine, Francisque Sarcey, and others, who afterward became distinguished in their respective walks of life. Cahen soon attracted the attention of his professors; and, while still a student, was entrusted with the teaching of philosophy in the College of Versailles. In 1849 Cahen graduated third at the École Normale; and in the same year succeeded in obtaining the degree of "agrégé de philosophie." A year later he was appointed professor of philosophy at the Lycée Napoleon Vendée, after having been nominated secretary to the French embassy at Madrid. A cabal among the clerical papers, however, soon caused him to lose his professorship. The incident gave rise to many press polemics, and brought about the resignation of the members of the Jewish confraternity.

The government then offered Cahen other positions, but he declined them all, and devoted himself to journalism. He collaborated on the "Journal des Débats," and for many years was attached to the editorial staff of "Le Temps." At the death of his father, Samuel Cahen, he assumed the directorship of the "Archives Israélites," which position he held until his death. Cahen left France in 1859 till 1873 on history and literature in the Jewish Theological Seminary of Paris. Besides contributing many valuable articles to the press on various subjects, Cahen was the author of the following writings: (1) "Deux Libertés ou Une," in which he plead the cause of liberty of conscience and freedom in tuition (Paris, 1848); (2) "La Philosophie du Poème de Job," inserted as an appendix to the Bible translation of his father; (3) "L'immortalité de l'âme chez les Juifs," translated from the German of G. Brehner (Paris, 1877).

BIBLIOGRAPHY: Archives Israélites, 1880, Nos. 11, 14, 15.

CAHEN, SAMUEL: French Hebraist and journalist; born at Metz Aug. 4, 1796; died at Paris Jan. 8, 1892. He was brought up at Mayence, pursuing a course of rabbinical studies and devoting, at the same time, much attention to modern languages and literatures. After completing his education Cahen was engaged as a private tutor in Germany. In 1823 he went to Paris, where he
assumed the directorship of the Jewish Consistorial School, a position which he held for a number of years. In 1849 Cahen founded the Archives Orientales.

Cahen's main work was the translation of the Bible into French, with the Hebrew on opposite pages, and critical notes and dissertations by himself and others. The entire edition, consisting of eighteen volumes, appeared at Paris in 1851. Despite adverse criticism, denying Cahen critical perception in the choice of his material, it must be admitted that the undertaking exerted a great influence upon a whole generation of French Jewry. In addition to this great work of his, Cahen was the author of the following writings: (1) "Cours de Lecture Hebraique, Suivi de Plusieurs Précis, avec Traduction Interlinéaire, et d'un Petit Vocabulaire Hebraïque Français," Metz, 1824; (2) "Précis d'Instruction Religieuse," ib. 1829; (3) a new French translation of the Haggadah of Passover, Paris, 1851-52; (4) "Almanach Hébreu," ib. 1831.

Cahen was appointed a chevalier of the Legion of Honor in 1849.

Cahn, Arnold: German physician; born at Worms April 11, 1858. After completing his course at the gymnasium, he studied medicine at the University of Strasburg, graduating thence in 1882 to 1885, becoming privatdocent in the latter year, and assistant professor in 1883.

Cahn has written many articles in the medical journals, his specialty being the physiology of digestion. Among his works and essays are: (a) "Ueber Antiperistaltische Magen-Bewegungen"; (b) "Ueber Magen-Verdauung bei Chlorhunger"; (c) "Ueber Ma gen-Verdauung bei Acuter Phosphorvergiftung"; (d) "Ueber die Verdauung des Fleisches im Normalen Magen"; (e) "Ueber die Peptone als Nahrungsmittel." Bibliography: Arch. Int. Med. 1877; La Grande Encyclopédie, 1903; H. S. Morais, Eminent Israelites of the Nineteenth Century, p. 27.

Cahn, David Leon: French Orientalist and writer; born June 23, 1841, at Haguenau, Alsace; died at Paris March 30, 1900. Cahun's family, which came originally from Lorraine, destined him for a military career; but owing to family affairs he was compelled to relinquish this, and he devoted himself to geographical and historical studies. In 1863 he began to publish in the "Revue Française" a series of geographical articles and accounts of his travels in Egypt and the neighboring countries. About the same time he published in the daily press letters of travel, and a geographical review which was the first of its kind. In 1864 Cahun set out to explore Egypt, Nubia, the western coast of the Red Sea, and Abyssinia.

Returning to France in 1866, he became a political writer on the staff of "La Liberté"; but when that paper supported the empire, Cahun left it, and joined the staff of "La Réforme" (1869) and "La Lède." During the Franco-Prussian war he was correspondent for several papers. On Sept. 4, 1870, he entered the army as a volunteer, and was appointed sublieutenant of the 40th foot in the following November. When peace was established he resumed his Oriental studies, devoting himself chiefly to researches concerning the Turks and the Tatars.

In 1873 he was appointed to the Bibliothèque Marcassine, where he was specially engaged in the compilation of an analytical catalogue from the year 1874. Meanwhile Cahun had begun to publish a series of historical novels dealing with ancient history, in the style of the journeys of Anacharsis in Greece. They are told by one critic to be written in temperate and pure French, combining interest with genuine archaeological knowledge. It was Cahun's intention to present facts of ancient history that were not generally known, and thus make contributions to general history and geography. These novels include: (1) "Les Aventures du Capitaine Magon," on Phoenician explorations one thousand years before the common era (Paris, Hachette, 1870); (2) "La Bannière Bleue," adventures of a Mussulman, a Christian, and a pagan at the time of the Crusades and the Mongolian conquest (ib. 1876); (3) "Les Pilotes d'Ango," dealing with French history of the sixteenth century (ib. 1878); (4) "Les Merocaines," of the time of the Punic wars (ib. 1881); (5) "Les Rois de Mer," on the Norman invasions (Chassay, 1887); (6) "Hassan le Juif d'Alger," on Turkish military life of the sixteenth century (ib. 1895).

Meanwhile Cahun had begun to publish a series of geographical articles and accounts of his travels, based on material gathered during his travels, is a complete and exact history of that continent. He also undertook the restoration of some ancient coins.
that are of great geographical interest. Some years before his death Cahun ceased writing for the Parisian periodicals, but to the end he contributed to "Lo Phare de la Loire." He left unfinished a history of the Arabs, and a historical novel dealing with the story of the Arabs. He was a member of several learned societies.

Z. K.

CAIAPHAS or CAIPHAS, JOSEPH (Kaidipac; ps. Caiaphas; Cai, Christian, a Greek word; in the Hebrew original, probably not "Cai"). Compare Midrash Parah iii. 5; Derenbourg, "Récits sur l'Histoire de la Palestine," p. 315, note 2; Schaller, "Gesch." Bd. ii. 318; Josephus, "Antiquities of the Jews," xviii. 3, § 21: Son-in-law of the high priest Annas or Annas, mentioned in John xviii. 13; held that office himself through appointment of Valerius Gratus, about 18-38, hence for a longer period than several of his predecessors and successors. Luke iii. 2 speaks of two high priests, Annas and Caiaphas. The mention of the two at one and the same time has been a great stumbling-block to the commentators. John made a curious error (xii. 49, xviii. 13) in speaking of Caiaphas as the high priest "in that year," as if he was interchanged every year with Annas. It appears that even while Caiaphas performed the duties of the office, the power of high priest lay in the hands of Annas. Caiaphas' historic importance lies in the fact that he is expressly mentioned by Matt. xxvi. 3,57, and Mark the Lord setuponhim was atokenofforgive

Josephus Flavius, a Greek word; in the Hebrew original, probably not "Cai"); and was succeeded by Jonathan, who was the son of Anan (36), and perhaps a brother-in-law of the high priest Annas or Annas, mentioned in John xviii. 13; held that office himself through appointment of Valerius Gratus, about 18-38, hence for a longer period than several of his predecessors and successors. Luke iii. 2 speaks of two high priests, Annas and Caiaphas. The mention of the two at one and the same time has been a great stumbling-block to the commentators. John made a curious error (xii. 49, xviii. 13), in speaking of Caiaphas as the high priest "in that year," as if he was interchanged every year with Annas. It appears that even while Caiaphas performed the duties of the office, the power of high priest lay in the hands of Annas. Caiaphas' historic importance lies in the fact that he is expressly mentioned by Matt. xxvi. 3, 57, and John xi. 49, xviii. 13, in connection with the crucifixion of Jesus, though not by Mark and Luke. It was probably at this time that the meeting with the apostles took place, at which Caiaphas is mentioned as belonging to the high-priestly family (Acts iv. 6). It was said later in the Syrian Church that he had been converted to Christianity, and was identified with the historian Josephus Flavius (Ansenmann, "Bibl. Orient." ii. 156, iii. 222; Solomon of Bassora, "The Book of the Bee," ed. Rudge, tr. p. 94). His house outside Jerusalem is still (1902) a thing shown.

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After Pontius' recall Caiaphas was removed by the new governor, Vitellius (Josephus, "Ant." xvi. 184, Rome, 1800). Peter and other disciples, however, being ignorant of the state of affairs, went to Caiaphas' house in the night. After Pontius' recall Caiaphas was removed by the new governor, Vitellius (Josephus, "Ant." xvi. 184, Rome, 1800). Peter and other disciples, however, being ignorant of the state of affairs, went to Caiaphas' house in the night. After Pontius' recall Caiaphas was removed by the new governor, Vitellius (Josephus, "Ant." xvi. 184, Rome, 1800). Peter and other disciples, however, being ignorant of the state of affairs, went to Caiaphas' house in the night. After Pontius' recall Caiaphas was removed by the new governor, Vitellius (Josephus, "Ant." xvi. 184, Rome, 1800). Peter and other disciples, however, being ignorant of the state of affairs, went to Caiaphas' house in the night. After Pontius' recall Caiaphas was removed by the new governor, Vitellius (Josephus, "Ant." xvi. 184, Rome, 1800). Peter and other disciples, however, being ignorant of the state of affairs, went to Caiaphas' house in the night. After Pontius' recall Caiaphas was removed by the new governor, Vitellius (Josephus, "Ant." xvi. 184, Rome, 1800). Peter and other disciples, however, being ignorant of the state of affairs, went to Caiaphas' house in the night. After Pontius' recall Caiaphas was removed by the new governor, Vitellius (Josephus, "Ant." xvi. 184, Rome, 1800). Peter and other disciples, however, being ignorant of the state of affairs, went to Caiaphas' house in the night.
A doctrine of the Cainites appears, then, to have been in existence as early as Philo’s time; but nothing is known of the same. In the second century of the common era a Gnostic sect by the name of "Cainites" is frequently mentioned as forming a branch of the anti-Christian heresies which, adopting some of the views of Paulinian Christianity, advocated and practised indulgence in carnal pleasure.

While some of the Jewish Gnostics divided men into three classes—represented (1) by Cain, the physical or earthly man; (2) by Abel, the psychical man (the middle class); and (3) by Seth, the spiritual or saintly man (see Ireneus, "Adversus Haereses," i. 12, 5, compare Philo, "De Gigantibus," 13)—the antimicrobial pagan Gnostics declared Cain and other rebels or sinners to be the prototypes of evil and licentiousness. Cain, Enos, Korah, the Sodomites, and even Judas Iscariot, were made by these Gnostics expon- ders of the "wisdom" of the serpent in rebellion against God (Gen. iii. 5), the proudest serpent; "Na- bash ha-Kedmoni" (Gen. R. xxii. 12). How many of these pernicious doctrines were already formed in pre-Christian times and how many were developed during the first and second Christian centuries is difficult to ascertain (see Jude 11, "the way of Cain"; Ireneus, t. i. 1, 36, 31, 27, 3, Hippolytus, "Apology of Omnem Haeresi"; v. 11, 15, 21; Clemens of Alexandria, "The Cai- nites," Stromata vii. 17; Euse- bius, "Hist. Eccl." lii. 29; Epiphanius, "Haeres." xxv., xxvi., xxviii., iii.), with good reason refers to such Cainite doctrines the Haggadah of blasphemous, referred to in Sanh. 99b, as taught by Manasseh ben Joseph, the typical perverter of the Law in the direction of licentiousness.


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**Critical View:** The narratives in Gen. iv. are assigned to two different strata of the Javistic docu- ment; e.g., Ball, "We O.T. ...", the story of the murder of Abel (1:1-6, 23, 30 to 1), the later stratum; and the story of Cain, the city-builder, and of his descendants (16-24 to 1), the earlier stratum. The independence of the two sections is shown, among other things, by the fact that the man who, in verse 12, is to be "a fugitive and a wanderer," in verse 17 builds a city. Verses 16-24, to which probably should be added, are from the same document as the story of the creation in Eden, and 1b-24, 25, 26, from that containing J’s account of the flood. The apparent cross-reference, "wanderer," "and" (11), with "wandering," "and" (10), is due to a reductor, and verse 24 refers to a version of the story of Cain which is different from that given in 1b-16 (compare below).

The later section, 1b-16, is commonly explained thus (compare Holzinger’s "Genesis"); Cain is the eponym of the Kenites (see 2), and the verses are a form of the independent traditions which explained the nomadic life of the Kenites as due to a curse laid upon them for some ancient murder. To the settled Israelites the nomadic life seemed mean and wretched. Verses 25, 26 connect this story with the complete J. The earlier section, 17-24, is J’s genealogy of the descent of the human race from Adam, and his ac- count of the development of civilization. The Song of Lament (23, 24) is an ancient fragment inserted by J, referring to a form of the story of Cain which placed his conduct in a favourable light.

**Text of Gen. iv. 1. A. V.** "[a man] (from the Lord), so Targ. O., implies a reading "[YHWH]." The actual text might possibly be rendered as R. V. with the help of the Lord’s: so Septuagint, Vulgate, or even
of land between the rivers Tigris and the Upper Zab, toward the work of the civilization that arose in the South. The mound of Nimrod, lying in the fork of land between the rivers Tigris and the Upper Zab, marks the site of the city. Excavations were begun here by Layard in 1845, and subsequently continued by Rassam and George Smith. Their work has resulted in the discovery of a great platform built of sun-dried bricks and faced with stone, extending 600 yards north and south by 400 yards east and west, on which have been found remains of new palaces and of restoration works carried on by Shalmaneser I. Assurbanipal, Shalmaneser II, Tiglathpileser III, Sargon, and Esarhaddon. Very little is known of the history of the city, but Assurbanipal attributes its origin to Shalmaneser I. (about 830 B.C.); it is, however, scarcely probable that the city came into existence at so late a period. It is safe to assume that he means that Shalmaneser rebuilt it and made it a city of importance. Though the city was at times the residence of the king, it never became so populous as either Assur or Nineveh.

BIBLIOGRAPHY: See the Babylono-Assyrian history of Syria, Damascus, Byblos, and Barton, etc. - R. W. R.

CALAHOR(R)A: A family of Spanish descent, resident in Cracow from the sixteenth century up to the present time, of which the following members attained prominence:

1. Israel Samuel Calahorra (in the place of the "Cainan" (supra)), a writer; lived in Cracow; son of Solomon Calahorra (No. 3). He was not a physician, as Purse and others have it, nor did he come from "Califora."

In 1624 he completed "Yismah Yisrael" (Israel Shall Rejoice), a lexicontothefour ritual codes in alphabetic order. It was published at Cracow in 1626 and again at Amsterdam in 1690, together with the commentary "Hokke Da'at" by Moses Jeluthiel Kaufmann. Single parts of it appeared at Berlin in 1700 and at Dyernenfurth in 1701. The code "Yoreh De'ah" was published at Vienna in 1683, together with the commentary "Hokke Da'at" and a commentary, "Otelet Zebi," by M. H. Friedlander.

According to Calahorra's own statement in the preface to his lexicont, he wrote, besides the commentary on the ritual codes: "Or Yisrael" (Light of Israel), a commentary on the Pentateuch; "Keren Shifshouah" (Vineyard of Solomon), a commentary on Proverbs; and "Sullam ha-Shamayim" (Heavenly Ladder). Besides the last work there is at the end of the first code in "Yismah Yisrael" a "teimanah" (supplication), mystical in character, together with several prayers. None of these other works has been printed.

2. Matthew Calahorra: Apothecary in Cracow; grandson of Solomon Calahorra (No. 3). He held a religious dispute with a Dominican, and suffered martyrdom at the stake in 1644 at Piotrkow. An account of his trial and the story of his martyrdom are in manuscript in the archives of the Dominican monastery at Cracow. A copy of the same is in the possession of S. J. Halberstamm.

3. Solomon Calahorra: Physician; lived in Cracow between 1559 and 1586. His son designates him as "sephard," i.e. Spanish; and he probably comes from Calahorra. Moses Isserles (ReMA) and Solomon Luria, whose contemporary he was, held him in high regard for his medical skill; and privileges were conferred on him in 1570 and 1576 by King Sigismund Augustus, to whom he was physician-in-ordinary, and by Stephen Bathori.
... and therefore mentioned in the long list of spices or "Kalonymus," borne by an ancestor of Joshua. Among which was one with regard to the oath; and fragrant woods in Cant. iv. 14. It was one of the ten years of age. It is entitled "Mille de Bedi-... sion of the language and style of the Talmud, with Rashi and Tosafot. It was written for the festival of Hanukkah (Venice, 1717). By opposition: musam meheder, Oct. Bod., ed. 1556; Mortara, Indices, p. 8. I. Bu.

CALAMUS: One of the ingredients (Ex. xxx. 23) of the oil made specially for anointing the tabernacle (Ex. xxx. 36), its vessels (ib. 27-29), and the priest (ib. 30). The calamus root was fragrant, and is therefore mentioned in the long list of spices and fragrant woods in Cant. ii. 14. It was one of the articles in which Tyre traded (Ezek. xxvii. 10). See Resed. J. B. H.

CALATAYUD, CALATAYUD YEHUD, or CASTILLO DOS JUDíOS (Arabic, Cal'at Ayaq, Castillo de Ayala; Hebrew, קהל בני יהודיה): City of Aragon, which had a large Jewish community as early as the reign of 'Abd al-Rahman III. In 985, while workmen were digging the foundation of a house, they discovered a marble tombstone bearing a Hebrew inscription in memory of a certain Samuel b. Solomon, who died Marzabwani 11, 4680=Oct. 9, 919 ("Bolero de la Real Academia de la Historia," xii. 17 et seq.; "Rev. xL Juvent.," xvi. 228). By the kings of Aragon the Jews of Calatayud were granted certain privileges, among which was one with regard to the oath; and these privileges were from time to time renewed. The Jewish quarter of Calatayud was situated in the vicinity of the river Las Peñas, and extended from S. María de la Peña to the Torre Mocha. On the opposite side of the river lay the Jewish cemetery. The community, which, during its prosperous times, annually paid 6,000 maravedis in taxes, possessed two large synagogues, one of which, situated at the end of the Jewish street, was very beautiful. This synagogue was built by Aaron b. Yahya, and renovated by his relative, Joseph b. Yahya. There were also several large schools, two of which were founded respectively by Joseph Pardo and Jacob b. Calna.

In addition to these there was a school for the association of weavers, and another attached to the Hebah Kadishlah. As the members of the congregation occasionally absented themselves from the synagogues and held prayers in private houses, the "aljama" (community) ordained that services were to be held only in the regularly constituted synagogues and schools; and that an infringement of this mandate was to be punished by a fine, one-half of which was to be donated to the crown. There were, however, two persons exempt from this law: one, the physician Don Bahiel al-Constantini, who lived some distance from the synagogue; the other, Moses b. Shaprut, whose gout prevented his attendance at the service.

In 1286 the Jews of Calatayud had indirectly admitted two Christians to Judaism; in consequence the former were condemed to severe punishment by the inquisitor, but later pardoned by King Jaime. In the war between Castile and Aragon in 1367, the Jews of Calatayud and Daroca, of whom the former had bravely defended their city, were subjected to great suffering at the hands of the Castillian soldiers, having their shops plundered and their children ruthlessly massacred. As a result of this war the walls of the city of Calatayud, which had been heavily damaged and partly destroyed, had to be restored, and since the Jews were willing to repair only the walls of their immediate quarter, a joint conference was held on Jan. 11, 1368, between the city council and the representatives of the aljama (among whom were the physicians Samuel Saboco, Jacob Azarias, and Don Samuel b. Shaprut), at which it was agreed that the Jews were to rebuild all the walls of the city, but that they were to receive reimbursement from the Christians inhabitants for all the additional money expended.

In consequence of the persecutions and the sermon of the proselytizing Vicente Ferrer, a large number of the wealthiest Jews of Calatayud in 1391, and more particularly in 1413, accepted baptism. Among the converts were the following distinguished families: the Clementes, whose progenitor was Moses Buenaventura; the Santangelas, descended from Azariah Genillio; the Villanuevas, from Moses Patagon; and the children of the wealthy Samuel Vihon. Several of these persons rose to high eminence in Church and state, but many fell victims to the Inquisition.

The community, once wealthy and powerful, gradually declined, until (about fifty years before the expulsion of the Jews from Spain) it was able to pay only a modicum in taxes. Calatayud was always celebrated as a great seat of Jewish learning, and among its eminent scholars were: the grammarians Solomon Ibn Paton, who was born at Calatayud and was a friend of Judah ha-Levi; the rabbi Solomon Reuben, who was related to Hasdai Crescas, and had many enemies (he was finally compelled to give place to the preacher En Bittia); R. David Ibn Schoel, who enjoyed the esteem of both Jewish and Christian circles, and who, like Moses Alkabiz and Don Solomon b. David, carried on a correspondence with Isaac b. Sheshet. The Nasi D. Samuel ha-Levi and R. Moses b. Sass (the latter probably identical with the correspondent of Isaac b. Sheshet at Ucles) were the representatives of the Calatayud community at the disputation at Tomar. The last preacher of the congregation of Calatayud was the celebrated Isaac Arama.
CALAVRA: Parted city in the former province of La Mancha, in Castile. In 1146, when it was captured from the Moors by Alfonso VII., the latter made his favorite, Judah b. Joseph ibn Ezra ha-Nasi, governor of the city, just as Celorigo, when captured twenty-eight years later, was entrusted to the Jews (Joseph ha-Ronen). "Erek ha-Bala" [after Don David], p. 28; German transl. by M. Wiener, p. 161; "Boletín Acad. Hist." xiv. 267; J. Amador de los Ríos, "Historia de los Judíos de España," i. 331.

The Knights of the Order of Calatrava, called after this city—who received large estates and gifts from the kings of Castile and Aragon—and their grand masters had various relations with the Jewish communities and individual Jews. The city Maqueda was a fief of the order, and was the home of the scholarly Moses Abrahah, with whom the grand master Luis de Guzmán corresponded. In 1310 the grand master García Lopez interceded for the Jewish community, by asking the king, Alfonso XI, to reduce the royal taxes. In 1394 the Order of Judith II. of Angoumois was granted the privilege of admitting thirty Jewish families into the city of Alcalá, which belonged to the order. In recognition of the services rendered by the grand master and his knights to King Henry II. in his war against Don Pedro, the king presented the grand master and the order 500 and 1,000 maravedis, respectively, from the annual taxes of the Jews residing between Guadalfezca and Puerto de Mulader and from those of the Jewish community of Villa Real. In 1310 the order sold a water-mill, called Rumele David Cohen, which became the property of Don Zulema (Salomon ibn Albagali) and his wife, Jamila, more correctly Joania. The grand master García López also had negotiations with Abraham alen Xulien (ben Susan) of Villa Real in regard to a water-mill. MEK.


CALAZ, JUDAH. See Kalaz, Judah.

CALCUD: A man famous for his wisdom, since the Biblical writer attests the wisdom of Solomon by saying that he surpassed Calcut. In the account of I Kings (v. 31), R. V., Calcut (Chalcut) I Kings iv. 31, A. V.) is given as the son of Mahol, while in I Chron. ii. 6 he is called the son of Zenah of the tribe of Judah, and a brother of Heman and Ethan. Rashii, following the Midrash (Paski, ed. Buber, iv. 8th) says that Calcut (which probably means "the nourisher," or "nourishment") is a name given to Joseph because of the verse "And Joseph nourished" (Gen. xlvii. 19).

G. B. L.

CALCUTTA: Capital of Bengal, and seat of government of British India. The Jews of Calcutta now number about 2,100, of whom 150 are European and the remainder natives of Asiatic Turkey, Persia, and southern Arabia. Just when the first Jew settled in Calcutta is uncertain; but Jewish traders did business there many years ago. Sha- lone David Cohen is the first permanent settler of whom there is authentic record toward the end of the eighteenth century. He became a favorite of the naga of Lucknow, and even had the honor of riding with him on his elephant. Cohen built the first synagogue in Calcutta, known as the Old Synagogue. The second synagogue, Naveh Shalome, situated in Canning street, was built nearly a century ago by Ezekiel Judah Jacob, another Jewish pioneer. It had until lately the income (229 rupees monthly) from a large compound, which was formerly distributed among the poor. This compound is now occupied by the Magen David synagogue, whose founder, Elias David Joseph Ezra, compensated the Naveh Shalome by a permanent income from a trust fund. Religious questions are sent for solution to Bagdad.

The third synagogue was the Beth-El, on Pollock street, erected in 1855-56 by Joseph Ezra and Ezekiel Judah Jacob. It was rebuilt and enlarged in 1885-86 by Elias Shalome Gubbay. The finest synagogue in Calcutta is the Magen David. It is lighted by gas and cooled by punkas (fans).

The Ezra Hospital, the only Jewish institution of its kind in Calcutta, was erected by Mrs. Morelle E. D. J. Ezra in memory of her husband. It cost 125,000 rupees, and all expenses, save those of doctors, are defrayed by the founder. The school Kehillath Yeshooroon, though meant for girls, also receives boys up to ten years of age. It is in charge of three European and educational. Two Hebrew teachers, and the pupils are taught up to the seventh standard.

In trade the Jews are in the front rank. The great houses David Sassoon & Co. and E. A. D. Sassoon & Co. have branch offices in Calcutta. Other representative men in commercial life are M. A. Sassoon, Maurice Gubbay, H. S. Howard, and J. E. D. J. Ezra. The middle-class Jews speculate in opium and stocks, and act as brokers. The poor keep shops and earn a livelihood as hawkers. The rich Jews live in the best part of the town, the Chowringhee, their habits and costume being European in every respect, though their vernacular is Arabic. There are several cricket, tennis, polo, and social organizations. Though many still adhere to their Arabic style of costume, the younger generation has adopted English dress.

CALEB.—Biblical Data: According to the Biblical text, Caleb was of the tribe of Judah. He represented that tribe among the twelve spies whom Moses
sent from the wilderness to spy out Canaan. He and Joshua alone brought back an encouraging report, and in consequence were the only ones of all that came out of Egypt who were permitted to survive and enter Canaan (Num. xiii. 6, 30; xiv. 29; xxvi. 55; xxxi. 12; xxxii. 19; Deut. i. 36). After the conquest he was given Hebron and the region around it. In the conquest of this territory he offered the hand of Achsah, his daughter, to the man who would capture Hebron for him; the feat was accomplished and the maiden won by Caleb's younger brother, Othniel. To him was assigned the south land, to which later, at Achsah's request, "the upper springs" were added (Josh. xv. 14; and Judges i. 16). His name is connected with several towns in southern Judah (I Chron. ii. 52). See also Judges iii. 17.

**G. A. B.**

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**In Rabbinical Literature:** In the rabbinical sources, Caleb, the son of Hezron (I Chron. ii. 18-20), is identified with the Caleb of Jephunneh (Num. xiii. 6), the ephod "Jephunneh" having been given to him because he "turned away" (יַעֲמָר) from the sinful intention of the other spies who advised the people against going into the Holy Land. Caleb is also called (I Chron. iv. 5) "Ashur," because his face became black from much fasting, and "father of Tekoa" (קְצָה), because he fastened his heart on God, and in this faith he married the prophetess Miriam, whom, although she was neither fair nor healthy, he treated with fatherly love (שֶׁהוּא), appreciating her own piety and her relationship to such brothers as Moses and Aaron.

Although the son of Jephunneh, Caleb is also called "the Kenazite." (A. V.: "Kenazite," Josh. xiv. 6, 14; compare Judges i. 13), because Kenaz, the father of Otniel, was Caleb's stepfather; Othniel, the son of Jephunneh (Joshua 14:12, 15), that before the Israelitish conquest, had migrated to southern Judah and settled in the vicinity of Hebron. They appear to have entered the country from the south and to have been friendly to the Hebrews, from which fact, perhaps, arose the story of Caleb's favorable report as one of the twelve spies. They were afterward absorbed in the tribe of Judah. This union had not fully taken place at the time of David's career as an outlaw (I Sam. xxv. 3, xxx. 14). The narratives in Josh. xv. 14 et seq. and Judges i. 12 et seq. were composed to establish the claim of certain Calebite clans to particular localities (see Acrabite and Othnielite). It appears from I Chron. ii. 14 et seq. that the pre-exilic territory of the Calebites included Ziph and Marreshah and other towns in the extreme south of Judah; while another list in the same chapter (verses 46 et seq.), by representing certain personified towns as sons of Caleb's concubine, among which is Bethlehem, indicates that after the Exile the clan was pushed farther north. This was doubtless due to the occupation of the south by Edomites.

**G. A. B.**

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**CALEBITES:** A branch of the Edomite clan of Kenaz (compare Judges 13 with Gen. xxxvi. 11, 15, 42), that, before the Israelitish conquest, had migrated to southern Judah and settled in the vicinity of Hebron. They appear to have entered the country from the south and to have been friendly to the Hebrews, from which fact, perhaps, arose the story of Caleb's favorable report as one of the twelve spies. They were afterward absorbed in the tribe of Judah. This union had not fully taken place at the time of David's career as an outlaw (I Sam. xxv. 3, xxx. 14). The narratives in Josh. xv. 14 et seq. and Judges i. 12 et seq. were composed to establish the claim of certain Calebite clans to particular localities (see Acrabite and Othnielite). It appears from I Chron. ii. 14 et seq. that the pre-exilic territory of the Calebites included Ziph and Marreshah and other towns in the extreme south of Judah; while another list in the same chapter (verses 46 et seq.), by representing certain personified towns as sons of Caleb's concubine, among which is Bethlehem, indicates that after the Exile the clan was pushed farther north. This was doubtless due to the occupation of the south by Edomites.

**J. SH.**

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**CALENDAR, HISTORY OF:** The history of the Jewish calendar may be divided into three periods—the Biblical, the Talmudic, and the post-Talmudic. The first rested purely on the observation of the sun and the moon, the second on observation and reckoning, the third entirely on reckoning. The study of astronomy was largely due to the need of fixing the dates of the festivals. The command (Deut. xv. 1), "Keep the month of Abib," made it necessary to be acquainted with the position of the sun; and the command, "Also observe the..." (Sotah 30a; Num. vi. 2; Tan., l.c.). The study of astronomy was largely due to the need of fixing the dates of the festivals. The command (Deut. xv. 1), "Keep the month of Abib," made it necessary to be acquainted with the position of the sun; and the command, "Also observe the..." (Sotah 30a; Num. vi. 2; Tan., l.c.).

**J. SH.**

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**Critical View:** The eponymous ancestor of the clan of Calebites, since " Caleb" signifies son of Amram, has done for us."—here all the ring leaders were silent.—"He has taken us out of Egypt; he has divided the sea for us; and he has fed us with manna. Now, therefore, if he were to command us to make ladders and scale the heavens, we should obey him. Let us go up at once and take possession" (Sotah 30a; Num. vi. 2; Tan., l.c.). When the country was divided, Caleb and Joshua received the portion that had been intended for the other spies (B. B. 117b).

Caleb was the father of Hara from his second wife Euphrat (I Chron. ii. 19), and, therefore, the progenitor of the Davidic house, the "Ephrathite" (I Sam. xvii. 12; Sotah 119b; Sanh. 69b).
The oldest term in Hebrew for the science of the calendar is נֶפֶשׂ הָאָדָם ("sanctification of the new moon"); later יִירָאָה לַעֲמֹד עַל הַשָּׁמֶשׁ ("sanctification of the new moon by means of reckoning"); finally יִירָאָה הָעִירָה לְהַלְוַיֵּשׁ ("sanctification of the new moon by means of reckoning"). These terms signify the rules for the sanctification of the new moon. Among other names besides these we find רַמְוָא ("the secret of intercalation"). The medieval and modern name is תָּשִׁיב.

The Babylonian year, which influenced the French time reckoning, seems to have consisted of 12 months of 30 days each, intercalary months being added by the priests when necessary.

Babylonian Two Babylonian calendars are preserved in the inscriptions, and in both each month has 30 days as far as can be learnt. In later times, however, months of 36 days alternated with those of 30. The method of intercalation is uncertain, and the practise seems to have varied.

The Babylonian years were soli-lunar; that is to say, the year of 12 months containing 364 days was bound to the solar year of 365 days by Intercalating, as occasion required, a thirteenth month. Out of every 11 years there were 7 with 12 months and 4 with 13 months.

Strassburger and Rippin, in "Astronomisches aus Babylon," have shown that the ancient Babylonians were sufficiently advanced in astronomy to enable them to draw up almanacs in which the eclipses of the sun and moon and the times of new and full moon were predicted (Proc. Soc. Bib. Arch., 1891-1892, p. 112).

The Talmud (Yerushalmi, Rosh ha-Shanah i.) correctly states that the Jews got the names of the months at the time of the Babylonian exile.

There is no mention of an intercalary month in the Bible, and it is not known whether the correction was applied in ancient times by the addition of 1 month in 3 years or by the adding of 10 or 11 days at the end of each year.

Astronomers know this kind of year as a bound lunar year. The Greeks had a similar year. Even the Christian year, although a purely solar year, is forced to take account of the moon for the fixing of the date of Easter. The Moslems, on the other hand, have a free lunar year.

It thus seems plain that the Jewish year was not a simple lunar year; for while the Jewish festivals so doubt were fixed on given days of lunar months, they also had a dependence on the position of the sun. Thus the Passover Feast was to be celebrated in the month of the wheat harvest (יאר), and the Feast of Tabernacles, also called יִנָּר, took place in the fall. Sometimes the feasts are mentioned as taking place in certain lunar months (Lev. xxiii.; Num. xxvii., xxix.), and at other times they are fixed according to certain crops; that is, with the solar year.

In post-Talmudic times Nisan, Siwan, Ab, Tibet, Elul, and Shebat had 30 days, and Iyyar, Tamun, Elul, and Shevan, Tebet, and Adar, 29. In leap year, Adar had 30 days and We-Adar 29. According to Pirke Rabbi Eliezer, there was a lunar solar cycle of 48 years. This cycle was followed by the Hellenists, Essenes, and early Christians.

In the times of the Second Temple it appears from the Maḥashah (R. H. 1:5) that the priests had a court to which witnesses came and reported. This function was afterward taken over by the civil court (see B. Zuckerman, "Materialien zur Entwicklung der Alten Zeitrechnung im Talmud," Breslau, 1882).

The fixing of the lengths of the months and the intercalation of months was the prerogative of the Sanhedrin, at whose head there was a patriarch or רַמְוָא. The entire Sanhedrin was not called upon to act in this matter, the decision being left to a special court of three. The Sanhedrin met on the 29th of each month to await the report of the witnesses.

Before the destruction of the Temple certain rules were in existence. The new moon could not occur before a lapse of 29½ days and ½ of an hour. If the moon could not be exactly determined, one month was to have 30 days and the next 29. The full months were not to be less than 4 nor more than 5, so that the year could not be less than 352 days nor more than 366. After the destruction of the Temple (70 c.e.) Joseph ben Zakai removed the Sanhedrin to Jaffa. To this body was transferred decisions concerning the calendar, which had previously belonged to the patriarch. After this the witnesses of the new moon came direct to the Sanhedrin.

Every two or three years, as the case might be, an extra month was intercalated. The intercalation seems to have depended on actual calculation of the relative lengths of the solar and lunar years, which were handed down by tradition in the patriarchal family. Moreover, it was determined to judge by the grain harvest.

If the month of Nisan arrived and the Leap-Year, the sun was at such a distance from the vernal equinox that it could not reach it by the 16th of the month, then this month was not called Nisan, but Adar Sheni (second).

On the evening before the announcement of the intercalation the patriarch assembled certain scholars who assisted in the decision. It was then announced to the various Jewish communities by letters. To this epistle was added the reason for the intercalation. A copy of such a letter of Rabbi Gamaliel is preserved in the Talmud (Shah. xi. 2).

The country people and the inhabitants of Babylonia were informed of the beginning of the month by fire-signals, which were really carried from station to station in the mountain country. These signals could not be carried to the exiles in Egypt, Asia Minor, and Greece, who, being accordingly left in doubt, celebrated two days as the new moon.

Owing to the weather it was frequently impossible to observe the new moon. In order to remove any uncertainty with regard to the length of the year on this account, it was ordained that the year should not have less than 4 nor more than 8 full
months. After the fixing of the calendar it was set-
ted that the year should not have less than 5 nor
more than 7 full months. R. Gamaliel II. (384-116 c.e.) used to receive the
reports of the witnesses in person and showed them
representations of the moon to test their accuracy.
On one occasion he fixed the first of Tishri after the
testimony of two suspected witnesses. The accu-
B.225:31, said, "It was the evidence of two
witnesses that he accepted, not the evidence of the
majority of the people." The testimony of R. Judah
and Josiah (131) states: "The reason was for the sake of the
people of Jerusalem, because the Romans had
so fixed the date for the Feast of Tabernacles.

Under the patriarchate of Simon III. (140-165) a
great quarrel arose concerning the feast-days and
the leap-year, which threatened to cause a permanent
schism between the Babylonian and the Palestinian
communities—a result which was only averted by
the exercise of much diplomacy.

Under the patriarchate of Rabbi Judah I., sur-
named "the Holy" (330-365), the Sabaite, in order
to confuse the Jews, set up fire-signals at improper
times, and thus caused the Jews to fall into error
with regard to the day of the new moon. Rabbi
Judah accordingly abolished the fire-
Talmudic signals and employed messengers.
Period. The inhabitants of countries who
could not be reached by messengers before the feast were accordingly in doubt, and used
to celebrate two days of the holidays. By this time
the fixing of the new moon according to the testi-
ymony of witnesses seems to have lost its impor-
tance, and astronomical calculations were in the
main relied upon.

One of the important figures in the history of the calendar was Samuel (born about 165, died about 220), surnamed "Yochai" because of his familiarity
with the moon. He was an astronomer, and it was
said that he knew the course of the heavens as well
as the streets of his city. He was director of a
school in Nahardea (Babylonia), and while there
arranged a calendar of the feasts in order that his
fellow-countrymen might be independent of Judea.
He also calculated the calendar for sixty years. His
calculations greatly influenced the subsequent cal-
endar of Hillel. According to Bartolocci his tables
are preserved in the Vatican. A contemporary of his,
R. Adda (born 183), also left a work on the calendar.

Mar Samuel reckoned the solar year at 365 days
and 6 hours, and R. Adda at 365 days, 5 hours, 35
minutes, and 3341 seconds.
In 325 the Council of Nice was held, and by that
time the equinox had retrograded to March 21.

This council made no practical change in the ex-
cisting civil calendar, but addressed itself to the
reform of the Church calendar, which was still lunar
on the Jewish system. Great disputes had arisen
as to the time of celebrating Easter. Moreover, the
Church was not fully established, many Christians
being still simply Jewish sectaries. A new rule
was therefore made, which, while still keeping
Easter dependent on the moon, prevented it from
colliding with Passover.

Under the patriarchate of Rabbi Judah III. (300-
380) the testimony of the witnesses with regard to
the appearance of the new moon was received as a
more or less formal act, and the day depending
entirely on calculation. This innovation seems to
have been viewed with disfavor by some members
of the Sanhedrin, particularly Rabbi Jose, who wrote
to both the Babylonian and the Alexandrian com-
nunities, advising them to follow the customs of
their fathers and continue to celebrate two days,
an advice which was followed, and is still followed,
by the majority of Jews living outside of Palestine.

Under the reign of Constantius (337-361) the per-
secutions of the Jews reached such a height that all
religious exercises, including the computation of the
calendar, were forbidden under pain of severe pun-
ishment. The Sanhedrin was apparently prevented
from inserting the intercalary month in the spring;
Easter was accordingly placed 3 months after the
month of Ab (July-August).

The persecutions under Constantius finally decided
the patriarch, Hillel II. (380-385), to publish rules
for the computation of the calendar, which had
ever been regarded as a secret science. The
political difficulties attendant upon the meetings of
the Sanhedrin became so numerous in this period,
and the consequent uncertainty of the
feast-days was so great, that H. Huna
Talmudic b. Abin made known the following
secret of the calendar to Raba in Baby-
lonia: Whenever it becomes apparent
that the winter will last till the 16th of Nisan, make
the year a leap-year without hesitation.
This unusual promulgation of the calendar, though
it destroyed the hold of the patriarchs on the scattered
Judeans, fixed the celebration of the Jewish feasts
upon the same day everywhere. Later Jewish writ-
ers agree that the calendar was fixed by Hillel II. in
the year 670 of the Seleucid era; that is, 4119 a.m.
or 359 c.e. Some, however, as Isaac Israel, have
fixed the date as late as 500. Saadia afterward
formulated calendar rules, after having disputed the
correctness of the calendar established by the Karaites. That there is a slight error in the
Jewish calendar—due to inaccuracies in the length
of both the lunar and the solar years upon which it
is based—has been asserted by a number of writers.

According to Hildrech Loth the Jewish cycle in
19 years exceeds the Gregorian by
Error in 2 hours, 8 minutes, and 15.3 seconds
This makes a difference in a hundred

The Calendar. cycles (1000 years) of 9 days, 21 hours,
45 minutes, and 5 seconds ("Tables du

The assumed duration of the solar year is 6 min-
utes, 29.44 seconds in excess of the true astronomical
value, which will cause the dates of the commence-
ment of future Jewish years, which are so calcula-
ted, to advance from the equinox a day in error in
IV, 678).

The following calculation of the differences be-
tween the Jewish and Gregorian lengths of the year
and months was privately made for the writer by
The day is divided into twenty-four equal hours, beginning at 6 p.m. (in Piske R. El. the “large hour,” equal to two ordinary hours, is mentioned).
This division affects only the calculation of the "molad" and "tekuah" (beginning of a month and of the four seasons of the year). In other respects, daytime is divided into twelve hours, which vary according to the length of daytime. Whether the night in Talmudic times was likewise divided into twelve hours is not certain. While in daytime the parts could easily be determined by Duration of the sun-dial, it became difficult after Day, nightfall. Both in Biblical and Talmudic literature, mention is made of a division of the night into three or four (Berakot 8a) watches ("ashmemah" or "minchahah": compare the "morning watch" [Ex. xiv. 34], "the middle watch" [Judges vii. 10], "the beginning of the watches" [Lam. ii. 19]). The hour is divided into 1,080 parts ("halakim"). In the Yer. (Berakot 1.1) the following division is given: A day has twenty-four hours; one hour has twenty-four "onot"; the "omah" has twenty-four "ltot"; one "et" has twenty-four "rega'im." In the calculation of the molad only halakim are employed. Both the hour and the parts (halakim) are treated as constant, a day on the equator, which is equally divided between day and night—the night lasting from 6 p.m. to 6 a.m. and the day from 6 a.m. to 6 p.m.—being taken as the basis of the calculation.

The week consists of seven days, distinguished from one another by their place in the week. They are called the first day, the second day, the third day, and so on to the seventh day, which is besides called "Shabbat" (Rest) or "Yom ha-Shabbat" (Day of Rest). As the Sabbath is the most important day of the week, the term "Shabbat" denotes also "week"—that is, the period from one Sabbath to the next; and a year of rest is also called "Shabbat" (or "shabbat"). Friday, as the forerunner of Shabbat, is called "Ereb Shabbat." The Eve of Shabbat.

The term "ereb" admits of two meanings: "evening" and "adimtitude" (Ex. xii. 38); and "Ereb Shabbat" accordingly denotes the day on the evening of which Sabbath begins, or the day on which food is prepared for both the current and the following days, which latter is Sabbath.

The idea of preparation is expressed by the Greek name "moernes," given by Josephus ("Ant." vii. 6, § 3) to that day (compare Mark xv. 42; Luke xxii. 35; Matt. xxvii. 62; John xix. 42). In Yer. Pesahim 1.1 the day is called "Yoma da-"Arubta" (Day of Preparation). Another term frequently employed in describing the day is the Aramaic "msale" (bring in, that is, the Sabbath). Saturday evening—i.e., the evening after the termination of Sabbath—is correspondingly called "Mesea Shabbat" in Hebrew and "Appuke Yoma" in Aramaic ("leading the day out"). The name, originally given to Saturday evening, is also applied to denote the whole of "Sunday." Similarly, the sixth year, or the year preceding the Sabbathical year, and the eighth year, or the year following the Sabbathical year, are respectively called "Ereb Shebili" and "Mo'a Shebili." The same terms are also applied to the days preceding and following any of the festivals; as "Ereb Pesah," "Ereb Sukkot," etc. The weekly Sabbaths are distinguished from one another by the lesson from the Pentateuch or by that from the Prophets, read on Sabbath. "Shabbat Bereshit," for instance, is the name of the first Sabbath after the autumn holy days; or the first Sabbath after Simhat Torah, because on that Sabbath the section, or parashah, that begins "Bereshit" (Gen. i. 1) is read; and, similarly, the second Sabbath is called "Shabbat Noah," because the parashah beginning "Eileh Toledot Noah," is read on that day. Again, "Shabbat Nahamu" is the Sabbath after the fast of Ab, when Isa. xi., beginning "Nahamu" (Comfort ye), is read; and "Shabbat Shithah" is the Name of Sabbath between New-Year's Day and Subbahtas, the Day of Atonement, when Hos. iv., beginning "Shab " (Return), is read. The names are based on the custom followed at present in all Orthodox congregations, prescribing the reading of the whole of the Pentateuch in the synagogue once every year. In the synagogues where the cycle of three years is adopted, these names do not apply. See SABA.

A difficulty with regard to the Sabbath is experienced by those who are traveling round the world. Journeying westward, they find the day longer than 24 hours; traveling eastward, they find the day shorter than 24 hours. When the starting-point is again reached, the former find that the 24 days of their counting are a.-i. ordinary days of 24 hours; while those who travel in an eastward direction find their 24 days equal to a.-i. ordinary days of 24 hours. Suppose the traveler in a westerly direction completes his journey on Friday evening according to his reckoning, he finds that as his starting-place it is not Friday but Saturday evening; and the traveler in the opposite direction, if he completes his journey on Saturday evening, according to his account finds that the day was counted in that place as Friday and not as Saturday. In the first case the traveler has kept one Sabbath less than his brethren at home; in the second case, one Sabbath more.

The moon passes through her different phases in 29 days, 12 hours, 258 parts (halakim) of an hour. These phases serve as a measure of time (compare Ps. clv. 19); and the period covered by them is known as a lunar month. For practical purposes, however, the months are reckoned by full days and set in with the beginning of night. They contain either 29 or 30 days; in the first case the month is "hazer" (deficient) by half a day; in the second, "male" (even-ful) by half a day. The first appearance of the new moon determines the beginning of the month. At first a small and faint circle, like a sickness, can be seen by those endowed with good sight, from spots favorable for such an observation. It may, therefore, happen that in different places the reappearance of the moon is noticed on different days. In order to prevent possible confusion to the central religious authority, the chief of the Sanhedrin, in conjunction with at least two colleagues, was entrusted with the determination of New Moon Day for the whole nation. See CALENDAR, HISTORY OF.

Although the Jewish calendar was thus regulated...
by direct observation, the members of the court seem to have been in possession of a recognized system, called "Sod ha-Ibbur." It is the intercalation of a day in a month, making it thirty days, and of a month in a year. The principal object of the calendar was to regulate these two points, which enabled them to test the accuracy of the evidence of the eye-witnesses, and which was probably resorted to on exceptional occasions (R.H. 20). There were times of persecution when the presidents and the Sanhedrin could not exercise their authority; times of trouble and war when no witnesses or messengers could travel to safety. On such occasions calculation had to be relied upon. The substitution of calculation for observation became gradually permanent, helping to maintain the religious unity of the nation, and insuring the uniform celebration of the "seasons of the Lord," independently of the vicissitudes of the times, as well as of the distance of Jewish settlements from Palestine. A permanent calendar, still in force, was introduced by Hillel II., nasi of the Sanhedrin about 360. It is uncertain what the calendar of Hillel originally contained, and when it was generally adopted. In the Talmud there is no trace of it.

Originally, the Hebrews employed numerals to distinguish one month from the other. The month in which the spring season ("Abib") commenced was the first month (Ex. xi. 2; Deut. xvi. 1), the other months being accordingly called the second, third, etc. A few traces of names of months are met with in the earlier books of the Bible: "Abib," the first month (Ex. x. 25); "Ziw," the second month (I Kings vi. 1); Tammuz, the seventh month (ib. viii. 2); and B'ei, the eighth month (I Kings vii. 26). In post-exilic books Babylonian names are employed; viz., Nisan, Iyyar, Siwan, Tammuz, Ab, Elul, Tishri, Heshvan, Kislev, Tebet, Shvat, Adar, and We.oved.

Although the Hebrews reckoned by lunar months, it was provided that the first month should be in the spring (Ex. xi. 2, vii. 4; Deut. xvi. 1). As the lunar year consists of twelve months, or 354 days, 8 hours, 876 parts, it is shorter, by 10 days, 21 hours, 876 parts, than the solaryear, and these differences are accounted for by the difference between the number of days in the two years, and the difference in the length of the two years. Every two or three years the difference is equalized by the addition of a month, following the twelfth month. The year is then called a leap-year, and consists of 356 days, 21 hours, 876 parts. Various methods were suggested for the equalization of the solar and lunar years (see "Ar Shb et seq."); Birkat R. El., vii.; and Baraita of Samuel), but the cycle of Meton, or the Mahzor of the calendar of Hillel, prevailed. At this time it was in the hands of the Sanhedrin to decide annually whether the year was to be a common year or a leap-year, and the decision was based on direct observation as to the signs of spring. In course of time, calculation was in this case also substituted for observation; and the sequence of common years and leap-years was permanently fixed.

The fact that the civil year included only complete days, as well as some other considerations, set forth below in the principles of the Jewish calendar, caused variations in the number of days, both in the common year and in the leap-year.

The following are the principles regulating the Jewish calendar: (1) The length of the astronomical lunar month is 29 days, 12 hours, 795 parts. (2) A synodical month has 29 or 30 days, and is accordingly "basan" (defective), or "male" (full). (3) The first of Tishri is the day on which the "molad" (conjunction) of Tishri has taken place, except: (a) When the molad is at noon or later ("Molad Zaken"). (b) When the molad is on a Sunday, Tuesday, or Friday ("Adu" = יַעַד). (c) When the molad is in a common year on Tuesday, 204 parts after 9 a.m. ("Gat rad" = גַּתְּרָד). (d) When the molad is on Monday, 589 parts after 9 a.m. in a year succeeding a leap-year ("Betutak pat" = בְּטַתְּקַּדִּים). The exceptions ("dehiyyot" = post-epizomcim) were introduced to provide that the Day of Atonement should not be on Sunday or Friday ("At. &c. p. 20), and that the seventh day of Tabernacles should not be on Saturday. Malmonides ("Yad," Kiddush ha-Hodesh, v. 7) attempts to explain these exceptionsastronomically. The exception of Molad Zaken provided that the first of Tishri should at least include six hours of the new astronomical month, in accordance with H. H. 20: "if the molad takes place before noon, the moon can be seen the same day near sunset;" and that same day was declared to be the first of Tishri. There was at least the possibility of experts discovering the small sickle of the moon six hours after the conjunction; and this possibility justified the authors of the calendar in fixing the day of the molad as the first of the new month, if the molad took place before noon.

An unsuccessful attempt was made by a certain Ben Meir (923) to substitute 12 hours, 648 parts for "noon" (compare A. Barkay, "Zikhron La'sharanin," and M. Friedlander, in "Jew. Quart. Rev." v. 196 et seq.). (4) The molad of Tishri of the first year was on Sunday, 294 parts after 11 p.m. (5) A common year, consisting of twelve months, has 353, 354, or 355 days; a leap-year, consisting of thirteen months, has 383, 384, or 385 days. The effect of these variations on the Calendar is the variation in the length of the months of Heshvan and Kislev, which have 29 and 30 days, or 29 and 29 days; the years are accordingly called "kesibal" (regular), "skelaminth" (perfect), or "basanah" (defective), and marked by the Hebrew letters ג.ל, י, and ט. These variations for the common year and for the leap-year, together with the changes as regards the day of the week on which the first of Tishri falls, are: ג.ל י ט י ט י and ג for the common year, ג.ל י ט י and ג for the leap-year; the letters ג, י, ט, י, denoting Monday, Tuesday, Thursday, and Saturday.

(6) In the cycle ("mahzor") of nineteen years the third, sixth, eighth, eleventh, fourteenth, seventeenth, and nineteenth are leap-years; the rest are common years. Nineteen lunar years with seven extra months equal nineteen solar years minus one hour, four hundred and eighty-five parts. Some count the seven leap-months of the cycle differently, because they begin the first year of the first cycle differently. The solar year in the Jewish calendar, according to Samuel of Nehardea, is the same as the
Julian year. According to R. Ada, the son of Ahabah (date unknown), it is 125½ lunar months = 365 days, 5 hours, 50⅞ minutes (see Maimonides, “Hil. Kiddush ha-Hodesh,” ix. x.). The year is divided into four equal seasons; and the beginning of a season is called in Hebrew “tekuftah.” One tekuftah is distant from the next 91 days, 3 hours, 45 minutes, according to Samuel, whose theory has been adopted for ritual purposes.

As the Christian calendar is based on the solar year, and the Jewish calendar has only years of twelve or thirteen lunar months, the problem arises how to find for a given Jewish date the corresponding Christian date. The solution is as follows:

Given: Sept. 24, 3 a.m., the first tekufah of Tishri, being 12 days, 20 hours, 20⅜ minutes before the first molad of Tishri. What is the Christian date? The solution is as follows: Given: Sept. 24, 3 a.m., the first tekufah of Tishri, being 12 days, 20 hours, 20⅜ minutes before the first molad of Tishri. What is the Christian date? The solution is as follows:

The date of the first of Tishri is not necessarily that of the molad Tishri. According to ral. 3, it dependson the day of the week on which the molad takes place, whether the first of Tishri is the day of the molad, or one or two days later. In order to find the day of the week for the molad Tishri, proceed in the above example as follows:

The first molad Tishri was 2 days, 5 hours, 20⅜ minutes. The excess over complete week is in a.m., and the first of Tishri was also on Monday, Sept. 24.

Gauss (“Monatliche Correspondenz von Freih. v. Zach,” v. 453) gives the following formula for finding the Christian date for the fifteenth of Nisan of the year A.D.: 12A + 17 = 19D + a; A = 4E + b; M is an integral and m a fractional; M + m = 32.0440932 + 1.5542418a + 0.25b - 0.003177794A. The first column gives the years of the common era; the second column, those of the era of the creation (according to Jewish tradition, the asterisks indicating the leap-years); in the third columns the letters “r,” “p,” and “d” indicate whether the Hebrew year is regular, perfect, or defective; the next column has the figures 3, 3, 7, to indicate whether the first of Tishri is

Relation on Monday, Tuesday, Thursday, or of Jewish Saturday. The last column gives the and difference between the standard dates

Christians and the actual dates of the year in question: e.g., 1110 c.e. of 4570 a.m.p. 7-a.m. (i.e., the year 1110 c.e. corresponds to 4570 a.m., which is a leap-year having 13 months, and perfect, having 365 days, the first of Tishri, Saturday, and 7 days before Sept. 4. This fact has to be added to the Christian date if it is sought from the given Jewish date, and deducted from the Jewish date if the latter is sought from the given Christian date. As regards the Jewish date between Nisan and Elul of the year or the Christian date between March and December, use the difference given for x-1; otherwise that for the year x.

Table II. contains the Jewish and Christian dates of one year, beginning first of Nisan, and March 11; and having Tishri 1 on Sept. 4. As the Christian year is longer than the Jewish common year, the table has been extended to the end of Nisan of the succeeding year. From Kislev onward there are three lines for each month, marked “r,” “p,” and “d,” and according as the year is regular, perfect, or defective, the one or the other line is to be used. In We-Adar “r,” “p,” and “d” have each two lines, marked respectively “c” and “d,” the one for the common Christian year, the second for the Christian leap-year. The first column of dates contains the dates for the first days of Rosh-hodesh of those months which have two days Rosh-hodesh. The difference between the dates of any particular year and this standard table (Table II, 5th column) applies to the months from Tishri onward in that year, and also to the months from Nisan to Elul of the previous year (and from January to March of that year, and from March to December of the previous year). The dates which fall on the same day of the week as the first of Tishri are printed in heavier figures. The following two examples illustrate the use of the tables:

Table: | Table I. | Table II. |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
What Hebrew date corresponds to Aug. 15, 1520? Table I.: 1521 = 5281 = Kisle 9. Table II.: Aug. 15 = Elul 10; Deduct 9. Hence: Aug. 15, 1520 = Elul 1, 5280, was on a Wednesday.

There are two cycles: the large cycle ("mahzor gadol") of twenty-eight solar years, and the small cycle of nineteen lunar years. In twenty-eight solar years the takufot (according to Samuel) complete their course of variations as regards the hour of the day, and the day of the week; and New-Year's Day (Jan. 1) follows exactly the same cycle order every twenty-eight years as regards the day of the week. The cycle of nineteen lunar years (the cycle of Meton) determines the sequence of common years and leap-years in the Jewish calendar, because nineteen lunar years with seven extra months of seven leap-years approximately equal nineteen solar years.

Thirteen small cycles, 247 years, form the cycle ("iggul") of Rabbi Naphaiah. This cycle has almost an exact number of weeks, only 905 parts being wanted to complete the last week. The first of Tishri after 247 years falls on the same day of the week for a long period, but by no means forever, on account of the deficiency of 905 parts; nor does the same order of the years as regards their characteristics repeat itself after 247 years.

The cycles of "shemittah" (seven years), of year of release, and of "yobel" (fifty years = jubilee), do not affect the Jewish calendar.

The following is a list of the dates of Jewish festivals and fasts:

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Eve of Passover</td>
</tr>
<tr>
<td>2</td>
<td>Passover, first day</td>
</tr>
<tr>
<td>3</td>
<td>Passover, seventh day</td>
</tr>
<tr>
<td>4</td>
<td>Fast of Tammuz</td>
</tr>
<tr>
<td>5</td>
<td>Fast of Ab</td>
</tr>
<tr>
<td>6</td>
<td>New Year, first day</td>
</tr>
<tr>
<td>7</td>
<td>New Year, second day</td>
</tr>
<tr>
<td>8</td>
<td>Fast of Gedalia</td>
</tr>
<tr>
<td>9</td>
<td>Day of Atonement</td>
</tr>
<tr>
<td>10</td>
<td>Fast of Nisan</td>
</tr>
<tr>
<td>11</td>
<td>Fast of Shavuot</td>
</tr>
<tr>
<td>12</td>
<td>Fast of Tishri</td>
</tr>
<tr>
<td>13</td>
<td>Fast of Tabernacles</td>
</tr>
<tr>
<td>14</td>
<td>Fast of Adar</td>
</tr>
<tr>
<td>15</td>
<td>Fast of Tevet</td>
</tr>
<tr>
<td>16</td>
<td>Fast of Nisan</td>
</tr>
<tr>
<td>17</td>
<td>Fast of Shavuot</td>
</tr>
<tr>
<td>18</td>
<td>Fast of Tishri</td>
</tr>
</tbody>
</table>


M. F.

TABLE I.

| 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 1001| 4760 | 4761 | 4762 | 4763 | 4764 | 4765 | 4766 | 4767 | 4768 | 4769 | 4770 | 4771 | 4772 | 4773 | 4774 | 4775 | 4776 | 4777 | 4778 | 4779 | 4780 | 4781 | 4782 | 4783 |
| 1002| 4774 | 4775 | 4776 | 4777 | 4778 | 4779 | 4780 | 4781 | 4782 | 4783 | 4784 | 4785 | 4786 | 4787 | 4788 | 4789 | 4790 | 4791 | 4792 | 4793 | 4794 | 4795 | 4796 | 4797 |
| 1003| 4797 | 4798 | 4799 | 4800 | 4801 | 4802 | 4803 | 4804 | 4805 | 4806 | 4807 | 4808 | 4809 | 4810 | 4811 | 4812 | 4813 | 4814 | 4815 | 4816 | 4817 | 4818 | 4819 | 4820 |
| 1004| 4820 | 4821 | 4822 | 4823 | 4824 | 4825 | 4826 | 4827 | 4828 | 4829 | 4830 | 4831 | 4832 | 4833 | 4834 | 4835 | 4836 | 4837 | 4838 | 4839 | 4840 | 4841 | 4842 | 4843 |

Note.—The letters "r," "p," and "d," in the third column indicate whether the Jewish year is regular, perfect, or defective. The figures 2, 3, 5, 7, in column 4, indicate the day of the week (Monday, Tuesday, Thursday, or Saturday) on which Table I falls.
### Table 1 — Continued.

| 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| 177 | 681 | 1 | 7 | | | | | | | | | | | | | | | | | | | | | | | |
| 118 | 690 | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 190 | 699 | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 120 | 708 | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 1 | 9 | 1 | 10 | | | | | | | | | | | | | | | | | | | | | | | |
| 2 | 10 | 1 | 11 | | | | | | | | | | | | | | | | | | | | | | | |
| 3 | 11 | 1 | 12 | | | | | | | | | | | | | | | | | | | | | | | |
| 4 | 12 | 1 | 13 | | | | | | | | | | | | | | | | | | | | | | | |
| 5 | 13 | 1 | 14 | | | | | | | | | | | | | | | | | | | | | | | |

†13 up to Oct. 4, 582 = Tishri 31, 5686. 23 from Oct. 5, 582 = Tishri 18, 5686.
<table>
<thead>
<tr>
<th>Year</th>
<th>Month 1</th>
<th>Month 2</th>
<th>Month 3</th>
<th>Month 4</th>
<th>Month 5</th>
<th>Month 6</th>
<th>Month 7</th>
<th>Month 8</th>
<th>Month 9</th>
<th>Month 10</th>
<th>Month 11</th>
<th>Month 12</th>
</tr>
</thead>
<tbody>
<tr>
<td>1807</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
<td>12</td>
</tr>
<tr>
<td>1808</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
<td>12</td>
</tr>
<tr>
<td>1809</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
<td>12</td>
</tr>
</tbody>
</table>

*(From 1 March 1.)

*(From 1 March 2.)

*(From 1 March 3.)
Calf, Golden — Biblical Data: A portable image overlaid with gold, made by Aaron at Mount Sinai (Ex. xxxii.). As the text stands, it narrates how Moses had gone up into the mountain to receive the Ten Words, and remained forty days. When the people found his return delayed they asked Aaron to make for them gods which should go before them. At Aaron's request they took off the gold rings worn by the women and children in the camp. These he took and "fashioned it with a graving tool and made it a molten calf." An altar was built before it and a feast to Yhwh celebrated.

Meantime Moses in the mountain had been warned by Yhwh of the defection of the people, and he now came down. Much surprised and angered when he found what was actually going on, he cast the tables of the Ten Words to the ground and broke them. He took the calf—which seems to have really been of wood overlaid with gold—and burned it till the wood was charred, and then pulverized the gold and strewed it on the water of the brook they drank from. Moses then demanded of Aaron an explanation of his conduct, and received one truly Oriental in character (see Ex. xxxii. 22 to 24). Then, seeing that the people were "broken loose," Moses called for all on the side of Yhwh to come and stand by him, whereupon all the sons of Levi gathered themselves together, and at the command of Moses went throughout the camp and slew 3,000 men—apparently all those that had been leaders in the image-worship. At Moses' command these avengers then gathered to receive the blessing of Yhwh. On the morrow Moses assembled the people, and told them that they had grievously sinned, but that possibly he could atone for them. He then prayed that he might himself be punished and the sin of the people forgiven, and was told by Yhwh to go on and lead the people forward, that those who had sinned should bear their own sin, and that one day He would punish them.

J. M.

In Rabbinical Literature: Next to the fall of man, the worship of the golden calf is, in rabbinical theology, regarded as the sin fraught with the direst consequences to the people of Israel. "There is not a misfortune that Israel has suffered which is not partly a retribution for the sin
of the calf" (Sanh. 102a). The very seriousness of the offense leads the Rabbis to find circumstances extenuating the guilt of the people, and to apologize for Aaron's part in the disgraceful affair. The initiative was taken not by the Israelites, but by the Egyptians who had joined them at the time of the Exodus (Ex. xii. 36), and who were the source of a great deal of trouble to Moses and the Israelites (Num. xi. 4); for the Egyptians, when they saw Moses' descent from the mountain had expired, came in a body—forty thousand of them, accompanied by two Egyptian magicians, Yannes and Yannibos, the same who imitated Moses in producing the signs and the plagues in Egypt—to Aaron, and told him that it was the sixth hour of the fortieth day since Moses left, the hour he named for his return (a play upon the word בַּעַל, "the six [hours] have come"), and that Moses had not yet returned: he would never come. Satan took advantage of the opportunity, and brought gloom and confusion into the world to alarm the people. Then he told them Moses was dead, as the sixth hour had come and he had not arrived. Seeing he was not believed, he showed them a bull in the mountain with Moses in it. This convinced them that Moses was really dead; and they demanded that Aaron make them a god (Shab. 89a; Tan., Ki Tissa, 19). Hereupon Hur stepped in and rebuked them for their ingratitude to the God who had performed so many miracles for them. He was at once put to death, and Aaron was threatened with the same fate. The latter saw that he must accede to their request, but he sought a device whereby the execution of their demand would either be made impossible or at least delayed until Moses came; for he was not ensnared by the wiles of Satan. So he ordered them to bring the golden ornaments of their wives; knowing that the women would be more grateful to God, and would refuse to part with their jewels for idolatrous purposes. His expectation was realized. Their jewels could not be obtained; and the men had to give their own. Aaron had no choice but to put the gold into the fire. A calf came out alive and skipping! One explanation is that this was due to the magical manipulation of the Egyptian sorcerers. Another is more ingenious: On the night of the Exodus, Moses searched all Egypt for Joseph's remains, but could not find them. At last Sera, the daughter of Asher, pointed out to him the place in the Nile where the Egyptians had sunk an iron chest containing Joseph's bones (Tan., i.e.; Ex. R. xvi. 7). Moses took a splinter, wrote on it the words נְכָל אֶלֶף ("Come up, ox"; Joseph being compared to an ox; see Deut. xxxiii. 17), and threw it into the water, whereupon the chest rose to the surface (Tan., Be-shallah, ii; Tosef., Sotah, iv. 7; Sotah 13a). This splinter was secured by Micah, and when Aaron cast the gold into the fire, he threw the splinter after the gold, and as a result a calf came out (comp. Micah).

Another reason given for this aberration of the people is that when God came down on Mount Sinai to give the Law, he appeared in the chariot with the four beasts of Ezekiel. These people saw; and it was one of them, the ox (Ezek. i. 10), that they made an image of and worshiped. This was one of the plagues Moses made to palliate the offense of the people (Ex. xxxiii. 8).

The tribe of Levi did not join in the worship of the calf (Yoma 60a). If all the people had abstained from worshipping it, the tables of stone would not have been broken, and as a result the Law would never have been forgotten in Israel, and no nation could have had any power over the Hebrews (Ex. 54a).

The mysterious way in which Aaron described the origin of the golden calf gave rise to superstitious beliefs; and it was ordained by the Rabbis that this part of the account of the golden calf (Ex. xxxii. 21–25, 26) should be read at public worship in the original, but should not be translated by the "metaphysician" (Meg. iv. 10; Tosef. Meg. iv. [iii.] 36; Yer. ib. iv. 75b; Bab. 25a).

I. H. 86, 87; iv. 152).

In Mohammedan Literature: The story of the golden calf is mentioned in the Koran (suras xx. 88 et seq., xliii. 149 et seq.) as follows: "Thereupon (after he had received the Law on the mountain) Moses returned to his people, angry and afflicted, and said: . . . Did the time [of my absence] seem too long to you, or did you desire that wrath from your Lord should fall upon you because you have broken the promise given to me? They answered: 'We have not broken our promise given to you of our own authority, but we were brought loads of the ornaments of the people, and we cast them into the fire', and Al-Samiri did likewise. And he brought forth to them a living, bellowing calf. And they said: 'This is your God and the God of Moses, but he hath forgotten you. Koran . . . Moses said: 'O Aaron, what hindered you, when you saw them do wrong, from following me to the mountain: have you been disobedient to my order?' Aaron answered: 'Oh, son of my mother, do not lay hold of my beard or my head—behold the people made me weak and almost murdered me.' And Moses said: 'How about you, O Samiri?' He answered: 'I saw what they did not see, and I took a handful [of dust] from the footsteps of the messenger and cast it. Thus did my mind guide me.' Moses said: 'Go away, and this shall be your punishment, in life that you say [to everyone you meet]: 'Touch me not'; and a threat is awaiting you which you shall not escape. And see, your tidol which you have worshipped, we shall burn and throw the ashes into the sea'" (compare also suras ii. 48–51, 88, 87, iv. 122).

When Moses departed for Sinai he made Aaron his deputy. During the absence of Moses, Aaron reminded the people that the ornaments which they had worshipped hasty, and told them that they must bury them in a common hole until Moses should decide what was to be done with them. This they did. Samiri threw a clod of the earth, which the horse of the messenger Gabriel had thrown up, on the spot where they had hidden their ornaments; and thereupon God brought forth the calf (Tabari).

This Arabic legend, in describing the fate of Samiri as that of a man compelled to wander, barred from all intercourse with his fellow-men, whom he
m ANSEL'S COMMENTARY: "Touch me not," to come not near him, seems to be one of the earliest forms into which was cast the later story of the Wanderer Jew current among Christians. Yet on the whole this assumption is inadmissible. Samiri according to Geiger, is identical with SamUEL. According to the Arabic commentators, however, and, lately, according to Frankel ("Z. D. M. G." vii. 73, with special reference to Hosea viii. 5), Samiri is indicted for his name to the fact that he belonged to the Samaritan sect. Mohammed, knew, perhaps, how much this sect was hated, and according to the report of an old but evidently lost Midrash made the seducer a Samaritan in spite of all chronology. So Baidawi (also Palmer's translation of this sura) holds him to have been "the Samaritan." This accounts at once for the identity both for the role here ascribed to him, with Samuel. Mohammed carried in his mind many rabbinical conceptions, but in a much confused form. He had an indistinct impression of the rabbinical prejudices against the Samaritans, among which the fact that they worshiped an animal idol and poured out libations to it on their holy mountain was not the least (Yer. Ab. Zarah v. 441, at foot; Jud. 6a). But the fact that the idol imputed to the Samaritans was a dove and not a calf because confused in his recollection of hearsay rabbinical stories. It was enough for him to know that the Samaritans were looked upon by the Jews as idolators or even worse (Yer. Ta'anit iv. 66b; Yer. M. E. iii. 850, middle), to make the Samaritan the arch-seducer and artificer, by "magic," of the idol. That the Jews would hold no intercourse with the Samaritans also have been among the disputed fragments of Mohammed's Biblical and rabbinical lore. Hence under the decree his "SamariOT" was condemned to wander and never to permit another to dole himself by close contact.

That not Aaron, but another, was the real culprit in the making of the calf is also reported in a rabbinical account (Sanh. 102. 2), according to which Micah (judges xv. 29 et seq.) was its maker. The threatening of Aaron and the blotting of the calf are likewise founded on rabbinical sources (Sanh. 5; Pirke R. El. 45).

Before the expulsion of Samiri, Moses (in accordance with Ex. xxxii. 20 et seq.) ordered the calf to be reduced to dust and the powder mixed with their drinking water (sura ii. 87). When they drank the water it caused them great pain, and they called upon Moses for help. Then Moses told them to slay one another (sura li. 51). Thus 70,000 were killed. The Lord sent an intense darkness to prevent their seeing one another, so that recognition of the corpses should not induce them to forswear ("jalal al-din"). Finally, the crying of the women and children moved the heart of Moses, who prayed to God to stop the murdering; and his prayer was answered immediately.

Bibliography: Geiger, Was Hat Mohammed aus dem Juden- 
name "APOSTATS" gemacht? pp. 165-168; Weil, Bibliotheca Je- 
ravelliana, p. 168; Z. D. M. G. vii. 73; M. Grumbach, Nova 
E. G. H. M. SC.—E. G. H.

CALF-WORSHIP—Critical View: Among the Hebrews, as among the other agricultural Semites, the bull was associated with deity in a sacred character (see Ox). The form in which this thought found expression in Israel was in their representation of YHWH by an image of an ox or bull made of gold (compare Judges xii. 24). In consequence of the fineness of the metal, the images were small, and from their size, rather than from the age of the animal regarded sacred, were called "calves." In the earlier time the images were carved out of wood (compare Judges, "Judges," pp. 323 et seq.); but with the increase of wealth it became the custom to make them of gold. These golden images were cast in molds, and consequently were called "molten images." They seem to have been in use in the old nomadic times, since they are mentioned in the two
It has been often held (for example, by Renan and Mommsen) that this calf-worship was derived from Egypt; but that view is now generally abandoned. The Egyptians worshiped the living animal, and not an image; and the prevalence of bull-worship among agriculturists Semites sufficiently accounts for the origin. Among the Hebrews, the bull was a symbol of strength (compare Num. xvii. 12, xxiv. 7). Ex. xxiii. attributes the making of a golden calf to Aaron at Mount Sinai (see CALF, GOLDEN). The critics assert that this is hardly possible; since the bull is the symbol of divinity only among settled agriculturists, and not among nomads such as the Israelites then were. The narrative in question is declared by them to be in reality a prophetic polemic against the calves of Jeroboam.

Jeroboam, in making the sanctuaries of Beth-el and Dan the recipients of his royal patronage, placed in them images of Yhwh made of gold in this calf form, the fame of which went far and wide (compare I Kings xii. 28; II Kings x. 29; II Chron. xi. 14, 15). The Deuteronomic author of Kings attributes the origin of these representations of Yhwh to Jeroboam, but this some critics question. Jeroboam, it has been assumed, simply revived an old custom; and it is probable that the silver image of Yhwh in the Temple of Micah (Judges xvii.) was in this form. Similar images were perhaps in the Temple at Gilgal (Amos v. 4 et seq.; Hosea iv. 13, ix. 13, x. 11 [12]; compare G. A. Smith, “Book of Twelve Prophets,” i. 37), and at Samaria (Hos. vii. 5), though Wellhausen and Novack are of the opinion that “Samaria” is in this latter passage used for the whole kingdom and not for the city.

The prophets of the northern kingdom inveighed continually against the rites connected with these calf-shrines; and with the overthrow of that kingdom they disappear. There are no traces of this form of calf-worship in the southern kingdom; though the twelve oxen on which rested the great laver in the Temple of Solomon (I Kings vii. 25; II Kings xvi. 17; Jer. iii. 20) are regarded as evidence that there was some sacred character attached to the bull.

Bibliography: Scharf, Religion of Israel, i. 73-75, 254-256, 260-261; Baedeker, Reiseführer für benachbarte besondere Religionsländer. Eine besondere Religions- und Kunstdenkmälerbeschreibung der Völker und Städte des besonderen Religionsverbändes, pp. 39-45; Robertson, Early History of Israel, ch. 1.3; Haas, Orients, etc., vol. i. 12, 18; Leenhardt, “Les croyances de Yhwh”, pp. 85, 136, 167; J. E. Davis, “Jewish Law and Religion,” pp. 139, 146; Jensen, Geschichte der Juden, pp. 58 et seq.}

### California

CALIFORNIA: One of the United States of America on the Pacific coast. There exists no authenticated record of the activities of Jews in California prior to 1849. During that year, attracted by the discoveries of gold, large numbers of them ventured into the new El Dorado, scattering over the entire area of the gold-fields. (A partial list of the Jewish pioneers of California is given in Markers.)

“...the Jews in America,” pp. 336, 337; but the list needs revision.) The constituent elements of the nascent Jewish communities came from every part of the world, including Australia, and some of them from France and the south of the United States. Divine services were held for the first time in San Francisco on Kippur Day, 1849, in a tent owned by Louis Franklin, and were attended by about ten persons (Leeser’s “Occident,” v. 496; “Chronicles of Emanu-EL,” p. 18). The organization of the Jewish community was completed between July and October of the following year (see San Francisco). While the San Francisco community is the oldest as regards the date or dates of its organization, it received, after the collapse of many of the mining ventures, large accessions from the Jewish settlers in the gold regions. Many Jews had found their way to the mines, notably along the Early Ocean-American river; and in Placer, Amador, Sutter, Yuba counties—then the centers of the gold excitement—and at every prominent point of settlement a Jewish “mining” congregation or benevolent society began to flourish. As most of these institutions have now passed out of existence, it may be well to preserve a partial record of them in this permanent form. For a complete list see “Emanu-EL,” Dec. 21, 1900, xi, No. 6.

San Francisco: Hebrew Benevolent Society organized in 1852. A burial-ground is still cared for by the few families resident in the village.

Stockton: Congregation He’ ha Albin organized 1856 from a previously existing society (1851) for the care of the Jewish insane. In 1856 there were three Jewish inmates in the State Asylum for the Care of the Insane at this place.

Los Angeles: In 1854 an Israeliite named Carvalho, of Sephardic extraction, a member of General Fremont’s expedition, settled in Los Angeles and suggested the founding of a benevolent society. Religious services were held as early as 1852 (see Los Angeles).

Nevada City: The Nevada Hebrew Society was organized in 1855. Objects: “To hold religious services, maintain a burying-ground for members and others, and assist the needy with pecuniary aid.” In 1857 the society numbered twenty members.

Jackson: Congregation organized for the autumns of 1856. A meeting held April 18, 1857, it was decided to build a synagogue, the first erected in the mining districts. This synagogue still exists, but, owing to the migration of the members of the congregation, is subverted to secular purposes.

Fiddletown: Organization in 1857 of a Jewish society “for the furtherance of religious and humanitarian interests.”

Jen’s Marina: A mining camp in Amador county, where services were held by Jewish miners in 1855. In 1857 a society “for the maintenance of religious services and the care of the sick and poor” was organized; but the records were not kept, and details are not obtainable.

Marysville: Congregation B’nai B’rith (defunct) organized Nov. 8, 1857, a Hebrew benevolent society having existed since 1852. In Aug., 1859, the Jewish population numbered 23 families, exclusive of Marysville. However, a Hebrew society, Defunct (1862), organized in 1853, is found in the records, and a second society, Defunct (1854), organized in 1854, also appears in the records. The latter society was probably identical with the Congregation B’nai B’rith (defunct) organized Nov. 8, 1857, a Hebrew benevolent society having existed since 1852. In Aug., 1859, the Jewish population numbered 23 families, exclusive
of 103 bachelors. At the present date the town contains four Jewish families.

Sacramento: Congregation organized 1857 out of previously existing societies, which had flourished since 1851.

Orass Valley: A Jewish society organized Sept. 8, 1856, and a congregation for the autumn holidays of 1857.

Shasta: The Hebrew Indigent Sick and Burial Society organized March 1, 1857.

Folsom: Organization of the Hebrew Benevolent Society in 1858.

There existed Jewish burial-places which were owned by these extinct societies in Sasso, Oroville, Nevada City, Folsom, and Grass Valley; and these are piously cared for by the descendants of the settlers or families subsequently arrived. After 1870 most of the organizations mentioned became defunct, the population having either shifted to the new metropolitan centers or returned to the East. Out of a few of them small B’nai B’rith lodges were organized and incorporated with District No. 4 of that order. Congregations remain at the following points, besides the smaller ones given below: San Francisco (6), Los Angeles (2), Sacramento (1), Stockton (2), Oakland (2), San José (1), San Diego (1); total, 13.

The Jews were prominent in the organization of the new state of California. So far as the record has been completed mention can be made of Solomon Heydenfeldt, chief justice of the supreme court of California (1849-57); Henry A. Lyons, one of the first three justices of the same court; Washington Bartlett, alcalde of San Francisco in 1849, and governor of California in 1867; Elkan Heydenfeldt, brother of Solomon, and Isaac Cardona, both members of the California legislature of 1852; Samuel Marx, United States appraiser of the port of San Francisco; Joseph Shannon, county treasurer of San Francisco in 1851; A. C. Labatt, an alderman of San Francisco in the same year; besides a large number of business men. Of the latter there may be mentioned the brothers Seligman, William, Henry, Jesse, and James, of San Francisco, afterward eminent in finance; Louis Bliss and Lewis Geislof, of Sacramento, afterward founders of the Alaska Commercial Company; and of Los Angeles the Hellman and Newmark families, the former now leading financiers, and the latter still one of the representative Jewish pioneer families of southern California.

During the mining period the commercial skill of the Hebrew traders developed relations with the East and with Europe (Soudi, "Annals of San Francisco"). The financial transactions of the early gold period are represented in part by the names of Hebrews like Benjamin Davidson, agent of the Rothschilds, Albert Priest of Rhode Island, Albert Dyer of Baltimore, and the three brothers Lazard, now composing the international banking house of Lazard Frères (Paris, London, and San Francisco); besides the Seligmans (see above), the Glaziers, and the Weiners, all now in New York, but industrial and financial pioneers of California.

Out of the slenderest beginnings—for most of these youths were not overburdened with means—came forth a number of the proudest business enterprises of the coast and of the United States. Moritz Friedlander, about 1854, was one of the grain kings of the country; Michael Reese, one of the extensive realty brokers; and Adolph Serrano, an engineer, whose famous exploitation of the Comstock lodes by means of the Sutro tunnel has become an interesting chapter in the mining history of the United States. While many of the early commercial firms have passed away, others remain as monuments of pioneer industry and foresight, strong financial concerns worthily maintained by the second and third generations. The London, Paris, and American Bank (Sigmond Gruenbaum, Richard Alschul) is still the agency of its founders, Lazard Frères; the Anglo-Californian Bank (Philip N. Lilienthal, Ignatz Steinhardt) is the successor of the Seligman interests; and the Nevada Bank, the Union Trust Company, and the Farmers and Merchants’ Bank of Los Angeles (Isaiah W. Hellman, Herman W. Hellman, I. W. Hellman, Jr.) are three institutions representing a number of financial interests of national magnitude and importance. The great coal-fields of the Northwest and of Canada owe much to the exploitation of John Pioneer Rosenfeld; and the seal-fisheries of Alaska, as well as the mineral and Alaska.

other resources of that territory, were developed by Jewish successors of the Hudson Bay Company, the Alaska Commercial Company, and its more modern competitors, the North American Commercial Company (Herman Lieben, Isaac Lieben) and Blum & Roth (Leon Blum and Daniel Roth).

The Jews of California are similarly prominent in the professions. In medicine and surgery the leading names are: Hirschfelder (internal medicine), one of the physicians to the late President McKinley; Rosenstein (surgery and gynecology); Regenbogen (surgical diseases); Newmark (nervous diseases); Alemán (lung diseases); Barkan and Arnold (eye and ear).

Among the younger physicians of California of Jewish extraction Joseph Erlanger, now a professor of physiological chemistry at Johns Hopkins University, Baltimore, may be prominently mentioned.

In law the names of Charles L. Ackerman, Jacob B. Reinstein, Jesse W. Lilienthal, and Marcus Rosenblum represent a class of attorneys remarkable for legal acumen and capacity. In the arts Ernest Peixotto, son of an illustrious family, has become an eminent representative of his people, and in economics his brother, Dr. Jessia Blanche Peixotto, holds an established position.

The universities and colleges have their quotas of Jewish scholars. Among them are the following: In the University of California, College of Agriculture, Jaffa; Department of Mathematics, Wilczynski; German faculty, Putzker, Sengor; Semitic Department, Vooranger, Margolis; medical faculty, D’Ancora, Levison; board of regents, Helfman, Reinstein. In the faculty of Cooper Medical College are Hirschfelder, Barkan, and Harris. In music, Jacob H. Roswald, Cantor Edward J. Stark, Henry Heyman, Landsberger, Sigmund Beel, and Louis Isser (professor of music at Mills’s Seminary) represent...
Abilities recognized throughout the West. Louis Sloss until his recent demise was treasurer of the University of California, being succeeded by Lewis Gentile; Julius Jacobs is the treasurer of the United States at San Francisco, and Herman Silver was director of the United States Mint at Denver, Colo.

The bench of California now has Max C. Sloss, one of the youngest, but acknowledged to be one of the most learned, of the judges of the superior court of San Francisco. Julius Kahn is now member of Congress from the Sixth California District (San Francisco).

In journalism, M. H. De Young, proprietor of the San Francisco "Chronicle," is well known; and in literature the native authors, Emma Wolf, needs but to be mentioned. In San Francisco alone more than one hundred Jewish women are enrolled as public-school teachers ("Directory of the Department of Public Schools of the City and County of San Francisco," June 1, 1902), and there are several in the high school faculties. The name of Leon Sloss may be added as one of the regents of Stanford University.

This rapid review of the present commercial and professional status of the Jews of California is also fairly indicative of their social standing and of the excellent character of their communal institutions. In 1901 the Jewish population of California did not exceed 20,000, of which San Francisco alone numbered 17,500. This comparatively small body of people is competently organized; every aspect of communal work, including the religious, having strong representation. The following table, though by no means complete, furnishes an indication of the organized strength of the Jews of California:

<table>
<thead>
<tr>
<th>City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>San Francisco</td>
<td>17,500</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>2,500</td>
</tr>
<tr>
<td>San Jose</td>
<td>2,000</td>
</tr>
<tr>
<td>Chico</td>
<td>1,500</td>
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</tr>
<tr>
<td>Alameda</td>
<td>500</td>
</tr>
<tr>
<td>Total</td>
<td>28,000</td>
</tr>
</tbody>
</table>

The outbreak of the Spanish-American War (April 22, 1898) revealed the patriotic spirit of the Jews of California to a marked degree. The first volunteer regiment ordered to the Philippines was the First California (James F. Smith, colonel). This regiment, of nearly 1,200 officers and men, contained at the time of its departure fully eight per cent of Jewish volunteers, or nearly one hundred men, mostly natives of San Francisco. At the battle of Cavite, fought shortly after the arrival of the regiment, the first to fall was Sergeant Morris Justh (First California). The incomplete state of preparation of the First California, and the general desire to equip the regiment in a manner befitting the dignity of the state, resulted in the organization of the California Red Cross Society, of which Jacob Voorzanger was one of the founders and the first vice-president, and Sarah Sloss and Betty Lowenberg members of the board. Subsequently, for the comfort and accommodation of the army in the Philippines, the Manila Library Association was organized, of which Jacob Voorzanger was the first president and Betty Lowenberg the distributing manager. The latter still retains her position. The First California returned from the war with distinction, bringing back one of its Jewish members (Percy L. Bash) as a commissioned officer. In the California Artillery and the Sixth California, Jewish commissioned officers likewise rendered valuable service in the mobilization of their respective commands, among them Emmanuel M. Heller, Eugene Baer, and Morris Greenwald. In the state militia of California, Brig.-Gen. Hyman P. Bosh is a field officer with more than twenty years of continuous service.

Bibliography: *Jews of San Francisco*... *P.J. Gleaner, San Francisco* (Julius Eckman), 1856-1862; *Emanu El*, edited by Jacob Voorzanger. A. J. V.

**CALIFS.** 1. The attitude of the first Mohammedan rulers toward their Jewish subjects was as much regulated by circumstances as had been that of Mohammed himself. The latter, having subdued the Jewish tribes of Arabia and located them in the northern borders of the peninsula, permitted them to remain on condition that they gave half their harvest to the Moslem authorities. This was a policy of utility pure and simple, as the Jewish farmers were needed to help feed the Moslem armies. The same policy was upheld during the reign of Abu Bekr, and his successor Omar was guided by two principles, viz., to preserve the mobility of his army by not allowing them to turn agriculturists, and to banish all non-conformists from Arabia proper. This course of action resulted in the tolerance of non-Moslem settlers in the adjoining provinces, while taxes and land-taxes laid upon them assured the revenues of these conquered territories for the benefit of the commonwealth.

Omar wrought another and more important change in the fortunes of his Jewish subjects. He transplanted them to Kufa, a town he had founded in the year 55 of the Hegira, in 'Irak, the ancient Babylon. Apart from the impost laid upon them, they were obliged to wear a special garb to distinguish them from the Faithful, and were further bound to grant three days' hospitality to every travelling Moslem, to let the latter to enter their places of worship, and to abstain from riding on horseback and from using expressions derogatory to Islam. A Moslem legend relates (Tabari, p. 246) that at the conquest of Jerusalem Omar was greeted by a Jew as the friend of Elijah. This legend conveys the
expected Imam, and, on coming to power, he assumed the name "Obaid Allah." This story is, however, supposed to have been concocted in order to discredit the descent of Obaid Allah from Fatima, the daughter of Mohammed.

A1-'Aziz, who had made himself master of Syria, appointed the Jew Manasse and the Christian Isahis, pointe the conqueror, Obaid Allah, founder of the Fatimid dynasty. This was about the time that Saadi was born in Fayum.

About this time the brothers Abu Sa'id Ibrahim and Abu Naar Harun, sons of Abu Sa'id of Tustar, were prominent merchants in Cairo. The caliph Al-Zahir (1001-36) bought from Abu Sa'id a female slave, who became the mother of the next caliph, Al-Mustansir. In consequence of this, Abu Sa'id's influence became very great. At his recommendation Al-Mustansir appointed Abu ul-Fath Sadakah, a converted Jew, as vizier. Some time afterward the latter caused Abu Sa'id to be assassinated.

Under the rule of Al-Amir (1001-36) a Jew named Abu al-Manja was appointed governor of the district of Damietta. At the request of the citizens he built a canal, which was long known under the name of "the canal of Abu al-Manja." (Makrizi, l. 627; Colenlndahl, p. 27). The next caliph, Al-Hakim, appointed the Jew Abu Mansur his physician in ordinary; the latter, when commanded to poison the caliph's son, refused to do so. In 1017 the Fatimites were declared extinct by Saladin. At about the same time Benjamin of Tudela visited Cairo and gave much interesting information about the religious and communal life of the Jews of the place. Information which is corroborated and supplemented by later authors (see English translation by Asher).

H. Hoc.

CALIGULA (CAIUS CESAR AUGUSTUS GERMANICUS): Third emperor of Rome; born Aug. 31, 10 c.e.; assassinated at Rome Jan. 24, 41. He soon displayed the characteristics which made his reign a blot on Roman history. He formed a strong friendship for the Jewish King Agrippa, who, as the Romans thought, influenced Caligula for the worse. Later on, Caligula professed belief in his own divinity, and ordered altars to be erected to himself and worship to be paid to him. In Alexandria the Roman governor, A. Erilbas Ptolema, tried to force this worship on the Jews, and made their disobedience punishable by death.
ence a pretext for persecuting them. He even suppressed an address of homage which they proposed sending to Caligula. The governor was suddenly removed in the autumn of 38, and the condition of the Jews under his successor, C. Vitrasius Pollio, until the death of Caligula, is unknown.

The discord between the Jews and the heathens of Alexandria continued. In the year 40 both sent delegations to Caligula, in order to present the matter to him and to win his good-will.

Jewish Philo headed the Jewish embassy, and Delegates Aplon that of the heathen. A report to Caligula of the mission by Philo has been preserved, though not in the original; and an alleged report of the heathen delegation is found in the collection of papyri at Berlin, which Wicken intends to edit ("Hermes," xxvii. 476). The mission ended unfavorably for the Jews. Heliodorus, a base favorite of Caligula, assisted the Alexandrians to thwart the Jews. Caligula ultimately consented to receive the embassy, but treated them with the utmost contumely and insult. They were obliged to follow at his heels while he interspersed orders to his gardeners with ribald remarks on the Jewish religion. Naturally no redress ensued from such an interview.

Meanwhile, Caligula's madness almost caused calamity to the Jews of Palestine also.

The heathens of Jamnia, a seaport largely populated with Jews, pro-\voked the latter and exhibited their own loyalty by erecting an altar in honor of Caligula. Forthwith the Jews despatched Heronimus Capito, the procurator, to report this to Caligula, who, infuriated, sent an order that his image be placed in the Temple at Jerusalem. Petronius, the governor of Syria, was ordered to mobilize half of his army in Palestine in order to enforce this command (39-40).

Trouble in Petronius, anticipating a serious consequence for the Jews, led him to send of the Jews to the imperial court in Rome. The mission ended unfavorably for the Jews. Heliogabalus, as a base favorite of Caligula, was the author of the following works: (1) "Il Rubbino Morale-Toscano," an Italian translation of the Mishnah tractate Abot (in collaboration with Jacob Sanav, Venice, 1729, often reprinted); (2) "Kelale Dikduke Leshon 'Eber," a Hebrew grammar inserted at the end of the Bible, edited at Venice, 1789; (3) "Grammatik Ebra," an Italian translation of the preceding work, Venice, 1751: Pisa, 1815; (4) "Kel Simhah" (Voice of Joy), an allegorical drama, with Jesus, Poly, and Wisdom as the heroes, Venice, 1791; (5) a Hebrew Italian dictionary, left unfinished.

Caligula was beheaded in his religious views, and took part in the campaign directed by Wenceslas against the delivery of casuistic lectures (pilpul) in the synagogues (see Zunz, "G. V." p. 436, note c).


CALITAS: A Levite who had married a foreign wife, but, at the solicitation of Ezra, repudiated her (I Esd. ix. 23). Ezra x. 35 gives "Kelimah," a glossator, however, gives the collateral form "Ko'la." He is perhaps identical with the "Calitias" who helped Ezra to explain the Law (I Esd. ix. 48; Neh. vi. 7 given as "Ko'la").

G. B. I.

CALIXTUS II. (GUIDO OF BURGUNDY): One hundred and sixty-seventh pope (1119-24); born at Quiney, near Béarn, France; died at Rome Dec. 12, 1124. His attitude toward the Jews was a very favorable one. On entering Rome, after having defeated the antipope Gregory VIII., Cali- luxus issued a bull which prohibited the forced conversions of Jews. Calixtus said, "From constrained adoption of Christianity, a faithful adherence to that religion can not be expected." He also forbade, under pain of excommunication, the infliction of bodily...
or pecuniary injuries on Jews who had not been legally condemned by a tribunal; they were not to be hindered in the exercise of their religion, nor were their cemeteries to be defiled. This bull served as a model to the subsequent popes who were favorably inclined toward the Jews. It was mentioned in the bull "Sicut Judaeis" of Innocent IV., and in that of Eugen IV.


I. Bu.

CALLENBERG, JOHANN HEINRICH: Professor of theology and philology, and promoter of conversionist enterprise among the Jews; born of peasant parents at Mohlheimen Jan. 12, 1684; died July 11, 1786. In 1725 he was appointed professor of philology in the University of Halle, and in 1729 professor of theology. From his youth he cherished the idea of working for the conversion of the Mohammedans; but later he devoted himself to missionary work among the Jews, and established, in 1729, the Institutum Judaicum, to which he attached a printing-office. In this office he printed the Gospel and other Christian books in the Judeo-German dialect, and distributed them among the Jews. He also sent missionaries to other European countries, and was a patron of converted Jews. His plans for the conversion of Mohammedans were resuspended in 1758, the Institutum Judaicum then existing until 1791.


CALLIRRHOE: Hot springs on the western side of the Dead Sea, near the Zerka Main (Buhl, "Geographic des Alten Palastina," p. 129; Smith, "Historical Geography of Palestine," p. 571). Josephus describes the springs ("Ant." viii. 6, § 3) as running into the lake of Asphaltites and as being fit to drink. They were, however, strongly sulfurous, and for this reason were used for medicinal purposes to cure skin diseases. It was to Callirrhoe that Herod went for relief from his ailments, without, however, securing it. Modern travelers have noticed at Callirrhoe four large and many small springs. Sulfurous vapors are given off by the waters, the temperature of which is the same as that of the waters of Tiberias. 40° C. The ground around the sources is covered with reeds and thorns, and wild palm-trees (Robinson, "Physical Geography," p. 163-166). Neubauer supposes that the application of the name "Callirrhoe" is a corrupt reading of Νερίζων, which means "watering." In fact, Josephus speaks of a locality called Ἰαώρα situated in a valley in the vicinity of Machaerus, where flames rising from the earth can be noticed in the night. This locality is called by Kueessler and Jerome Baris or Barn. "Callirrhoe" is the post-Biblical name of Lasha.


G. B. L.

CALLISTHENES: A Syrian who was believed to have been concerned in the burning of the gates of the Temple during the persecution to which the Jews were subjected in the reign of Antiochus Epiphanes (I Mace. iv. 89). When the Jews were celebrating their subsequent victory over Antiochus (153 B.C.), they captured Callisthenes, who had taken refuge in a little house, and burned him to death. "And so he received a reward meet for his wickedness" (II Mace. viii. 33). E. G. H.

CALM, MARIE (pseudonym, M. Rubland): German authoress and advocate of women's suffrage; born at Arosen, Germany, April 3, 1822; died at Cassel, Germany, Feb. 22, 1887. She managed a seminary for indigent girls at Cassel, and was one of the original members of the Allgemeine Deutsche Frauenverwöhn. Aside from her books on household economics and etiquette, she was the author of: "Bilder und Klänge," poems, Cassel, 1871; "Welches Wirken in Kirche, Wohnzimmer, und Salon," Berlin, 1874; third edition, 1882; "Leo," novel, 1876; "Ein Blick ins Leben," Stuttgart, 1877; "Wilde Blühen," novel, Bremen, 1880; "Eseter Adel," Stuttgart, 1883; and "Bella's Blaubuch," Leipzig, 1885.


CALLMANSON, JACOB (JACQUES). See Poland.

CALMEL, LIEFMANN: Baron of Picquigny, an important personage in French Jewry of the eighteenth century; born in Arras, Hesbaye, in 1711; died in Paris Dec. 17, 1784. His full synagogal name was Moses Eliezer Lipmann ben Kalonymus—in German, "Kalimann," whence the family name "Calmer" is said to have been derived. From "Lipmann" undoubtedly came "Lieffmann." Calmer first settled in The Hague, and later left Holland for France, in which country he obtained letters of naturalization.

On April 27, 1774, Pierre Briel, lord of Benapré, as straw man for Calmer, bought from the creditors of the duke of Cluozier the banality of Picquigny and viscountcy of Anemois for 1,500,000 francs. A little later it was declared that the purchase was made in the name of Liéffmann Calmer, full citizen of The Hague and naturalized Frenchman. He thus became baron of Picquigny and viscount of Aménois. Calmer had three sons, two of whom were guillotined during the Reign of Terror; the third dying without issue in 1824.


CALMET, AUGUSTIN: French Catholic theologian, historian, and Biblical scholar; born 1672 at Moulins-la-Horgne in Lorraine; died 1757 in Paris. In 1698 he entered the Order of St. Benedict, and began his studies. Coming across the smaller Hebrew grammar by Buxtorf and some other Hebrew books in the abbey of Minster, he undertook the study of the language, assisted by the Protestant
passor Faber. From 1696 to 1704 he was instructor in the abbey of Mooyen-Montier, and there wrote his commentary on the Bible. After various ecclesiastical appointments, he became abbot of Senones (in Lorraine), in which position he remained until his death.

Of Calmet's numerous works (a full list of which is given by Fange, and in the "Nouvelle Biographie Générale") only four need be mentioned here: (1) his first exegetical work, on which rests his reputation as a Biblical scholar, is the commentary "La Ste. Bible en Latin et en Français avec un Commentaire Littéral et Critique" (1707; 4th ed., 1729). H. was the first prominent Catholic theologian who abandoned the allegorical and mystical method of interpretation, and undertook to give the literal sense of the Bible words. The value of this book lies, however, not so much in its exegetical as in the dissertations attached to it, which treat such topics as Hebrew poetry, music, weights and measures, medicine, marriage customs, burial customs, military organization, circumcision, the Sanhedrin, and Hebrew schools and sects, and are, for his time, remarkably full and judicious, though now superseded. They were published separately under the title "Dissertations qui Peuvent Servir de Préludemé à l'Ecriture Sainte" (1729). An extract of this Bible edition is known under the title "Bible de l'Abbé Yurec." The "Traité d'Antiquités Sacrées et Profanes" (Paris, 1723, three volumes) is substantially the same work. An English translation of a selection from the dissertations appeared in 1727, and they were also translated into other European languages.

(2) Closely connected with the commentary is his "Dictionnaire Historique et Critique Chronologique, Géographique et Littéral de la Bible" (1722; Supplement, 1728), which is chiefly a collection of the explanatory remarks in the commentary. Many omissions and many translations of it have appeared, among them a good translation into English by D'Oyly (1732), and one by Taylor (1795, 1800) with a worthless appendix (American reprint of Taylor, 1832). The best-known American edition is that of Edward Robinson (1832), in which Calmet's material is condensed and revised. This dictionary was the first work of the kind, and was the point of departure for all others.

(3) "Histoire Sainte de l'Ancien et Nouveau Testament et des Juifs," etc. (1718; English translation, 1740), extending to the destruction of Jerusalem. (4) "Histoire Sacrée et Profane Depuis le Commencement du Monde Jusqu'à nos Jours" (1725), coming down to 1729. In these works, which are more compilations, Jewish history is treated sympathetically; but Calmet's ignorance of Talmudic and rabbinical literature makes his account of the times after the destruction of Jerusalem meager and misleading, and he has no sympathy whatever with the post-Biblical thought of the Jews.


CALNEH: 1. City, mentioned together with Babylon, Erech, and Accad as forming part of the Babylonian kingdom of Nimrod (Gen. x. 10). The exact site of Calneh is unknown. It has been identified with Nippur (modern Niffer) by Rawlinson on the ground of the Talmudic statement, "Calneh means Nippur" (Yoma 10a); but the basis is insufficient. Nor is the concurrent testimony of Targum, Euseb. and Jerome sufficient for the equation Calneh = Ctesiphon. In recent times it has been proposed to identify Calneh with Kullani (Zorah, Ziriba); but this, too, is doubtful. 2. A city mentioned in Amos vi. 2, which may with some probability be identified with Kullanai, conquered by Tiglath-pileser III., and represented by the modern Kullanii, about six miles from Arpad.

R. W. R.

CALNI, SAMUEL BEN MOSES: Turkish rabbi of the fifteenth century; born at Arta in the Morea. Calni is the author of a response entitled "Mishpê Shemuel," and printed by his nephew at Venice, 1599-1600. He was the son-in-law of Benjamin b. Mattathias, author of "Benjamin Ze'eb," as the latter says in a responsum.

BIBLIOGRAPHY: Kore ha-Dorot, 3th, 28a; Michael, Or ha-Dorot, p. 280.

V. C.

CALNO: A city mentioned with Hamath and Samaria, and compared to Cartharia (Isa. x. 9). Its identity is doubtful. It is named "Calneh" in Amos vi. 2; but must not be confused with the Calneh of Gen. x. 10. The latter was a Babylonian city, held by some to be the modern Zffer, by others to be Ctesiphon. The Septuagint seems to have disregard this distinction; for, according to it, the tower was built in our Calno. The towns mentioned in Isaiah being Syrian, and not Babylonian, precludes the identification of Calno (Calneh) with Kullani, captured by Tiglath-pileser III. in 783. Neither can it be regarded as the Kullani mentioned among the cities and territories north of Assyria, given in the geographical list in "Western Asiatic Inscriptions," ii. 52, No. 1, line 69. More acceptable is the equation Calno = Kullani, which occurs in Assyrian tribute-lists (ib. ii. 53, No. 3). Delitzsch suggests that the Biblical city stands for Kullanu, situated about six miles from Arpad. Pinches accepts this identification as "the best," and this opinion is endorsed by Cheyne, Winckler, Field, Houmel, and others.


R. G. H.

CALMUNITY: Evil-speaking; a sin regarded with intense aversion both in the Bible and in rabbinical literature. The technical term for it in the latter is קעשא (kashesh), "the evil tongue." In the Bible the equivalent words are: נקשות, meaning "talk" in a sinister sense; שיב, the "merchandise" of gossip with which the talebearer goes about; and פל, a verb, denoting the "peddling" of slander. As these words indicate, which is condemned as "kashesh" denotes all the deliberate, malicious, untruthful accusations which have the purpose of injuring one's neighbor, that is, calumny.
proper, and also the idle but mischievous chatter which is equally forbidden (Lev. xix. 16): "Thou shalt not go about as a talebearer among thy people," and (Ex. xxiii. 1), "Thou shalt not rise a false report; put not thine hand with the wicked to be an unrighteous witness." Upon this the Rabbis comment (Mek. Ex. 29), "It is a warning not to receive or listen to evil reports." Of course, the most comprehensive commandment in connection with this is the ninth of the Decalogue: "Thou shalt not bear false witness against thy neighbor." In descriptions of corrupt society, calumny is always emphasized as a prominent feature. Jer. ix. 2-3 speaks of those "that bend their tongues like bows for lies, every neighbor walketh with slanders;" and Ezek. xxii. 6: "In thee are men that carry tales to shed blood."

The Psalms and books of the Wisdom

Biblical literature abound in descriptions of the terrible workings of this sin. Ps. xiii. 11, 20: "Thou art in secret with mine enemies; and mine oppressors do entreat together against me. They have esteemed the reproach of my suffering as a sin;" Ps. xxvii. 13: "If any make me fall, then will I talk of his calamity;" Ps. cxlix. (ninefold) as being a ninefold murderer. I truth will be excluded from the Divine Presence: scoffers, liars, hypocrites, and slanderers."

And strongest of all (Ar. 150 and Gen. R. lxxxiv. 7), slander is equal in a moral sense to idolatry, adultery, and murder; and rather than commit any of them, an Israelite in time of persecution must forfeit his life.

So sensitive were the Rabbis to the possibilities of this sin in all men that they spoke of the "abak leshan hara" (the foul dust of calumny); that is, of words which, while innocent, may lead to punishment of Miriam for speaking evil of Moses (Num. xi. 1, 19). Ingenious is their comment (Ar. 160) that, as the slanderer does the work of moral leprosy, separating husbands from wives, he is naturally punished by a disease that casts him out from society. They also (Shab. 96a and 160) attribute quinny to the sin of evil speech. According to one rabbi (Yalk., Ps. cl. 5), the slanderer deserves stoning; another (Pes. 18a) vents his anger thus: "He who speaks evil of his neighbor, he who listens, and he who bears false witness against his neighbor, deserves to be cast to the dogs."

It is characteristic of Judaism that it knows of no hero without a blemish; and as sins of speech are all-pervasive, because of human fallibility (Ar. 150a), there is a tendency in the Midrash to discover the best man's failure in the form of a sin of the tongue. So Joseph is punished for slandering his brethren (Gen. xxxvii. 3; Gen. R. lxxxiv. 7, and Yer. Pah. i. 1). In Yalk. on Isa. vi. 3 we are told that those who are leaders of the people are in danger of sinning through too severe censure. Thus Moses for saying: "Hear ye, rebels (Num. xx. 16-14)."
Elijah for asserting (I Kings xix. 10), "The children of Israel have forsaken thy covenant"; and Isaiah for exclaiming, "And in the midst of a people of unclean lips I dwell," were all in some manner punished by God.

The frequent and passionate repetition of the ethical and religious sanctions in Bible and Talmud against calumny are explained because its work in subduing men of their reputation is usually too subtle to be reached by arms of the law. There are, however, two cases which could be reached by the civil authorities: The man who, because of some dislike, "brings up an evil name" (Deut. xxii. 13-19) upon the woman whom he has married.

Legal Remedies.

If his accusation is found untrue, he must pay a fine of one "hundred (shekels) of silver," and "he may not put her away all his days." Comparing this fine with the amount that he who forces a betrothed virgin into sexual sin had to pay (Deut. xxii. 28), the sages in "Ar. iii. 5 say, "From this we gather that sometimes evil speech is more severely punished than evil deed."

People whose malice leads them to plot the injury or death of another by deliberately bearing false witness against him (Deut. xix. 16-21), when their testimony was proved to be false by the process according to the traditional interpretation of showing that they were not present at the time and in the place with respect to which they bear witness, were condemned to receive the punishment which their testimony, if acted upon by the court, would have brought upon the falsely accused (see Libel).

The religious horror, the moral indignation, and penal severity with which "lisan hazra" (the calumniating tongue) was attacked during every stage in the development of Jewish thought, may be said to be the expression of the ethical principle (Ab. li. 10), "Let the honor of thy fellow-man be as dear to thee as thine own."

Bibliography: Hastings, Dict. Bible, s.v. Mouth or Evil; Littledale, English Episcopal Biog., vol. i., p. 118; Fuerstenau, Schotten-Israel, Moses, Schenkenb. in Jerusalem, Vienna, 1869 (several times reprinted).

K. S. Sc.

CALVERT, THOMAS: English Hebrew scholar: born 1656; died at York March, 1679. He wrote "The Blessed Jew of Morocco" (York, 1648), an adaptation of the well-known letter of Samuel Maroceanus, itself probably derived from the polemical treatise of Samuel Abu Nasr Ibn Abari.


E. Mus.

CALVO, EMANUEL: Italian physician and Neo-Hebraic poet; born at Saloonia toward the end of the seventeenth century; died before 1712. In early youth he went to Leghorn with his learned father, Raphael Calvo, and on Oct. 23, 1714, was graduated as doctor in Padua. Calvo practised medicine with considerable success at Leghorn, but inclined to the Cabala toward the end of his life. Several of Calvo’s poems are included in A. B. Piperno’s collection "Kol ‘Ugab," Leghorn, 1846. He was an intimate friend of the poet Abraham Isaac Castello and of Moses Hayyim Luzzatto, who wrote a eulogy of him in a Hebrew poem after his graduation, and subsequently corresponded with him. When Calvo died Joseph ben David wrote an elegy, which is published in his "Yekar de-Shakbe." Saloonea, 1774.


M. K.

CALVOR, CASPER: Lutheran theologian; born Nov. 8, 1656 at Hildesheim, Prussia; died at Clausthal May 11, 1735. He became master of arts in 1674, deacon at Zellerfeld in 1677, superintendent in 1684, councilor of the consistory in 1706, and general superintendent of Clausthal in 1710. Calvör carried on missionary work among the Jews, and distributed among them Christian books, which he printed in Hebrew and German.


CALW, MEIR. See Meir Calw.

CAMBRIDGE: University town of England, and one of the earliest English towns inhabited by Jews. Fuller ("History of Cambridge," p. 8) fixes the date of the first Jewish settlement as 1678. The old synagogue was near the prison, but was given to the Franciscans (Brewer, "Monumenta Franciscana," pp. 17, 18). There is a tradition that the Round Church near St. John’s College was a synagogue, and the parishes of All Saints and St. Sepulcher are still known as "in the Jewry." One of the earliest episodes mentioned with regard to the Cambridge Jewry is a fine inflicted upon Comitissa, a Jewess of Cambridge, for allowing her son to marry a Lincoln Jew without the king’s permission. It is probable that this Comitissa was the mother of Moses Isaac Hannannah, the author of the "Sefer ha-Shoham." There is a grammarian known as Benjamin of Canterbury; but he is more likely to have been of Cambridge, since the Latin records make mention of a "Magister Benjamin" at Cambridge. No other prominent Jewish personage is known to have lived at Cambridge in early days; but it remained one of the more important of the Jewries up to the expulsion, being the seat of an arch.

In 1224 Henry III, granted the house of Benjamin the Jew to the town as a jail. This was on the site of the present Guildhall. The Jews of Cambridge do not seem to have suffered during the riots of 1499-1500, but were victims during the revolt of the hanois in 1596. Since the return of the Jews to England, the chief connection of Jews with Cambridge has been a few teachers at the university, like Israel Lyons (1599-163), S. Schiller-Szinet, and Solomon Schiirchen. The last-named raised the University Library collection of Hebrew manuscripts to the first rank by presenting to it the collection of fragments from the Genizah of Cairo, which he had collected during a scientific mission to that city. Professor J. J. Sylvester took high honors in mathematics in 1839, but was debarred from taking his degree by the university statutes. In 1899 Numa Hatzor...
Camel: The well-known ruminant, native in Asia and Africa. The word "camel" (Hebrew, gamal) is the same in the Assyrian, Samaritan, Arabic, Syriac, Armenian, and Ethiopic languages. Together with the knowledge of the animal, its name was introduced into Greek (καμήλος) and Latin (camelus), whence many modern languages derived it (Hommel, "Die Namen der Säugetiere bei den Südarabischen Völkern," pp. 144-145, Leipzig, 1878). Many passages of the Bible show that the camel was found especially among the peoples of the deserts bordering on the land of the Israelites (Judges vi. 5, vii. 12; I Sam. xv. 3, xxvii. 9, xxx. 17; Jer. xiii. 29, 33; Isa. ix. 6). The camels of the Midianites were decorated with little golden crescents (Judges viii. 21, 26). Camels constituted also part of the wealth of the Patriarchs (Gen. xii. 16, xxiv. 10; specially Job i. 3, xii. 13), who used them as beasts of burden; in riding, a sort of cushion was used (Gen. xxx. 34). For swift riding dromedaries were employed (Isa. lxvi. 20, הֵלֶט הַגָּמל; in traveling across wide stretches of desert, the treasures were packed upon the humps of camels (Isa. xxx. 6). King David had a special officer over his camels, named Obed (I Chron. xxvii. 30; compare Arabic abūd). Otherwise the camel is mentioned as a possession only in post-exilic times among the Israelites (Ezra ii. 67). In olden times the camel was also used in war; in Isa. xxi. 7, camel-riders were part of the force of the Elamites. The Israelites were forbidden to eat the camel (Lev. xi. 4; Deut. xiv. 7; see Bochart, "Hierozoicon," i. 11); it was the opinion of the Arabs that Jacob forbade it as food because it produced sciatica. As in Arabic, so also in Hebrew, the expressions "lcker" (יִכְּר, Isa. ix. 6) and "bikrah" (בער, Jer. ii. 23) denote the young, vigorous animals. In the first passage Targ. Yer. has "hognin" (חון), a word also in the Talmud and in Arabic means a young camel; in the second passage gamel must, according to Bochart, be changed to גמל, which in the Talmud and in Arabic means the female camel (see "Aruck," ed. Kohut, v. 278). The swift camel, or the dromedary, is called in the Talmud (Mace. 5a; Yeb. 116a) the "flying" camel. The camel is also subject to rabies (see the Talmud Ber. 56a). Hul. 59a speaks of the distinctive teeth of the full-grown and of the young camel.
A number of Aramaic proverbs about the camel are found in the Talmud. For instance, "In Media the camel can dance on a bushel-basket" (Yeb. 45a), meaning that in Media everything is possible; "as the camel, so the burden" (Sotah 13b); "the camel was asked to have horns, so his ears were cut short" (Sanh. 106a); "there are many old camels who must bear the burden of the young ones" (ib. 32b). It has been suggested that the word "camel" (קֵנָא) in Matt. xix. 24; Mark x. 25; Luke xviii. 25 does not mean a camel, but a rope; but in view of the Talmudic expression "elephant through a needle's eye" (Ber. 55b; B. M. 39b), this is not admissible.

Camel on an Assyrian Cylinder.

Camel on a Monument (South Arabia). (From Homme, "Auszüge und Abhandlungen.")

Camondo: Well-known family of Jewish financiers and philanthropists of Spanish-Portuguese origin. Several centuries ago it established itself at Venice, where some of its members became famous by their scholarship and by the services which they rendered to their adopted country. After having lived for a long time at Venice, the Camondo family in the nineteenth century established itself in Constantinople.

Count Abraham Camondo: Italian and Turkish financier and philanthropist; born at Constantinople 1785; died at Paris, his place of residence, March 30, 1873. In 1823 he inherited from his brother Isaac (who died without children) a fortune, and managed it so wisely that at his death he was estimated to be worth 125,000,000 francs. While Venice was under Austrian rule, he received as an Austrian subject the title of Chevalier of the Order of Francis Joseph. When Venice again became an Italian possession, Camondo, as a Venetian citizen, presented large gifts to several Italian philanthropic institutions, in recognition of which King Victor Emmanuel conferred upon him the title of count, with the privilege of transmitting it in perpetuity to the eldest son of the family.

Count Camondo's career in Turkey was an extraordinary one. He exercised so great an influence over the sultans 'Abd al-Majid and 'Abd al-Ata', and over the Ottoman grand viziers and ministers, that his name became proverbial. He was banker to the Ottoman government before the founding of the Ottoman Bank. It was he who obtained from the Porte a firm by virtue of which the privilege of possessing real estate in Turkey, which until then had been restricted to subjects of the Ottoman empire, was extended to those of foreign nations. Profiting by this decree, Camondo erected such a large number of houses at Pera (Constantinople) that even to-day (1902) the family is one of the richest landholders in the Ottoman capital.

Camondo was especially active in behalf of his Eastern co-religionists. He established at Constantinople a central consistory for the Jews of Turkey, of which he was almost continuously the president; he introduced reforms into the communal administration; and he founded in 1858 an educational institution, the Institution Camondo, at Peri Pasha, the poorest and most densely populated suburb of the capital. Shops for tailoring and shoemaking were soon added. On account of this school its benefvolent founder was excommunicated by certain fanatical rabbis, and he endured otherwise much vexation; yet it has flourished for thirty-two years, and trained the majority of the Jewish officials now in the service of the Ottoman government.

Dying at Paris at the age of eighty-eight, Camondo, according to his last wishes, was buried in his family vault in the Jewish cemetery at Haskeui (Constantinople). The Ottoman government held memorial services in his honor.
Camp

Raphael Solomon de Camondo: Born 1810; died 1866 at Constantinople. He left two sons. Count Behor Abraham de Camondo and Nicephorus de Camondo, who died at Paris within a year of each other, in 1886 and 1887, respectively. Each of these two brothers left an only son: the first, Count Isaac de Camondo; the second, Count Moses de Camondo; the former died April 7, 1817.

Solomon Camondo: Turkish rabbi and man of letters; lived at Salónica in the second half of the eighteenth century; related to the Camondo family of Constantinople. He is the author of responsa, published under the title "Nedarot Dammeshek." Salónica, 1772.

M. F.

CAMP (נְוָן): A collection of tents (Judges vii. 13), or booths and huts (Neh. viii. 14), pitched or erected to give shelter to shepherds, travelers, or soldiers, sometimes overnight merely, or for many days or even months. Safety and a sufficient supply of water were the prime considerations determining the choice of location ("Pitched at the waters of Merom," Josh. xi. 5; compare also Judges vii. 1; 1 Macc. iv. 33). Security against sudden attacks by roving robbers (Bedouins) or other enemies was effected by establishing the camp on the side of a ravine or valley. Watches, moreover, were placed in three shifts for the night (Judges vii. 19; 1 Macc. xiv. 27), and a garrison was left on guard when the main body of the campers went out to the combat (1 Sam. xxix. 24). That the camp was usually laid out in a circle, a form of construction much affected by the modern Bedouin, may be inferred from the word "ma'gal" (1 Sam. xvii. 20, xxvi. 5); though by many commentators and ancient versions this rare designation is explained as etymologically connected with the Hebrew word for "wagon," and on this basis the theory has been advanced that wagons surrounded the camp to increase the security and to insure ease of defense. It is impossible definitely to decide which of these interpretations deserves greater credence.

From Num. ii.—a chapter which the critical school would not accept as containing historical data—it would appear that in the construction of the camp a certain plan was followed in the grouping of the different tribes, which was indicated by flags with a fixed relation to the tabernacle at the halting-places. The descriptions by Doughty and others of a similar arrangement marked by flags and lamps, or torches, for the pilgrims when on the march, artificial defenses to add to the natural advantages of the chosen location, or to supply their absence, are also mentioned (1 Sam. xvii. 1, 7 of sq.).

In their anxiety to protect their flocks the early nomads were driven to erect permanent enclosures (stockades) in which to keep their herds overnight (Num. xxvii. 30), generally in the neighborhood of ravines, near which a massive platform of loose large stones was built, whereon the huts of the shepherds were placed ("Midgal," "Midgal Eder"). The erection of these permanent shepherd camps must be considered as the first step toward the abadon

ament by the Hebrews of the migratory life with its movable camps. Hence the proverb "from the watch-tower to the fortified city" (1 Kings xvii. 9, 18).

CAMPANATOR. See Schulklopper.

CAMPANOTUS, ISAAC B. JACOB: Spanish rabbi; born 1869; died at Palma de Mallorca in 1903. He lived in the period darkened by the outrages of Ferran Martínez and Vicente Ferrer, when intellectual life and Talmudic erudition were on the decline among the Jews of Spain. The historiographers Immanuel Abba ("Nomologia," ii. 2), Zacuto ("Yulani," ed. Filippovski, p. 226b; compare "Seder ha-Dorot," pp. 27b, 38b), and Joseph b. Zaddik (Novitzer, "Anekdota Ovrimiends," i. 264) unite in designating Campanotus as a gaon; Abba stating that he was styled "the gate of Castile." Among his pupils may be mentioned Samuel b. Sdillo al Valadue and Isaac Abba. He left but one work, "Darke ha-Talmud" (A Methodology of the Talmud), which is an important contribution to the subject, as it attempts to be a practical guide for those who are called upon to teach the Talmud. It was published at Constantinople, sixteenth century; Venice, 1564; Mantua, 1580, 1583; and newly edited by Isaac H. Weiss, Vienna, 1911.


Campe, John Van: Christian professor of Hebrew at Louvain and Cracow; died at Freiburg in Brisgau Sept. 6, 1338. He compiled a Hebrew grammar from Elias Levi's work, which ran through three editions (Cracow, 1334; Paris, 1539, 1543). He also commented on Psalms in a manner to earn the praises of Huspold ("Psalmen," iv. 474), and attached the commentary to a paraphrase which appeared at Paris, 1338; Leyden, 1344; Basle, 1245, etc. Campe was summoned to Cracow by the prince bishop, Peter Tomišek, on very favorable conditions.

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J.

CAMPHIRE (Hebrew, "kopher"; Arabic "shinna"): A shrub growing to a height of between eight and ten feet, and bearing cream-colored and very fragrant flowers. The botanical name of the plant is Lawsonia alba. In ancient times it grew very plentifully near En-gedi (Song of Solomon i. 14). Tyrian ("Natural History of the Bible," p. 209) reports having found it growing there. Various uses were made of camphire. Along with other fragrant woods (Song of Solomon iv. 12, 14) it was valued for its perfume. But it was utilized chiefly as a dye for the hair and the skin. In dying the skin, cloths were placed on the parts adjacent to and encircling those to be dyed. To these parts the powdered leaves were made into a paste by the addition of a little water, were
applied, and allowed to remain overnight. The skin lasted for three or four weeks. Mohammed (Muhammad, "Dict. of Islam," p. 172) dyed his beard and recommended the practice to his followers: it has therefore become an established religious custom with Mohammedans.

E. O. H.

G. B. L.

CANAAN— Biblical Data: Name of the son of Ham, and a brother of Cush (Ethiopia), Mizraim (Egypt), and Put (Pharo), occurring in the geographical-ethnographical table, Gen. ix. and x. Originally the name "Canaan" was not an ethnic term. It belongs primarily to the vocabulary of geography; the curse pronounced upon its bearer for the misconduct of Ham demonstrating only the knowledge of the author that the predominant Semitic population of the land so designated was the deposit of a wave of immigration and conquest coming from the south. Originally an appellative (compare Moses, on the use of the article in Egyptian inscriptions, in "Proceedings of Am. Oriental Soc." 1890, lii. 30 et seq.), it described some peculiar aspect of the country, and was only later transferred to the territory to the inhabitants.

Like most geographical terms in the Bible, "Canaan" is employed in a very loose and confusing manner; and it is almost impossible to establish definitely the limits of its application. In earlier times its range was probably very narrow; designating the strip of coast-line along the Mediterranean, more particularly the northern—i.e., the Phoenician—part thereof. With this restriction "Kanaan" appears in the Egyptian inscriptions (Miller, "Asiatic and Europa," pp. 300 et seq.). But it was also applied to the whole coast district down to the Egyptian frontier (Philistia). Like the Greek "Palestine," which originally designated only the southern coast-line. "Canaan" was then extended to the adjacent highlands. In Josh. xi. 3 it covers the land from the foot of Mt. Hermon to the southern end of the Dead Sea, and also the territory west of the Jordan to the Mediterranean. It is doubtful whether the name was ever given to districts east of the Jordan. These, as "the land of the Philistines," are generally put in antithesis to "the land of Canaan" (Num. xxxii. 29 et seq.; Josh. xxii. 9, 32). "Canaan" is the favorite appellation of the Philistines, sometimes with the prefix "land" and sometimes without (Ex. xv. 15; Gen. xii. 3, xxvi. 3; and elsewhere).

The etymology of the name is in doubt. After Augustine ("Enarrationes in Psalmon," clxv. 7), it has been explained as designating lowland either in contrast to Aram, or to the mountaneous highland looming beyond the coast-line and removed from the sea only by a narrow strip of "lower land" (Num. xxxii. 29; Josh. xi. 3). The former implication is now generally abandoned; but the latter, though open to objections (see Moore, i.e.), may be provisionally retained. Canaan is geographically identical with the land of the Amorites. As such it is mentioned in the El-Amarna tablets, though it also occurs in them as "Kinsabha" or *Kinsaba." See CANANITES.

E. G. H.

— In Rabbinical Literature: The first of the seven sinners who made idols for the heathen, the other six being Phut, Sheshan, Nimrod, Elah, Dtil, and Shua. Canaan, with his six companions, brought precious stones from Havilah (Gen. ii. 11-15), and made them idols, which at night shone as brightly as the sun, and which were endowed with a power so magical that, when the blind Amorites kissed them, they regained their eyesight ("Chronicles of Jerahmeel," p. 167; compare Keosai.)

Canaan, in a certain sense, was predestined to this and similar offenses; for he was besought by his father whilst in Noah's Ark, whereas God had commanded that the sexes should live separately therein (Gen. xxxvi. v). Canaan was of so low a base that he could not be raised to a character that Ham, in the record of his wickedness, is designated "the father of Canaan," whereby father and son were ironically characterized as a "par noble." (noble pair) (Gen. R. i.e.; Origen on Gen. x. 18).

Concerning the curse of Noah upon Canaan, the Midrashim endeavored in different ways to give a solution to the question why Canaan had to suffer for the sins of his father, of Noah. The old explanation was that Canaan, the son of Ham, though he had no sense transgressed against his grandfather, had to be cursed by him because God had blessed Noah and his sons; and wherever the blessing of God rests there can be no curse (R. Judah, Gen. R. i.e.; Justin Martyr, "Dial. cum Tryph."

Curse had to suffer for the sin of his father, Noah. The old explanation was that Canaan, the son of Ham, though he had no sense transgressed against his grandfather, had to be cursed by him because God had blessed Noah and his sons; and wherever the blessing of God rests there can be no curse (R. Judah, Gen. R. i.e.; Justin Martyr, "Dial. cum Tryph."). But it was found to be defective; for it was contrary to Jewish sentiment to curse an innocent man; hence the new assertion that Canaan, like his father, transgressed against Noah.

There are different views as to the nature of Canaan's transgression. According to one, Canaan circulated the report that he saw Noah naked; another view is that he emasculated him that he should have no more sons (Gen. R. i.e.; Origen and Ephrem Syrus on Gen. x. 24, 25; more elaborately, in Peirce R. Ill. xxiii.).

Through the curse which Canaan brought upon himself, the low condition of slaves (Canaan's descendants) is to be explained; for par excellence the etymology of Canaan's name is in doubt. After Augustine ("Enarrationes in Psalmon," clxv. 7), it has been explained as designating lowland either in contrast to Aram, or to the mountaneous highland looming beyond the coast-line and removed from the sea only by a narrow strip of "lower land" (Num. xxxii. 29; Josh. xi. 3). The former implication is now generally abandoned; but the latter, though open to objections (see Moore, i.e.), may be provisionally retained. Canaan is geographically identical with the land of the Amorites. As such it is mentioned in the El-Amarna tablets, though it also occurs in them as "Kinsabha" or *Kinsaba." See CANANITES.
the life worthy of slaves. When Noah divided the earth among his three sons, Palestine fell to the lot of them. Canaan, however, took possession of it, notwithstanding the fact that his father and his children called his attention to the wrong he had committed. They therefore said to him: "Thou art cursed, and cursed wilt thou remain before all the sons of Noah, in accordance with the oath which we took before the Holy Judge [God] and our father Noah" (Book of Jubilees, x., end). Later, when the Jews, the descendants of them, drove out the Canaanites from Palestine, the land fell into the hands of its lawful owners.

Among the various tribes of the Canaanites were the Gergashites, who, on Joshua's demand, subsequently left Palestine and emigrated to Africa (Yer. Sheb. vi. 96c: Lev. R. xxviii. xvii.). Many of the Canaanites concealed their treasure in the walls of their houses, that they might not fall into the hands of the Jews. But God commanded that, under certain circumstances, the houses should fall into ruins; thus the hidden treasure came to light (Lev. vii. xvii.). The Canaanites furthermore, on hearing that the Jews had left Egypt, destroyed all crops, cut down the trees, demolished the houses, and filled up the wells, in order that the Israelites should come into possession of a wasted country. But God promised the children of Israel a rich and fertile land (Deut. vi. 10-12). He therefore led the Jews for forty years in the wilderness; and the Canaanites, in the mean time, rebelled what they had destroyed (Mek., Be-Sheba, i. [ed. Weins, p. 28b]).

In the time of Alexander the Great the descendants of those Canaanites who had left Palestine at the request of Joshua, and had settled in Africa, sought to regain the Promised Land. Gebihaben Pesisa, quest of Joshua, and had settled in Africa, sought in consternation, the Africansthen long time during which they had performed no service for them. In consternation, the Africans then fled to their homes (San. 91a).

In the literature of the German-French Jews of the Middle Ages the Canaanites and the Slaves were considered identical, owing to the similiarity of the latter name with the German word for "slave" (A. Har- kavt., "Die Juden und die Slavischen Sprachen," pp. 18-26; Kohn, "Armen und Christen," s. v. 522). In Bier, Deut. 206 (ed. Friedmann, p. 110) the word 522 is used peculiarly; 522 (literally, "Canaanite language") means probably "a mercantile expression."


Canaanites, the: The expressions "Canaanitish" and "Canaanite" are applied in the Old Testament sometimes to the collective non-Israelite population west of the Jordan, or to the land itself (Gen. xii. 5: Josh. xxiii. 9: Ps. cvii. 88), and sometimes to a part of the population. Thus, the Canaanites are mentioned among other Palestinian tribes (Gen. xvii. 7: xviii. 51: Ex. iii. 8); and the term is applied specifically to the inhabitants of the Mediterranean coast (Josh. v. 1) or to the tribes dwelling between that coast and the Jordan (Josh. xiv. 1: Num. xiii. 30). As a designation for the coast inhabitants it is identical with "Phenecon," and is thus used in a political sense in Is. xviil. 2. In Zeph. ii. 5 the name is applied to the Philistine population of the southern coast; but the accuracy of the text is not quite certain. Since the term "Canaanites" was also applied to the

Various Phenecon, it gradually obtained the meaning of "traders," as used in Is. viii. 9: Ezek. xvi. 29: xvii. 4: Zeph. Term. i. 11; Job xi. 20 (A. V. xii. 6): Prov. xxxi. 24: (possibly also in Zech. xiv. 21). The consistent use of the word is one of the distinguishing features of the Jahvists sources, while the Elohist uses "Amorite" in the same sense (compare Amorite: Hittites). In Is. xix. 19, where the language of the Canaanites is referred to, the word "Canaan" is applied to the Jewish population of Palestine, but in Hos. xii. 8 it is an opprobrious epithet for idolatrous Israel, if indeed the text here be reliable.

The same double use of the word is found elsewhere. Thus, on Phenician coins the word 522 is used to designate the Phenician people. Similarly, Greek writers employ the word jw (a short form of 522) in reference to Phenecon or to the ancestors of the Phenecon (compare Schröder, "Die Phoenizische Sprache," p. 6). In the El-Amarna tablets "Kinahna" (522) and "Kinahna" refer to the northern portion of the Mediterranean coast. In the old Egyptian inscriptions the word "xu'm" is applied especially to the Phenician coast; sometimes, also, to the whole shore of the Mediterranean. The word designating Canaanites in these inscriptions is, however, applied in a wider sense to the people of western Syria in general. This is similar to the Old Testament usage, but is more comprehensive.

In all probability the limited application of the word to the Mediterranean coast is the original, narrower use of the word found in so many inscriptions pointing in that direction. The designation was afterward applied to the inhabitants of the interior, either because the coast population was originally best known, or because they actually occupied a great portion of the mountainous district also.


Canada: A federation of provinces in British North America. The earliest authentic records of the Jews in Canada go back to the period when England and France were engaged in their final contest for the mastery of the northern part of the New World. While the battles of Wolfe were thundering at the gates of Quebec, Amherst was closing in on Montreal with an army from the south. Among the members of his staff was Commissary Aaron Hart, an English Jew, born in London in 1724; and
among other Jewish officers of the invading hosts were Emanuel de Cordova, Hasael Garcia, and Isaac Miranda. Hart was afterward attached to General Haldimand's command at Three Rivers, and at the close of the war settled in that city, and became seigneur of Bécancour. About this time a number of Jewish soldiers took up their residence in Montreal, including Lazarus David, Uriel Morisco, Samuel Jacobs, Simon Levy, Fernandez da Fonseca, Abraham Franks, Andrew Hayes, Jacob de Maurer, Joseph Bindsind, Levy Solomons, and Urbah Judah. Lazarus David was a large landowner, and was noted as a public spirited citizen. Several of the others held offices in the army. There were also opulent and extensive traders among them; and altogether these early colonists were men of substance and strenuous character.

Soon joined by other bands of settlers, the Jewish community of Montreal found itself strong enough to organize a congregation in 1766, called "Shearith Israel." As a large majority of the early members were descendants from exiles from Spain, they adhered to the rites of the Spanish and Portuguese Jews; and the congregation has continued to flourish under its original name, tenaciously adhering to its historic ritual. Founded at around this synagogue the main institution of the history of the Jews of Canada centered for the major part of a century; for during many decades Shearith Israel remained the sole Jewish congregation in Canada. The first two scrolls of the Law were presented to it in 1769 by the Spanish and Portuguese Jews of London, and were at that date already accounted very old. These scrolls are still in use in the synagogue. At first the congregation met for worship in a hall in St. James street; but in 1777 the members built their first synagogue on a lot belonging to David David, at the junction of Notre Dame and St. James streets, close to the present courthouse.

See the David family.

In 1775 the congregation acquired land for a cemetery on St. Janvier street; and the first person interred was Lazarus David (referred to above), born in 1724, and died the year after the purchase of the ground. His remains were subsequently removed to the present cemetery on Mount Royal, when the old one was closed, together with the original tombstone, dated 1776, which still stands and marks the oldest Jewish grave in Canada.

The Rev. Jacob Bajael Cohen was the first regular minister of the Montreal Spanish and Portuguese Jews, of whom there remains any record. He was their spiritual guide from 1778 to 1782.

The Frank family.

The Frank family was prominent among the earliest settlers, who belonged to a family that played a most important part in those days in Jewish communal matters in Philadelphia, as well as in Montreal (see the Frank family). Other members of the Franks family remained in Canada, and supported the British in repelling Montgomery's invasion in, notably Abraham Franks, Jacob Franks, Jr., and Jacob Franks, Jr., who were members of the junta of the Spanish and Portuguese congregation of Montreal, and who were prominent in public affairs. Abraham Franks, who was born in 1721 and died in 1797, had a daughter Rachelel, who in 1773 married Levy Solomons. The latter, whose name figures among the earliest Jewish settlers in Canada, was parnas of the Montreal synagogue in 1788; and it was during his presidency that a regular set of by-laws was drawn up. The executive was styled the "junta," and consisted of a "parnas" (president), "gabay" (treasurer), and three others. Executive privileges were also accorded to past officers who were "gentlemen of the Mahameda.

When Montgomery invaded Canada in 1775 he commanded Levy Solomons to act as purveyor to the hospitals for the American troops. At that time Solomons was engaged in very extensive trade operations between Michilimackinac, Montreal, Albany, New York, and London. He carried out his contract with General Montgomery faithfully; but when the defeat and death of the latter at Quebec led to the retreat of the American forces from Montreal, General Arnold, as he retired, took possession of quantities of supplies stored at Lachine, belonging to Solomons, for the maintenance of his troops. The services which Solomons rendered the Revolutionary forces were never indemnified by them. At the same time he was exposed to the resentment of the British, as one suspected of sympathy for the revolted colonists. After having been expelled with his family from his home in Montreal by General Burgoyne, and after enduring much hardship, he eventually gained the indulgence of the Canadian governor, and was permitted to return in peace to Montreal.

Solomons had numerous offspring. His eldest daughter, Mary (Polly), who was born in 1776 and died in 1826, married Jacob Franks, Jr., a renowned Hudson's Bay trader, who was one of the first to penetrate to the remotest parts of the Canadian Northwest. Another daughter, Rachel, married Henry Joseph of Berthier, the progenitor of a family distinguished in Canadian Jewish annals. Joseph's partner in Montreal was his brother-in-law, Benjamin Solomons, closely related to the Seixas and Nathan families of New York. His four sons, Jacob, Henry, Abraham, Jesse, and Gershom, were prominent men of affairs and communal leaders. See the Berthier family.

In 1807 Ezekiel Hart, one of the sons of Commisary Aaron Hart, was elected to represent Three Rivers in the legislature. This at once raised the question of the civil status of the Jews in Canada, which till then had not been clearly defined. When the legislative chamber reassembled Jan. 29, 1808, Ezekiel Hart declined to be sworn in according to the usual form, without the true faith of a Christian, but took the oath according to Jewish custom on the Pentecostal, with the hand covered. At once a storm of opposition arose, due, it is said, not to religious prejudice or intolerance, but to the fact that his political opponents saw in this an opportunity of making a party gain by depriving an antagonist of his seat.
a heated debate it was decided to receive Hart's petition, in which he urged his right to take his seat, and claimed that his oath was in accord with the statute of 31st of George III. The chamber discussed the question on Feb. 16 and 17, 1806; and on the nineteenth of the same month Hart was heard at the bar of the House. The next day the majority decided that he was not entitled to take his seat, and declared for his expulsion. The English minority vehemently protested against this; notably Richardson, who filed the statue of 13th of George II., chapter XII., to show that Hart's expulsion was illegal. The British attorney general was also quoted in support of this view of the question. Notwithstanding the adverse vote of the majority, Hart vigorously protested, and attempted to vote during several of the divisions; but he was again expelled. Having been again sustained by his constituents, the House proposed passing a bill to put his disqualification as a Jew beyond doubt. This roused the indignation of the governor, Sir James Craig, who was already in conflict with the Assembly; and, to put an end to their distasteful course, he dissolved the chamber before the bill could pass.

Years of agitation followed, and on Dec. 4, 1825, several Jews petitioned Parliament to authorize them to keep a register of births, marriages, and deaths. A bill in conformity with this petition was passed in 1826, and sanctioned by royal proclamation Jan. 13, 1828. Encouraged by this success, the Jews of Canada determined once more to try to secure recognition of their civil rights; and on Jan. 31 and Feb. 7, 1831, they sent an address, signed by Jacob Benjamin Hart, to the legislature, petitioning for its effect: in 1835 a piece of land on Chenneville street was purchased; and there the Spanish and Portuguese Jews built their second synagogue, which they dedicated in 1838. The building was planned by Moses J. Hays, a nephew of David David, one of the trustees of the congregation, and in his day one of the most prominent citizens of the Canadian metropolis.

After the retirement of the Rev. Jacob Raphael Cohen, the position of minister of the Shearith Israel congregation was occupied temporarily by Myer Levy, and afterward by Aaron Benjamin Hart, one of the sons of Commissary Aaron Hart. His appeal had the desired effect: in 1838 a piece of land on Chenneville street was purchased; and there the Spanish and Portuguese Jews built their second synagogue, which they dedicated in 1838. The building

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Jewish settlements began in Canada in 1852, when a "beth hayyim" (cemetery) was purchased, and the Holy Blossom congregation was established. Mark Samuel, Lewis Samuel, and Alexander Miller did much to sustain the first Toronto congregation in its early struggles. Under the energetic presidency of Alfred D. Benjamin, during the closing years of the nineteenth century, it grew so greatly in strength and numbers that it became necessary to remove from its first building in Richmond street to its present (1900) commodious edifice in Broad street. The arrival of many Hebrew settlers has later increased the number of Toronto's Jewish communal organizations; and, in addition to founding new congregations, the community has established excellent benevolent and literary societies.

In 1846 several Polish-Jewish families arrived in Montreal, and in the same year organized a synagogue, following the German and Polish, or Ashkenazi, custom. This led the Spanish and Portuguese to seek and obtain (1846) a new act of incorporation from the legislature, the German and Polish congregation being incorporated by the same bill. The first building of this congregation, however, was short-lived; for although the Sephardim aided their brethren with subscriptions and the loan of a scroll of the Law, the Montreal community was as yet too small to support two synagogues, and the first Ashkenazic congregation was in consequence dissolved soon after its formation. In 1858 a second effort was made to organize a German and Polish synagogue in Montreal, this time with success. The act of 1846 was first availed of; but in 1858, when a "beth hayyim" (cemetery) was purchased, and the Holy Blossom congregation was established near Moosomin in 1884, a substantial fund in aid of these victims of persecution. Some of the settlers founded agricultural colonies in the Canadian Northwest. The earliest of these was established near Moosomin in 1884 by the Mission House committee. The experiment of making agriculturists of men who had received little and in many cases no previous training in husbandry was beset with difficulties; and the results were at first discouraging. But obstacles were gradually overcome, and the present (1900) agricultural colonies in Assiniboia, at Hirsch, Oxbow, and Wapella, seem assured of success. The establishment of these colonies was mainly due to the munificence of Baron de Hirsch, who in 1882 and succeeding years largely subsidized them; and after his death the Jewish Colonization Association continued to grant them financial aid. Baron de Hirsch's benefactions were also extended to Jewish immigrants in Canada in many other ways. He gave large sums to the Young Men's Hebrew Benevolent Society of Montreal, for the purpose of aiding and educating Jewish immigrants; and for a while that society was delegated by him and his executors to supervise the North-West Colonies, west agricultural colonies. This duty is, however, now performed by a resident agent acting under the direction of the Paris Committee of the Jewish Colonization Association.

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The settlement of Jews in British Columbia in 1857 led to the establishment there of a Hebrew colony, which built a synagogue in Victoria in 1862. In 1883 a synagogue was erected in Hamilton; and a couple of years later the Jews of Winnipeg organized two congregations. Halifax, St John (New Brunswick), Ottawa, and London (Ontario) followed in the next decade. In Quebec, Israelites had settled soon after the British conquest, and a bet hayyim and a temporary synagogue were opened there as far back as 1828. But the Hebrew population of the ancient fortress city remained small for a long while, although attempts were made from time to time to organize. Abraham Joseph (born 1815; died 1886), a son of Henry Joseph of Bercley, was the most prominent of Quebec's Jewish citizens. He was identified with many of its most important commercial enterprises, and was at one time selected as candidate for the mayor-
in 1890 through the efforts of Lawrence L. Levy (its first president), Issac G. Ascher, Tucher David, Charles Levy, M. Gutman, Lawrence Cohen, Samuel Moss, Moise Schweb, and others; and among its presidents have been Jacob L. Samuel, Jacob G. Ascher, Lyon Silverman, Lewis A. Hart, Harris Vinberg, and D. A. Amell. The large sums received by the society from Baron and Baroness de Hirsch induced its members to secure an amended act of incorporation in 1890; and its name was at the same time changed to "The Baron de Hirsch Institute and Hebrew Benevolent Society of Montreal." In addition to succoring the poor and aiding immigrants, it maintains a day-school.

The Jews of Montreal have greatly increased in population in recent years; and in 1900 they possessed nine synagogues (eight Orthodox and one Reformed) and numerous communal societies and institutions, as well as a journal, "The Jewish Times." New congregations in other towns of Canada are also being founded from time to time.

The rise of Zionism in 1897 created much enthusiasm among the Jews of Canada; and in a remarkably short time societies in support of Zionism, the movement were established in many centers. The first of these associations was organized at Montreal in Jan., 1898; and in rapid succession similar societies were established at Toronto, Winnipeg, Hamilton, London, Ottawa, Kingston, St. John, Glace Bay, Brandon, and Vancouver. Clarence I. de Sola, Joseph S. Leo, Lyon Goldmann, Rev. A. Ashinsky, Dr. D. A. Hart, J. Cohen, I. Rubenstein, B. Bernstein, Rev. M. de Sola, L. Cohen, and M. Shapiro were among the earliest Canadian promoters of the movement. In 1899 all the Zionist societies in British North America were united under the control of the Federation of Zionist Societies of Canada. Clarence I. de Sola was elected first president of the Federation; and he represented Canada at the International Zionist Congress held in London in 1900, where he was elected member of the Actions committee, the central governing body, the Jewish Colonial Trust, and the Jewish Colonial Trust in the Dominion.

During the South African war, 1899–1902, several Canadian Jews enlisted in the British army and took part in many of the battles against the Boers.

The census of 1901 gave the total Jewish population of Canada as 16,060, divided among the provinces as follows: British Columbia, 548; Manitoba, 1,514; New Brunswick, 876; Nova Scotia, 437; Ontario, 5,229; Prince Edward Island, 17; Quebec, 7,355; Northwest Territories, 315; Yukon, 34. The three largest cities, according to the same census, show the following Jewish population: Montreal, 6,790; Toronto, 3,090; Winnipeg, 1,196; adding the large number of immigrants who arrived from Russia, Galicia, and Russia in 1901 and 1902, after the taking of the census, and adding also the many who were unenumerated in the religious census, it would seem that the Jewish population of Canada may now (1902) be estimated at from 20,000 to 25,000, of whom at least 10,000 reside in Montreal and environs.

Bibliography: Clarence I. de Sola, The Spanish and Portuguese Synagogue and other historical and religious sketches in the J. J. Burgmann's History and Historical Guide to Toronto, etc.; Hendry's Directory of Montreal, etc.; The Montreal Star, Dec. 31, 1891; Joseph Cohen, Derer, Contributions for Jews in Canada, in La Loie Canadienne, Montréal, June 12, 1903; Robert Cohen, History of the L. C. President of Lower Canada, Quebec, 1901; Anonymous, A History of the Jews in Canada, 1903; Nathan I. Rabinoff, History of Canada, Montreal, 1904; C. A. M. Moore, History of Canada, Brockville, 1886; Preparatory School Magazines, B. N. Toronto, Toronto Free Press of the Nineteenth Century, Philadelphia, 1890; James J. G. Dunford and Abraham de Sola, Montreal, in Jewish Colonies, 1891; Minister of the Corporations, Friendly Society, Guide, 1899; B. H. T. and the Canadian Correspondent, Montreal, 1890; Charles Levey, M. Gutman, Lawrence Cohen, Samuel H. M. de Sola, Tucker David, J. Cohen, I. Rubenstein, H. Bernstein, Rev. A. Ashinsky, Dr. D. A. Hart, J. Cohen, I. Rubenstein, B. Bernstein, Rev. M. de Sola, L. Cohen, and M. Shapiro were among the earliest Canadian promoters of the movement. Hence any document which bears such cuts or scissions is invalid, the presumption being that its validity has ceased by a judicial act or by the parties, when the purpose for which the instrument has been drawn has been accomplished. When an obligation has ceased, the instrument creating it is canceled by the court or being torn or cut crosswise through the date, through the names of the witnesses, or through other important parts of the document. Hence any document which bears such cuts or scissions is invalid, the presumption being that its validity has ceased by a judicial act or by the parties, when the purpose for which the instrument has been drawn has been accomplished. When an obligation has ceased, the instrument creating it is canceled by the court or being torn or cut crosswise through the date, through the names of the witnesses, or through other important parts of the document.

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A torn 1; B.B.168b. If he instrument produced after the judicial cancellation, in order to destroy the pecuniary rents made by the court, it is invalid (ib. gloss).

An instrument may be canceled by the parties without the intervention of the court, by being cut with a knife, or torn in half (ib.). If the instrument produced does not bear these obvious marks of a deliberate intent to cancel it, but is partly obliterated or torn or spotted, it remains in full force as long as the writing can be recognized (ib. 52, 2); and the law provides a method for substituting a new instrument for the one thus nearly destroyed (see Authentication of Documents).

A special instance of cancellation of an instrument by the court is the case of the "ketubah" (marriage settlement). When a woman was divorced she was entitled to payment of the sum provided by her ketubah. This was usually paid to her in court upon her production of her Gez and her Ketubah. After the payment had been made to her, the court...
took her get from her, tore it crosswise, and wrote on it these words: "We have torn this get not for the purpose of canceling it, but in order that the wife may not again use it to claim the amount of her ketubah." (Ket. 88b). This act was a cancellation of the ketubah, although it was the get which was torn and indorsed by the court. Unless the get was produced the woman could not claim her ketubah. After the Hadronic law was changed. Among the editors of the Roman authorities intended to sup- press the last remnants of Jewish na- tional life remaining after the uncon- scenous rebellion was one making it a crime for Jews to write a get. This resulted in the practice of destroying the latter immediately after it had been delivered to the wife, so that its produc- Wivel might not incriminate the parties. Thereupon R. Simon ben Gamaliel decreed that the non-produc- tion of the get could not deprive the woman of her right to claim the ketubah, if the divorce were otherwise proved to have taken place (Git. 46a; Midnah. Ket. li. 9).

A peculiar case of cancelation of a contract by the act of one of the parties without the knowledge or consent of the other was the preparation of a "shetar mod a'a" (declaration of protest). This could be done in cases where one had been forced against his will to enter into an obligation. In such cases the person under duress, before actually entering into the obligation into which he was being forced, made a declaration before witnesses to the effect that he was about to be forced into an agreement against his will, and that he intended to contest its validity there- after on that ground. This declaration was reduced to writing and signed by the witnesses, and could be used afterward for the purpose of canceling the contract made under duress.

The following form of such a shetar is given in "Nahalat Shib'ah," form 45 :

"Before us, the subscribing witnesses, came A. son of B, and said to us, 'We witnesses that I pretend before you that C, son of D, who owes me the sum of ... received this protest from him and have written it and signed it before the compromise is made. This day and year," etc. (Signed by two witnesses.).

According to ancient law, when a husband had sent the get to his wife by a messenger, he had the right to cancel it in this manner even before she received it, although neither the messenger nor the wife was present at the cancellation. The conse- quences of this were disastrous. The woman re- ceiving the get believed herself divorced, and might remarry, only to discover afterward that her hus- band had canceled the get, this making her an adul- teress and bastardizing her children by her second husband. Rabban Gamaliel abolished the right of the husband in such a case unless the wife or mes- senger were present (Midnah. Git. iv. 2), and his decision was supported by the later authorities (ib. 33a). In cases of bills of manumission of slaves, the master had a similar right under the ancient law; but the slaves decided that after he had directed his slave to become free, he could never revoke the order, since an advantage may be conferred on a person in his absence, but nothing could be done to cause him loss, except in his presence (ib. i. 6).

There may be an implied cancelation of an instru- ment, as when two instruments concerning the same matter are prepared, one subsequent to the other. The second impliedly cancels or revokes the first (Ket. 44a). For cancelation of contracts see Con- tracts; for cancelation of sales, see Sale.

CANCER: A malignant growth of new tissue; usually in the form of a tumor. Whether removed or not, it tends to give rise to secondary growths in near or distant parts of the body, and to prove fatal. This term "cancer" is usually applied to malignant tumors formed of epithelial tissue, as carcinoma and epithelioma; but in this article sarcoma is also included.

Cancer is considered a disease of civilization, or of civilized races, and the relative mortality of large cities from this cause is greater than that of small ones.

Lombroso, investigating the demography of the Jews in Italy, found that the mortality from cancer among the general popu- lation was 8 per cent; while the Jews in Italy and England of 3.50 per cent. He also shows that, as in the case with the general popula- tion, the disease of cancer more frequently attacks women than men.

In England Dr. James Braithwaite noticed that cancer of the uterus was seldom or never met with among the numerous Jewesses attending the gynae- cological out-patient department of the Leeds Gen- eral Infirmary—only one case in ten years. The ex- perience of the London Hospital, where there is a special Hebrew department, is the same—only one case in five years, against 178 among Gentile women. Dr. Braithwaite considers that the only explanations possible are difference of race or difference in diet, especially the absence of pork from the Jewish diet. On the other hand, a writer in the "British Medical Journal" (March 15, 1900, p. 681) states that, in his experience, cancer of the breast has often been met with among the Jewesses in London; and while ex- ample of nearly every form of cancer have been seen, there has seemed to be a special tendency to development of intestinal malignant growths. Of the patients dying between 40 and 65 years of age, a large percentage have been sufferers from cancer. The writer then brings figures from the records of
CANCER AMONG THE JEWISH IN LONDON.

| Year | Deaths from all causes | Deaths stated to be from cancer | Proportion of deaths stated to be from cancer | Proportion of deaths from cancer to all causes | Number of persons over 20 years of age | Percentage of deaths from cancer to deaths from all causes of persons over 20 years of age |
|------|------------------------|--------------------------------|---------------------------------------------|------------------------------------------|--------------------------------------|-------------------------------------------------
| 1900 | 1,612                  | 423                             | 26.2%                                       | 6.1%                                     | 604,922                              | 0.7%                                             |
| 1899 | 1,725                  | 475                             | 27.5%                                       | 6.5%                                     | 609,402                              | 0.7%                                             |
| 1898 | 1,649                  | 427                             | 25.8%                                       | 5.1%                                     | 609,402                              | 0.7%                                             |

Dr. John S. Billings has shown that in the United States cancer occurs among Jews just as often as in the general population, as can be seen from the appended table:

CANCER DEATH-RATES PER 1,000 OF TOTAL DEATHS FROM ALL CAUSES.

<table>
<thead>
<tr>
<th>Year</th>
<th>Deaths from all causes</th>
<th>Deaths stated to be from cancer</th>
<th>Proportion of deaths stated to be from cancer</th>
<th>Proportion of deaths from cancer to all causes</th>
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<td>609,402</td>
<td>0.7%</td>
</tr>
</tbody>
</table>

In New York City show, on the other hand, that they are less liable to succumb to cancer than the other inhabitants of the same districts, as can readily be seen from the appended table:

CANCER AMONG THE RUSSIAN AND POLISH JEWS IN NEW YORK CITY DURING THE SIX YEARS ENDING MAY 30, 1899.

<table>
<thead>
<tr>
<th>Year</th>
<th>Deaths from all causes</th>
<th>Deaths stated to be from cancer</th>
<th>Proportion of deaths stated to be from cancer</th>
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</table>

It appears from these figures that: (1) Malignant disease is by no means rare among Jews, although...
Centuries of sick Jews were affected with this form of malignant disease as against 0.059 percent of the general population; 22.47 percent of all cases of malignant disease among Jews suffered from sarcoma; while of the patients from the general population suffering from malignant disease, only 12.70 percent were affected with sarcoma. Cancer of the uterus and breast is less frequent in Jewish women than in others; while among Jews the percentage was only 2.10 or about one-half. Cancer of the stomach, intestines, rectum, etc., while in non-Jewish patients only 23 percent of patients suffering from malignant disease were affected with cancer of these organs. The only part of the gastro-intestinal tract which is less often attacked by cancer in Jews than in non-Jews is the rectum, and this notwithstanding the fact that Jews are more liable to suffer from hemorrhoids, fistula, etc. According to all available statistics, cancer is more frequent among the general population as a whole as well as in men as in women, owing to the occurrence of the disease in the breast and womb. Among Jewsesses, on the other hand, cancer of the breast and womb is less common than among non-Jewish women. As has been shown, those organs appear to be affected less than one-half as often as in the patients in the non-Jewish hospital. This explains why the total percentage of cancer is lower among Jews than in other races.


CANDIA, ISAAC B. SAUL CINIEL-NICKER: Hebrew poet; lived at Warsaw, Poland, in the first half of the nineteenth century. He is the author of an elegy on the death of Alexander I., emperor of Russia (Warsaw, 1826), the poem being accompanied by a German version of Elkan M. Engel. Candia also wrote "Toledot Mosheh" (The Generation of Moses), a dramatic poem in two acts based on the life of Moses, and supplemented by other poems, original, or translated from Schiller's "Die Bürgerschaft," and from Gellert (Warsaw, 1828). His dedicatory ode was written on the occasion of the dedication of a house of prayer and a house of the study of the Law (Sept. 25, 1840).

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Earliest known representations of the Golden Candlestick.
planets, which, regarded as the eyes of God, behold everything. The light in the center, which is especially distinguished, would signify the sun, as the chief of the planets. It is possible that this was also combined the mystic conception of a "tree of life" with leaves reaching to the sky, and fruit, typifying the planets. How the connection with an almond-tree arose is not known, but it may have been through the idea of strong as representing almonds. This symbolism was probably due for influence, for in the Babylonian religion the seven planets are the seven chief gods (compare Gishk, “Schöpfung und Chaos,” pp. 124 et seq.). Zerubbabel's temple contained only one candlestick, as Ecles. (Smech) xxvi. 22 expressly states; Anchois Epiphaneias had it removed and broken (1 Macc. l. 25), while Judas Macabeus restored it (iv. 40 et seq.). Pompey saw the candlestick in the sanctuary (Josephus, “Ant.” iv. 4. § 6), and it was also in the sanctuary of Herod's temple (R. J. v. 5, § 5). Illustrations of the seven-branched candlestick are found on the triumphal arch of Titus and on Jewish coins (see Madden, “Jewish Coinage,” p. 291). Compare Tytus, Arch op.

It was forbidden to make copies of the golden candlestick for ritual purposes; and for other uses, only five, six, or eight-branched, instead of seven-branched, candlesticks could be made. It is doubtful whether this restriction had anything to do with the fact that Osiris hung up a golden chandelier in the temple of Amon (compare Josephus, “R. J.” vii. 10, § 3).

[The symbolism of the almond-tree is probably explained by Jer. i. 11. The traditions of the Rabbits may be found in Mek. 28b and Maimonides, “Yad.” Jeth. be-behin, ill. 1-5. According to this authority the pedestal rested on three feet; other metal could be used, and only when gold was used was the required weight (“kikkar”) insisted on. Otherwise the candlestick could even be hollow, but under no circumstance was it permissible to use for its manufacture broken scrap of metal. Josephus says that three of the lamps were kept burning during the day, while at night the entire seven were lighted; but his statements conflict with the explanation of the later rabbinical commentators, who hold that the lamp was lighted only during the night (Bab. Zera and Rashi to Ex. lxxvii.). The prohibition of litigations applies to all Temple or tabernacle utensils (Mek. 28b). In Song of Solomon he beards 56:1. As interest as bearing on the distinction between “menorah” and “menorah” may be the Midrashic story of the woman married to a man of lower social standing, likened to a “golden candlestick with an earthen lamp on top” (Gen. R. xliv. 2). Compare Menorah, Hanukkah.—e.g. G. B. L.]

CANDERWORM. See LOCUST.

CANNES: A city mentioned in the long list of the contributors to Tyrian greatness and commercial power (2 K. xxiv. 25). The name occurs in no other passage. Comill takes it to be the “Calneh” of Amos vi. 6, and one manuscript has that reading, which would, however, rather give the “Calneh” of Gen. x. 10. According to Kiepert, it was Karos, a city on the Tigris, Met. (“Gesch. der Stadt Har- ran,” 1892, p. 38), inscribed by Cheyne (“Encyc. Bibl.” i. 649, opposite) and the same as “Hod Edun”; but, as Herbelot (“Kurzer Hand-Commen- tant,” on Ezechel) remarks, it would be extraordinary indeed for such a familiar word as “Calneh” to be corrupted into a form like “Cannes.”

G. B. L.

CANON: A rule for the inclusion of certain books within a certain degree of sanctity; hence also the word “canonical.” See BIBLE, CAN. J.

CANTOFEY, BRIDAL. See HUPPAH.

CANINO, Spanish-Jewish family, famous in history for its wealth and influence, its scholars and poets.

Jacob Canino I. served as an interpreter at Oran, a Spanish colony in northwestern Africa, under Charles V., until 1556, when he was sent as an ambassador to the king of Morocco. The office was then held in regular succession by his sons Isaac Canino from 1566 to 1599, by his grandson Hayyim (Heny) from 1601 to 1621, and by his great-grandson Aaron from 1621 to 1633.

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Bibliography: Gratz, Gesch. der Juden, x. 413, note 2; Luzatto in Kerem Hemed, iv. 34-35; Wolf, Bibl. J. Ebrei, ill. 524-538, No. 1101; Jost, Gesch. der Israeliten, viii. 42.

CANSINO, BEN JACOB: 1. Poet; lived in the seventeenth century. He is the author of “Aguddat Ezob” (“A Bunch of Hyssop”), a collection of poems and rhetorical compositions, in three parts, praised very highly by Isaac Canino and David Abu al-Qahir (7592, 1296).

Abraham Canino was once arrested by the Spanish authorities for having in his possession copies of the Babylonian and Palestinian Talmuds. His son was also taken, and both were sent to Murcia, Spain, where they were treated like prisoners for a time, and fined $400; the copies of the Talmud were confiscated. His friends and relatives wrote poeams of consolation to him; to these he replied from Murcia.

2. An authority mentioned in the Mahzor Oran as writing, in the name of the Jewish community of
Ona, in the communities of Algiers in 1661, of Jerusalem in 1666, and of Hebron in 1668. In 1679 he lived in Leghorn, Italy, where he received a letter from Tunis. This Abraham Cansino may be identified with Abraham Cansino, rabbi and preacher, brother of Isaac Cansino of whom Wolf speaks ("Bibl. Hebr. III., Nos. 1450, 1101, and 1300"). Kayserling mentions an Abraham Cansino who was rabbi at Leghorn in 1668, and evidently refers to the same person. Luzzatto thinks that this Abraham Cansino is not to be identified with the poet of the same name.

3. An authority mentioned in the Mahzor Oran as living at Leghorn in 1709. As he is not addressed by the titles usually given to rabbis, Luzzatto thinks that he was not a rabbi, and therefore not to be identified with either of the above. The epistle of an Abraham Cansino written by Jacob Saesperas is given in the Mahzor Oran, but furnishes no indication of the place or date of its writing.

Mention is also made of an Abraham Cansino, the author of the epistle on David Francis, who died about 1666.


A. R.

CANSINO, ISAAC (BEN ḤAYYIM): Poet and prominent member of the Jewish community of Oran; died in 1672; probably a brother of Jacob Cansino II. He was a liturgical poet of high attainments, and cantor in the synagogue on the Day of Atonement, an office regarded as a post of honor. Cansino's greatest work is the first part of the so-called Mahzor Oran, which contains many poems written by him. Among his occasional poems are one in praise of the collection of poems, "Agudat Esh" by Abraham Cansino (I), a dirge on the death of Aaron Cansino in 1626, and one of sympathy to Samuel Cansino on the occasion of the loss of his fortune by the cheating of gamblers.

Wolf ("Bibl. Hebr. III., Nos. 1265c and 1101") speaks of Isaac Cansino, a brother of Abraham Cansino, who embraced Christianity after the expulsion of the Jews from Oran in 1668. This Isaac Cansino, however, can hardly be identical with the one above mentioned. Kayserling also mentions an Isaac Cansino, publisher at Amsterdam in 1685, whose relationship with the Cansinos of Oran is unknown.

BIBLIOGRAPHY: Kayserling, Bibl. Esp.-Port.-Jud. p. 33; Luzzatto, Kerem Hemed, iv. 34-35; Jost, Gesch. der Israeliten, viii. 42. See Abraham Cansino and Cansino family.

A. R.

CANSINO, JACOB: Vassal of his Catholic majesty and interpreter of languages in the places of Oran; (so styled by himself); died Sept. 18, 1666. He was the fifth in succession of the Cansino family to hold the office of royal interpreter. Upon the death of his brother Aaron in 1628, the office was given by King Philip IV. of Spain to Yehudi Caporos (whose Graetz identifies with Jacob Saesperas), a member of an influential Jewish family which rivalled the Cansinos. Thereupon Jacob Cansino came to Madrid, petitioned the king for the office in consideration of the services rendered by his family to the government, and obtained the appointment in 1636, with a salary of 25 scudi (dollars) per month.

As a man of letters Jacob Cansino is known for his translation into Castilian of a Hebrew book by Moses Almonesino, under the title "Extremas y Grandes de Constantiopla," published at Madrid by Francisco Martinez, 1638. The preface includes an extract from the book of the royal secretary, Augustus Maldonatus, enumerating the various offices held by members of the Cansino family, and a letter from King Philip IV. in appreciation of their services. Jacob Cansino excited the enmity of Marquis de Los Vela, governor of Oran, who wished to give the office held by the former to the husband of one of his favorites. Jacob was too firmly established in his position, however, and remained in office until his death. In 1668 the Jews were expelled from Orna at the instigation of the governor.


A. R.

Canstatt, Karl Friedrich: German physician and medical author; born at Regensburg July 11, 1807; died at Erlangen March 10, 1850. He was one of the pioneers of the modern school of medicine in Germany, and numbered Professor Virchow among his pupils. Canstatt studied at the University of Vienna and, later, under Schütz in Würzburg, where in 1831 he obtained his doctor's degree. A year later he went to Paris to study Asiatic cholera, then epidemic in the French capital. His monograph on this disease, published the same year, attracted the attention of the Belgian government, which commissioned him to plan a cholerahospital.

He remained in Brussels until 1838, when he returned to Regensburg to practise ophthalmology, in which he had won signal success in Belgium. The same year he was appointed official physician to the provincial law court at Ansbach, where he remained until 1843. On the death of Henke (1843) he was called to the University of Erlangen to fill the chair of pathology. Three years later he was attacked by tuberculosis, and thinking that a change of air would benefit him, he went to Pisa, Italy; but he remained there for a short time only, and on his return to Erlangen he died.

Canstatt's greatest service to medicine was the conception and publication of the "Jahresbericht über die Fortschritte der Ganzheitlichen Medizin aller Länder," begun in 1841 and continued after Canstatt's death by Professor Virchow. The work next in importance was his "Handbuch der Medizinischen Klinik" (1841). Other publications were: a monograph on diseases of the eyes (1841); "Die Choler in Paris" (1858); "Ueber die Krankheiten der Cholera" (1857); "Die Krankheiten des Höheren Alters und ihre Heilung" (1859); "Die Spezielle Pathologie und Therapie," etc. (1841-49); a monograph on Bright's disease (1844); and "Klinische Rückblicke und Abhandlungen" (1848).

BIBLIOGRAPHY: Allgemeine Deutsche Biographie, iii. 760-761; Meyer, Konversations-Lexikon, iii. 561.
CANTARINI: A distinguished family of Italian Jews tracing their descent from Gherescion (Grassin) Cantarini, who, when one year old, was driven from his native place, Asolo, and was taken to Padua (1547), where his descendants were leaders of the community for the next 200 years. A sketch pedigree, including the best-known members of the family, may be made up as follows:

Gherescion (Grassin) Cantarini (1546-1610)

Sebba

Abraham Cohen, 17th cent.

Moses Isaac (1622-1709)

Hayyim Isaac (1644-1723)

Benjamin Hayyim (1742-1830)


CANTARINI, ISAAC HAYYIM (VITA): Italian rabbi, poet, and writer; born Feb. 2, 1614, at Padua; died there June 8, 1723. He studied Hebrew and the Talmud with Solomon Marini, author of the "Tikkun 'Olam," and with his pupil Moses Hayyim Luzzatto, Venice, 1728. In his poetical writings Cantarini based his language almost exclusively on that of the Bible; his sentences containing, in addition to Biblical expressions, the contents of his works must be judged apart from their unpleasing form, being remarkable for pithy sense and elegant definition.

The most important of his Hebrew works is "Pahad Yizhak" (The Fear of Isaac), a description of the attack on the ghetto at Padua by the Christian populace Aug. 20, 1684, published at Amsterdam, 1685. The work contains a detailed account of all the incidents, in most of which he had taken part ("Osar Nechem," iii. 131); and many documents of the governments of Padua and Venice are therein translated and quoted in Hebrew. An account of the internal condition of the community, together with statistics, serves as an introduction (p. 10). The author develops entirely modern theories on the causes of these occurrences in the political as well as the physical world (5a et seq.). Noteworthy also is his decided tolerance toward Christians, see, for instance, pp. 5a, 32a.

The following poems were published by Cantarini; they are nearly all occasional: "Pi Sefarim" (Mouth of Books), festival songs written when the teachers of the yeshibah decided to include the study of the treatise of Halilin (Venice, 1689). A poem in the form of a psalm, on the delivery of the community from the hands of the populace Aug. 20, 1684, is printed in the "Pahad Yizhak" (p. 31b), which was formerly read every year on the anniversary of the attack (10 Elul) in the synagogue. Other poems are printed in his works "Ekeb Rab" and "Es Ker" (see below), and in the prefaces to the "Sefer ha-Abram" of Abraham Cohen, and the "Ma'aseh Toah" of Tobias Cohen. Cantarini also wrote a paraphrase of the majority of the Psalms, which has not yet been printed. Many of his poems in manuscript were in Girondi's possession. Some of his poems have also been inscribed on the walls of the large Ashkenazic synagogue of Padua, which was built during his life. His "Es Ker" (Time of the End) dealt with the time of the advent of the Messiah (Amsterdam, 1710), while the "Ekeb Rab" (Great Consequence), is a collection of responsa in Hebrew and Italian, concerning the oaths which the tax-collectors of the community of Padua took before the wardens (Venice, 1711). The manuscript of his "Leb Jakoam" (Heart of the Wise) was in Girondi's possession. His "Hayyeu Be'arum" (Physical Life), "Leb Mareph" (Healing Heart), and "Shi'mon Tishbi"
Cantarini "(Reply to the Tishbite), a polemic against Elijah Levita's "Tishbi," have not yet been printed. Cantarini's Hebrew letters, addressed to the Christian scholar Unger of Slidce, are interesting as containing notices on the Jewish writers of Italy (Hamburg MS. No. 305, reprinted in "Ozar Nehmad," iii. 128 et seq.). Halakic responses of his are printed in Isaac Lampronti's "Pahad Yizhak" and in Simon Morpurgo's "Shemesh Zedakah." (Orah Hayyim, No. 4, and Haonim Mihpayit, No. 25).

In Latin Cantarini wrote the "Vindicta Sangini," a reply to the work on blood accusation of Jacob Geuze (Amsterdam, 1681). Three Latin letters by him have also been published; one of them dealing with natural history, is addressed to his teacher Bernard de Laurentius (Padua, 1656, ed. Osimo).

An Italian responsum of his is mentioned (translated into Hebrew in Isaac Lampronti's "Pahad Yizhak," under "Ozar Nehmad," iii. 128). Many of his Italian sermons in manuscripts were in Ghirondi's possession. There are also preserved several "consulti" (partly in Latin) on medical subjects ("Ozar Nehmad," iii. 128).


CANTARINI, JUDAH (LEON) BEN SAMUEL (SIMON) HA-KOHEN: Italian physician and rabbi; born about 1650 at Padua; died there April 29, 1694. He had a large practice among the Christian as well as the Jewish population of that city, visiting the poorer of his patients four times a day without charge. Cantarini founded a yeshibah in the synagogue of the Ashkenazim, where he taught the Talmud, in which he was very learned. He also officiated as preacher. A letter of his is extant, addressed to Jacob Lebet-Levi, and dealing with a legal quarrel in which Cantarini was involved. This letter, which testifies to his thorough knowledge of the Talmud, is written in a very pure and classical Hebrew.

Bibliography: I. B., Cantarini, Pahad Yizhak, pp. 10a, 42a; idem, in "Ozar Nehmad," iii. 128; Simson Morpurgo, "Shemesh Zedakah," Orah Hayyim, No. 4, and Haonim Mihpayit, No. 25.

CANTARINI, KALONYMUS AARON (CLEMENT) BEN SAMUEL (SIMON) HA-KOHEN: Italian physician; born in 1593 at Padua; died there July 30, 1631, of the plague. He was famous as a Talmudist, as well as for his extensive knowledge of the profane sciences.


CANTARINI, SAMUEL (SIMON) BEN GERSON HA-KOHEN: Official procurator of the Jewish community of Padua; born about 1561; died 1631 during the plague, to which also two of his sons and other members of his family succumbed. His sons were Azriel, Kalonymus, and Judah Cantarini. Isaac Hayyim Cantarini was his grandson.


CANTERBURY: Large town in Kent, England, containing the metropolitan cathedral. Jews were settled here in the twelfth century. They seem to have been on very good terms with the monks, taking their side in a controversy with the archbishop. Gervase of Canterbury ("Chronicles," i. 405) was struck by the contrast between the archbishop excommunicating the monks and the Jews praying for them. Reference is made to the inn of a Jew at Canterbury (Robertson, "Materials for Life of Becket," ii. 7). In Speed's map of Canterbury there is a "Jewry Lane" opposite All Saints; while, according to Somner ("Antiquities of Canterbury", ii. 6), there was no Jewry at Canterbury.
CANTHERAS: Surname of Simon, the son of Boethus, the high priest, according to Josephus. ("Ant." xix. 6, §§ 2, 4; compare ib. 8, § 1, where Eliezen, son of Cantheras, is mentioned as having also been appointed high priest by King Agrippa (41-44). Abba Saul ben Bannit and Abba Jose ben Johanan of Jerusalem, contemporary leaders of the Hasidic party, however, regarded the house of Cantheras as a different one from the house of Boethus, when they both exclaimed: "Wo unto me from the house of Boethus; wo unto me from their club! Wo unto me from the house of Kadrow [Cathros = Cantheras]; wo unto me from their post!" (see Tosaf., Men. xiii. 31; Pes. 35a), while Eliezen is mentioned in Pahar iii. 5 as son of Joseph Calphas. Grätz ("Gesch. der Juden," 4th ed., iii. 730-746, and "Mo- natsschrift," 1881, pp. 97-115) blames Josephus for having confused the names; Schürer ("Gesch." 8th ed., ii. 318, notes 11, 14) accepts Josephus’ information as correct (compare Derosenius, "Histoire de la Palestine," pp. 215, 323). K.

CANTICLES, BOOK OF. See Song of Songs.

CANTILLATION: Mode of intonation used in public recital of prayers and Holy Scripture. The infinite gradations of tone in ordinary speech serve to bring home to the listener the interrelation and coordination of the words used by the speaker. Even when the listeners do not exceed the small circle that can be reached by the ordinary speaking voice, the delicate shade of meaning to be conveyed by the structure adopted for the sentence will not be appreciated by them unless certain conventionalities of pitch are introduced in utterance. These conventionalities of pitch result in an elementary form of song, and thus became early known as "singing to speech" (γαθαλος, ascendant). But when a larger audience is addressed the assistance of a ring-song utterance in marking accent or prosody, and rendering the precise interdependence of the successive words unmistakable, has been recognized by all who have ever had to speak in the open air or in a large building, and has been from the earliest ages adopted for the public recitation of sacred texts. Among Jews the desire to read the Scriptures in the manner described in Neh. viii. 8 has from time immemorial resulted in the use of some sort of musical declamation. This mode of recitation, depending not upon the rhythm and sequence of the sounds chanted, but upon the rhythm and sequence of the syllables to which they are chanted, is known as cantillation.

In describing cantagogical chanting, it is necessary to distinguish the intonation traditionally employed for the text of the prayers—the component sounds of which are dependent upon the momentary impulse of the reader, checked only by the fixed melody of the coda with which the benediction concludes—from the intonation traditionally employed for the text of the Scriptural lessons (the elements of which are rigidly fixed). The first is discussed in the general article on Music, Synagogal, under the heading "Prayer Motives." The cantillation which is here discussed forms the musical interpretation of the Accents which accompany the text of the Hebrew Scriptures.

These signs, נין ("strings," "musical notes"), or, in the older expression, עין ("adorments," "tropes"), have been discussed from the grammatical point of view, in Accents. The musical system to which they now serve as a notation, apart from their syntactical force, must have existed long before the need was felt for such a notation, even as Vocalization was in use long before the vowel-signs were introduced. The notation which fixed its traditional prosannation of each Notation. word may well, as Wickers points out, have been introduced at the same period and for the same reasons as the notation which fixed the traditional modulation. And, similarly, the causes which have led to a geographical variation of the original sounds in the one case have brought it about in the other.

The earliest reference to the definite modulation of the Scripture occurs in the Babylonian Talmud (Meg. 2b), where R. Johanan deprecates the indifference of such as "read [the text] without tunefulness and repeat [the Mishnah] without song." The use of the term נין ("tunefulness") shows that a melody definite enough to cause a pleasant impression was already attached to the Scriptural reading, and that it had long passed the stage of a syllable plain-song which could only bring out the rhythm of the cursive as one group of syllables succeeded another. The cantillation must already have become "mellomatic" with groups of notes, that is, attached to the more important syllables, so that the meaning of the text as well as its rhythm received emphasis and illustration from the chant.

If the cantillation was already tuneful to contemporary ears, the way had been cleared for its hermeneutic application to the text. The vocal phrases which constituted its melodious element would, by their distinctness from the monotone recitation which joined them into tuneful succession, serve to bring out the logical and syntatical importance of the syllables sung to them from among the other
Cantillation

SYLLABUS

THE JEWISH ENCYCLOPEDIA

539

syllables comparatively starred over on one note.

"In this way the music was made to mark not only the broad lines, but the finest shades of distinction in the sense; and when its signs were introduced into the text, they were also the signs of interpretatio; no others were needed" (Wiest). For a long time no such signs, however, were necessary: the cantillation was transmitted orally, and teachers were recognized whose profession it was to give instruction in "the usual system of the accentuation" (Ned. 3:2). But pre-

Early References. Cloth as in the case of the plain-song of the churches, musica technica were gradually introduced in the private scrolls of individual masters, probably at a very early date—later crystallizing into the Babylonian and Palestinian systems of accents. Before this necessity for a notation was generally felt, a system of manual signs had been developed (Ker. 52a), just as in the Greek Church, where it was called the grammata ("Manna varis melibus altitudinem, depressionem, flexus vocis significationis"). and the system survived into the Middle Ages, being referred to by Ben Asher (יוסף בן עsher, ed. Heer and Strack, 15), and later by Hayy (on Ber. 62a), while Petachiah of Lopesburg found them still practised in the Bagdad synagogues in the twelfth century. In modern times it has been noticed by Joseph Saphir in Yemen (Eben "Safir," t. 56b) and by BARHERD in Tiberias. This chirography, like that of the churches, must have been based on the rise and fall of the finger as the notes employed seemed to rise and to fall in succession. However much the point and straight line, as in the fifth-century Syriac system, may have been utilized for the bases of notation, the yet the manual movements and the Chironomy written signs must often have mutual and ally counteracted (compare "Manuscript Notation," du Lecurex, ed. J. Denebreux, p. 16).

In its present state, however, calligraphy rarely depicts the rise and fall of the voice, for the accents are intended only to remind readers of certain intonations they have already learned by ear. So the signs do not designate any tonal value or any sort of succession of notes, but only that a conventional series of sounds are to be grouped in a syllable in a certain manner.

Attempts have been made to reconstitute the oldest form of the cantillation by Jacob S. Spiegel ("Spreuun von der Alten Judasischen Sing-Kunst," Walbingen, 1740; G. G. Anselm (in Paulus) "Neues Reperatroium für Biblische Litteratur," Jenoe, 1790), L. Haupt ("Sechs Alttestamentliche Psalmen," Giir- litz, 1853), and L. Erdmann ("Ueber die Sprachgesang der Vorzeit," Berlin, 1867). But these investigations did not consider that acquaintance at once with Hebrew grammar and history and with synagogal music on which Delitzsch rightly insists for the study of the subject ("Physiologie und Musik in ihrer Bedeutung für die Grammatik, Besonders die Hebräische," Leipzig, 1860), the faithful in their conclusions outweighs the probable.

The Hebrew Bible is now pointed with two systems of accents. Of the latter employed in the three poetical books, הָעָם, Job, Proverbs, Psalms, the vocal interpretation has been forgotten, al-

though traces of it appear to have been still retained in the fourteenth century (compare Simon ben Zemah Duran, תרי עון הילל בית עובד). This loss is probably due to the early discovery that for

One Species, used in the Psalms, at least—the orant.

Another would be at once more simple and more effective of a chant identical in each successive verse, and with enough melodic definiteness and individuality to be easily remembered, in comparison with a pointed cantillation varied from verse to verse, and demanding continuous attention from the readers. The similar measurement and dictionary of verses in these poetical books would sometimes, indeed, suggest such a fixed melody by the similar accentuation of successive verses. But the prose Scriptures are recited by an individual, and for them the commoner species of pointing is employed. For this accentuation of the "twenty-one books" the cantillation vigorously survives in a certain number of antique forms, divergent in detail of tone and especially in tonality (or scale structure), but parallel in character and in outline.

This parallelism of divergent forms results in several divergent musical interpretations being given to the accents in each Miqra or rite traditional among Jews since the Middle Ages (remarked before 1444 in S. Duran's תרי עון הילל ב يناير). This feature is probably of great antiquity, and may have already existed in the Talmudical age. A similar parallelism is noticeable among the various prayer-motives (or outlines of melody for intoning the devotional portions of the various services; see Music, Synagogal) in each rite, and exhibits the same uniformity of employment of different tonalities. The principle seems to be general in Jewish worship-music, and may be formulated as the specific allotment in tradition of a particular mode or scale-form to each sacred occasion, on account of some aesthetic appropriateness felt to lie in the association. While the only two modes utilized in modern European music, the major and the minor, are to be met with, they are of insufficiency in face of the rich variety of modes of an antique or Oriental character more frequently favored in all the musical rituals which have not recently broken with tradition. The cantillation adheres only to modes similar to those of the Catholic plain-song, probably from the earliest.

One Principle a contemporary development at the close of the Dark Ages. The resemblance of some tropes to intonations Ancient, employed in reading the Koran is at once striking; and the tonalities preserved among the Jews closely resemble those of the Byzantine and Armenian traditions, of the folk-songs of eastern Europe, and of Persian-Arab melody. This modal feeling of Jewish worship-music is still reminiscent of the musical theory and practice of eastern Asia, which radiated from Babylon to the Mediterranean and to the Indian ocean. All this suggests that a similar principle may have underlay the cantillation of the Psalms in the Temple at Jerusalem, and attracts attention to the suggestions thrown out on literary grounds by Hamentz ("Lips. Misc. Nova," 1758, ii. 2, p. 218 et seq.) and by Gritz ("Psalmen," 1881, p. 71) that other hea-
In all these varied systems of musical interpretation of the same signs each particular accent is associated with a parallel vocal figure or trope, which consists of a group of notes forming a melismatic phrase. The accents and consequently the tropes, are either conjunctive or disjunctive. Some of the disjunctive tropes form not so much a note-group, to be sung at an effort of the voice, as a series of such groups, or what is known in plain-song as a jubilation. Sometimes a minor conjunctive will in chanting be absorbed into the more important disjunctive which may follow it; but, as a rule, one accent designates one trope, and each word (save only the few enclitics) has interpretation a trope sung upon its tone-syllable. In the Accents, conjunctives and disjunctives running on smoothly together into a "distinction" or phrase. If the word has a penultimate accent, the last note is, where necessary, repeated; and any syllables preceding the accented syllable are recited on a note of the trope introduced for the purpose in front of the note bearing the stress, and serving to "carry on" from trope to trope, blending the several ṭurban or jubilations together into a homogeneous distinction for each successive rhetorical phrase. The whole strikes the hearer with its singular effectiveness in bringing out the meaning of the text, and affords a fair idea of that bardic declamation interpreting the text chanted, which for the ancients constituted melody, as tune does for us.

Now, if the following text be taken for cantillation according to its accents—

when read (according to the Northern use) as part of an ordinary Pentateuchal lesson, it will be chanted thus:

Rather briskly: without strict tempo.

Rather briskly: without strict tempo.
### Cantillation

<table>
<thead>
<tr>
<th>Name of Accent</th>
<th>Meaning</th>
<th>Scattering</th>
<th>Bunch</th>
<th>Resting (horn)</th>
<th>Resting</th>
<th>Square</th>
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<tbody>
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<td>Transliteration:</td>
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<td>1. - PENTATEUCH</td>
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<td>B. - Ashkenazim, 1518.</td>
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<td>C. Sephardim (Europe)</td>
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<td>D. Morocco</td>
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<td>E. Egypt &amp; Syria</td>
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<td>F. - Baghdad</td>
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<td>3. - PROPHETS</td>
<td>A. Ashkenazim (Rabbis).</td>
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<td>4. - PROPHETS</td>
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<td>5. - ESTHER</td>
<td>A. Ashkenazim.</td>
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<td>C. Sephardim.</td>
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<td>6. - LAMENTATIONS</td>
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<td>C. Sephardim.</td>
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<td>E. - Egypt &amp; Syria</td>
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<td>7. - RUTH</td>
<td>C. Sephardim.</td>
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<td>8. - HAGIOGRAPEA</td>
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<td>Transliteration:</td>
<td>Meaning:</td>
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<td>פֶּנֶּתַּטְעִיך</td>
<td>C.— Sephardim, (Europe)</td>
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<td>פֶּנֶּתַּטְעִיך</td>
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Concluded on page 548.
On the Penitential Days, however, it would be chanted with jubilations of similar outline to each accent, but the intervals of the scale drawn from quite another mode, as follows:

Rather slower: without strict tempo.

(Psalms l., p. 44, English ed.) sums these up as follows: "Paather and Shalshelet have a like intonation, which rises quaveringly; though Shalshelet is drawn out longer—about a third longer than that of Logarmed (in form Maljuk or Azla, followed by Pesik) has a clear high tone; before Zimnor, however, accretions, it is deeper and more broken; Rebia magnum has a soft tone, tending to repose; the tone of Merka is, according to its name, _aodate_ [prolonged] and sinking into the depths; the tone of Tarha corresponds with _adagio_." All that can be gathered from this is that the accents of the three poetical books were meant to be interpreted the way their names are pronounced.
Cantillation

by much the same figuration of notes as those of the twenty-one prose books. Of these last similar descriptions are to be found in old writers (compare Kalonymus ben David in A. de Balmes' הָנָשִׁים, Venic, 1528). During the recent centuries the continued elaboration of the cantillation by the professional readers, especially among the Polish and German congregations, has overlaid the earlier elements of the chant with ornament and developed many variants, so as to render these descriptions difficult to elucidate. But they are scarcely needed, since so many musical transcriptions have been made; such transcriptions being known, from the jubilation with which they commence, as "Zarka Tables." The most valuable of them all, for the Ashkenazic traditions, is to be found in Cantor Abraham Baer's "Ba'al Tefillah," 1877, pp. 30-42. The value of the earlier tables (e.g., those of Bartolucci, A. Kircher, P. Guarini, etc.) is detracted from by unnecessary elaboration, and especially by experiments in transcribing the notes backward, so as to go with the Hebrew from right to left, which have misled later students. Such, too, is the case with the transcription made by the monk Bösechenstein for Reuchlin, and printed in his "De Accentibus" (Hagenau, 1518), at end of Book III., where the cantillation, reversed and given in the tenor as a canto fermo, is ludicrously accompanied by three other harmony parts. But Reuchlin's tenor cantillation, when transcribed, is particularly valuable as showing that the tradition has not appreciably varied in four centuries, save possibly in the rarer jubilations, such as "Karne Farah," where license is always taken. Similarly valuable as illustrating the persistent accuracy of tradition is the transcription of the Sephardic cantillation made by David de Pisa, a Jewish surgeon in Amsterdam, for Jablonski's "Biblia Hebraica" (Berlin, 1869). The Oriental traditions have only received attention since Vilébra have been transcribed the cantillation being still handed on in oral tradition, many minor variants will be found to exist, which it was not deemed necessary to include in the preceding "Zarka Table." Where such embellishments have been omitted from the transcription.

The "repetition with song" (see above), or study of religious literature in a vocal intonation, similarly survives from the Talmudical age to the present day. But it was never so developed for the use of the student in the house of study as was the Scriptural cantillation for the larger congregation in the house of prayer. Private notes in the copy of the individual here likewise originated a system of accentuation. Examples are referred to by the Talmudists and by Prof. Duran; and an accentuated copy of the Mishnah was possessed by the students' cantillation in present use varies according to the country of origin, but is more or less a mere drone, although the monotone is always abandoned at the end of the clause, according as it expresses a question or a reply, a doubt or a conclusion. Generally the question ends on the dominant, the reply on the tonic.

The earliest transcription of a students' cantillation is to be found in the Helek of the apostate Gerson of Halberstadt (Holmstadt, 1610), where he says that "almost the whole of the Talmud is set out in question and answer as follows." Put into modern notation, his transcription is as given on page 549.
CANTONISTS: Sons of Russian private soldiers who from 1805 to 1827 were educated in special "canton schools" for future military service; after 1827 the term was applied also to Jewish boys, who, according to a statute issued Sept. 7, 1827, were drafted to military service at the age of twelve and placed for their military education in cantonist schools of distant provinces.

The sons of Jewish soldiers were at this period regarded as government property and were educated for military service by the authorities, who, during the reign of Nicholas I. of Russia, had a special regard for the Jewish cantonists, as it was easier to convert them to the Greek Orthodox Church than it was to convert their elders, whose religious principles had been firmly established. The best method to obtain this result was to take them far away from their birthplace so that they could forget their religion and be unprotected against the missionary propaganda of the officers of the army (I. Orshanski, "Russkoe Zakonodatelstvo o Yevreyskikh," p. 25, St. Petersburg, 1877). According to Nikitin, "Ocherk vennykh Zapisov," 1871, viii., 332, those mobilized at Kiev were sent to Perm; those at Brest to Nipni-Novgorod. Eye-witnesses have many times described the inhuman tortures...
MAH NISHTANNAH

Ad lib.

**Mahnish-tan-nah** **hailah hailah ha-seh. mik-kol ha-le-lo**? Sheb-be-
Why thus die-tin-pish this ver-y night from all oth-er nights? For on
kol ha-le-lo a-nu o-ke-lin ha-meg a-mag-zah hai-lai-ha hai-lai-
all oth-er nights we all of us eat leav-en or un-leaven; but just on this
zeh. kul-lo ma-g-zah! Sheb-be-kol ha-le-lo a-nu o-ke-lin shah-
night all is un-leaves! For on all oth-er nights we all of us eat of
ar ye-ra-kot; hai-lai-ha hailah kul-lo ma-re! Sheb-be-
va-ri-ous herbs: but just on this night but bit-ter herbs! For on
kol ha-le-lo en a-nu mu-ti-bi-lin a-fi-lu paum-e-
other nights, too, we do not dip even once in salt be-for other
hat: hai-lai-ha hailah shite pe-a-min! Sheb-be-kol ha-le-
food; but just on this night we do so twice! For on all oth-
lot a-nu o-ke-lin ben yo-shi-bin u-ben me-sub-bin: hai-
nights we take our... food all-ting or else re-di-neg et choice: but
lai-lai-ha hailah... kul-la-nu me-sub-bin?
just en this night... we all of us re-collect?

endured by these innocent conscripts ("Allg. Zeit. des Jud." 1854, pp. 190, 191); and as the root of the evil did not lie in the corruption of subordinate autho-
rities, but in the legislative administrative system, complaints were of no avail. This severe method of forcing Jews into the Greek Orthodox Church was criticized throughout Europe; and owing to the force of public opinion the cantorius school was abolished in 1857 by Alexander II.

**BIBLIOGRAPHY:** Levanda, Pismo Khryzologicheskoi Sharnik (Moscow 1882); Lipski's novel, *Der Jegod et Vor-The-
nel* ("Dry Bones"), Odessa, 1889; *Allg. Zeit. des Jud. 1854, p. 234; and articles mentioned in text.

II R.

**CANTOR.** See Hazzan.

**CANTOR, GEORG:** German mathematician; born at St. Petersburg, Russia, March 11, 1845. He is distantly related to Moritz Cantron. He was only eleven years old when he went to Germany, where he received his high school and university education. In 1862 he entered the University of Zurich, Switz-
erland, but at the close of the academic year moved to Berlin, where he remained until 1867, deeply in-
terested in his studies and enthusiastically following mathematical and philosophical lectures at the uni-
versity. In 1869, two years after receiving the de-

**BIBLIOGRAPHY:** *Levanda, Pismo Khryzologicheskoi Sharnik* (Moscow 1882); *Lipski's novel, Der Jegod et Vor-The-

nel* ("Dry Bones"), Odessa, 1889; *Allg. Zeit. des Jud. 1854, p. 234; and articles mentioned in text.

II R.

**CANTOR.** See Hazzan.
admitted as privat-docent at the University of Halle, where he became assistant professor in 1872, and professor seven years later.

Without being a prolific writer, Cantor has rendered invaluable service to the progress of mathematical analysis, more especially to that of the modern theory of functions, by his epoch-making contributions to the theory of multiplicities ("Mannigfaltigkeitslehre") in German, "théorie des ensembles" in French—a doctrine which he wholly and independently created and developed. The startling but fruitful ideas embodied in his "Grundlagen einer Allgemeinen Mannigfaltigkeitslehre," Leipzig, 1883, have become the property of the best modern textbooks on mathematical analysis, despite the difficult and abstruse character of the new conceptions involved.

No mathematician could to-day dispense with the perusal of the little volume that, at a single stroke, brought universal fame to the author, and opened a new and rich field for mathematical investigation. Georg Cantor's definition of the mathematical continuum, as a particular form of a more general class of multiplicities, has been of immense benefit to the progress of mathematics, and in itself constitutes an underlying movement to the name of this profound philosopher and mathematician. Much of the clearness and precision of modern mathematical methods is due to his example and inspiration. He endeavored to unravel the mysteries of the infinite, and succeeded in establishing, if an indirect, nevertheless a perfectly determinate conception of the mathematical infinity—theory of transfinite numbers. His rigorous mathematical theory of irrational numbers, together with the independent investigations of Weierstrass and Dedekind, filled an important lacuna in the development of modern mathematical thought. On this subject see more especially his paper "Über die Ausdehnung eines Satzes aus der Theorie der Trigonometrischen Reihen," in vol. v. of the "Mathematische Annalen," 1872; and the memoir "Die Elemente der Functionenlehre," by E. Heine in Crelle's "Journal für die Reine und Angewandte Mathematik," 1871, vol. lxxii.

The articles by Georg Cantor which appeared under different titles in Crelle's "Journal," in the "Acta Mathematica," and in the "Zeitschrift für Philosophie und Phil. Kritik," are, for the greater part, either reproductions or translations of papers published in the "Mathematische Annalen," and later collected, under the title "Grundlagen einer Allgemeinen Mannigfaltigkeitslehre," his "Gesammelte Abhandlungen" were published in 1899.

A. S. C.

CANTOR, JACOB A.: American lawyer and politician; born in New York city Dec. 6, 1854; grandson of Agil Hanau, cantor of Drakes Place Synagogue, London. Cantor is an L.L.B. of the University of New York. He became a member of the assembly of the state of New York in 1887, and as state senator from 1888 to 1898, during which time he was chairman of the finance committee of the senate and leader of the Democratic party in that body. For two years (1893-94) Cantor was president of the senate. In 1901 he was elected, on a non-partisan ticket, president of the borough of Manhattan, an office second in importance only to that of mayor of New York. Cantor has been actively interested in good government for municipalities. In the legislature he championed legislation in behalf of the public schools and colleges of New York, having charge at the same time of general measures affecting the canals.

Cantor has been prominently identified with Jewish communal work, belonging to many societies, and serving as director of the Society for the Aid of Jewish Prisoners and of the Jewish Proctorcy. During his fourteen years' service in the legislature he introduced and aided the passage of many measures affecting the Jewish institutions of New York. He advocated the Freedom of Worship Bill, according equal religious rights to all inmates of prisons and reformatories, and was instrumental in securing an appropriation for the compensation of Jewish rabbis ministering in these establishments.

CANTOR, MORTIZ: German historian of mathematics; born at Mannheim, Germany, on Aug. 23, 1829. He comes of a family that emigrated to Holland from Portugal, another branch of the same house having established itself in Russia, the land of Georg Cantor's birth. In his early youth Cantor was not strong enough to go to school, and his parents decided to educate him at home. Later, however, he was admitted to an advanced class of the gymnasium in Mannheim. Thence he went to the University of Heidelberg in 1848, and soon after to the University of Göttingen, where he studied under Gauss and Weber, and where Stern awakened in him a strong interest in historical research. After taking his degree of Ph. D. at the University of Heidelberg in 1851, he went to Berlin, where he eagerly followed the lectures of Lejeune-Dirichlet; and upon his return to Heidelberg in 1852, he was appointed privat-docent at the university. In 1853 he was promoted to the position of assistant professor, and in 1877 he became honorary professor.

Cantor was one of the founders of the "Kritische Zeitschrift für Chemie, Physik, und Mathematik." In 1859 he became associated with Bollasch in the "Zeitschrift für Mathematik und Physik," taking charge of the historical and literary section of this excellent publication. Since 1877, through his efforts, a supplement to the "Zeitschrift" has been published under the separate title of "Abhandlungen zur Geschichte der Mathematik."
Schneider, he belonged to the family of Cantorini.


Cantorini was born in Cremona, and was buried behind the board in the Jewish cemetery of that city as a Christian faith. The result of this accusation was the Talmud as containing blasphemies against the Jew Baptista Vittorio Eliano, and denounced the mark of contumely. According to another source, Cantori was found assassinated in a monastery. Joseph Ha-Kohen recorded this incident, and on his adversary, appeared with the converted Ottolenghi, who was head of the Talmudic school as a convert to Christianity. According to another source, he was assassinated in the public burning of Hebrew books in 1559 at Cremona, in order to avenge himself on his opponent, appeared with a converted Jew from Bagdad, Abraham, and historian; born at Marseilles, 1803; died at Paris, Dec. 23, 1873. Among many historical works, Capefigue wrote a history of the Jews, entitled 'Histoire philosophique des Juifs depuis le Début de la Di-car-nee des Macchabées jusqu'à nos Jours.' Paris, 1838. The author divided Jewish history into three periods, of which only the first, extending from the beginning of the Macabean period to the sixth century, is dealt with in the volume that has been published.
CAPER-BERRY (translation of עֵבֶר, ab šyonah, Eccl. xii. 7; incorrectly, A. V. "desire," from עוּבֵר). The feminine "ab śyonah" does not express "axiōma," but "the desiring thing," ac. "soul" [so χάρις]. The Septuagint, Vulgate, Peshitta, and Aquila translate by σάσκιον, "caper berry," which traditional translation is confirmed in the Mishnah (Ma'as. iv. 4) and in other places in the Talmud, where it is carefully distinguished from the shoots, "temula," and the floral envelopes, "kaperissē," and declared to be the fruit of the "talen" or caper-plant.

This is not decisive, however, since Arpennah lay at the base of the southern slope of a mountain. This assumption is further fixed by the statement of Josephus, in his further remarks on the question of the ruins close to the Tabighah spring, discovered by Jerome. He says that Capernaum was two miles distant from Cherasaim (probably the Kerazah of to-day). Jerome also says that Capernaum was two miles distant from Tell Hum (found near the lake and rapidly disappearing). Among the blocks of black basalt are found the remains of a marble synagogue, which show that a city once stood on this spot; and as the second accident ("hama") of this name is also found in "Kefar Nahum," many scholars identify these ruins with Capernaum. If the name "Tell Hum" was originally "Teil Hum," this identification is made more probable on linguistic grounds, especially since "Kefar Tanhum" and "Kefar Tel-minn" are frequently given as variants for "Kefar Nahum." [See Kohut, "Aruch Completum," x. 322; Neubauer "O. T." p. 221; Grätz, "Gesch. der Juden," iii. 307; see also loc. cit.] This location would harmonize with the statement of Josephus ("Vita," § 72) that, after his second accident on the road, he was carried to a village, Capernaum (Kephar Nome). But the reading here is not certain (compare Nicea), and, moreover, Capernaum was a town, not a village.

For the allegorical meaning of the word "ab śyonah" in Ecclesiastes, see commentators.


CAPHTOR: Original country of the Philistines before their migration into Palestine, whence their name, "Caphtorim" (Deut. ii. 23; Amos ix. 7; Jer. xlix. 4), where they are called "the remnant of the country" (Hebrew, "inland") of Caphtor." The ancient versions render "Caphtor" by "Cappadocia" (Periši, "Kapaddocia"), changing the final consonant to k, which is evidently only a very bold conjecture. According to Gen. x. 14 and 1 Chron. i. 12 (where the gloss-like remark, "out of whom came the Philistines," has, as is now generally believed, been misplaced by copyists, being properly after "Caphtorim," not after "Cassitha"), Caphtor was
of the victims false confessions of the crimes ascribed to them. As a result, more than forty Jews were burned at the stake in Breslau June 2, 1453. Others, fearing torture, committed suicide; a rabbi, Pinhas, hanged himself. The remainder of the Jews were driven out of the city, while their children's tenage were taken from them and baptized by force.

In Poland Capistrano found an ally in the archbishop, Zbigniew Oleśnicki, who urged Casimir IV, Jagellon to abolish the privileges which had been granted to the Jews in 1447. Capistrano, in supporting Oleśnicki's demand, threatened the king, in case of resistance, with horrible sufferings in hell, and predicted great misfortune to the country. The king at first refused to comply; but when the Polish army was defeated Sept. 1454, in the war with the Teutonic Order (which was secretly assisted by the pope and the Polish Church), and the clergy announced that God had punished the country on account of the king's negligence of the Church and for his protection of the Jews, Casimir yielded (1454) and revoked the privileges which the latter had enjoyed. This led to persecutions of the Jews in many Polish towns. Capistrano was canonized in 1690.

**CAPITANO, JOHN OF:** Franciscan monk; born at Capistrano, Italy, 1386; died 1456. Owing to his remarkable power as a popular preacher, he was sent by Pope Nicholas V. (1447-55) as a legate to Germany, Bohemia, Moravia, and Silesia, with the special mission to preach against the Hussites and other heretical teachings and to subdue "the disbelieving Jews," in accordance with the resolutions adopted at the council of Basel (1431-42).

His stirring sermons, in which he urged the people to repent of their sins and to fight against the Precisians, made a thrilling impression. Knowing how easy it is to excite the masses by appealing to their prejudices, Capistrano, in his discourses, accused the Jews of killing Christian children and of desecrating the host. The Jews trembled at his approach, for his sermons seemed like invitations to riot. His admirers called him "the scourge of the Judeans." The Bavarian dukes, Louis and Albert, influenced by Capistrano's agitation, drove out the Jews from their dukedoms; in some places in Bavaria Jews were forced to wear the degrading Babylon on their coats (1452). Bishop Geoffrey of Würzburg, reigning duke of Franconia, who had granted the fullest privileges to the Jews of his duchy, under the influence of Capistrano issued an ordinance (1452) decreeing their banishment. The towns and landowners were enjoined to expel the Jews and Jewish creditors were deprived of a portion of the debts owing to them.

In Silesia the Franciscans was most zealous in his work. When Capistrano arrived at Breslau, a report was circulated that one Meyer, a wealthy Jew, had bought a host from a peasant and desecrated it. Thereupon the local authorities arrested the representative of the Breslau Jewish community and confiscated their houses and property for the benefit of the city. The investigation of the so-called blasphemy was conducted by Capistrano himself. By means of tortures he managed to wring from a few
555 Capistrano

Capital Punishment

THE JEWISH ENCYCLOPEDIA

burning; communal apostasy is punished by the sword. With reference to all other capital offenses, the law ordains that the perpetrator shall die a violent death, occasionally adding the expression, "His (their) blood shall be upon him (them)." This expression, as we shall presently, post-Biblical legislation applies to death by stoning. The Bible speaks also of hanging (Deut. xxi. 22), but, according to the rabbinical interpretation, not as a mode of execution, but rather of exposure after death (Sanh. vi. 75b).

In Rabbinic Law: An old-established rule of rabbinic jurisprudence forbids the infliction of punishment where there is no Biblical authority for such punishment (Sanh. 88b; compare Sifre, Deut. 115). That authority, however, may be established by Gezerah Shawah (גזרה שווה): i.e., by comparing similar or analogous expressions in two or more passages, in order to ascertain the meaning and import of the expression are unmistakable (Ker. 5a).

Similarly in cases where the Pentateuch imposes the death penalty, without specifying the mode of death, Talmudic jurisprudence discovers the particular mode intended by means of the principle of Gezerah Shawah. Thus: In reference to the man or the woman who makes use of "a familiar spirit"—i.e., "a wizard"—the law says (Lev. xx. 27): They shall stone them with stones; their blood shall be upon them (בּוּז בְּדִידֵהוּ). Here the expression "Dehem bam" is plainly used in connection with death by stoning; hence it is argued that, wherever the same expression occurs in the Pentateuch in connection with the death penalty, it means death by stoning, and consequently the punishment of the crimes mentioned in Lev. xx. 9, 11, 12, 16, is the same; death by stoning (Mek., Milliputam. 17; Sifra, Kodshin, ix.; Sanh. 53b, 66a). Again, with reference to the perpetrator of bestiality the law reads (Lev. xx. 15): "He shall surely die; and ye shall slay the beast." Here the particular mode of death is not stated, but rabbinic law again infers it by means of a Gezerah shawah. Since, with reference to the entity to idolatry, the Bible (Deut. xliii. 10 (A. V. 9)) employs the term Ham as = "to slay" ( Thou shalt surely slay him "); and this is immediately explained by the addition (ib. 11): A. V. 101): "Then shalt stone him with stones, that he die." It follows that the term "hang" used in reference to the beast likewise means to slay by stoning. And as for the criminal himself, his sentence in the same as that of the beast in connection with which he is mentioned (Sifra, i.e., x.; Sanh. 54b). In the ease of the instigator to communal apostasy ("maddiah") the law reads (Deut. xiii. 6 (A. V. 5)): "He hath spoken . . . to thrust thee out of the way of the Lord," and in that of the instigator to individual apostasy ("mesit") the identical expression is used: He hath sought to thrust thee away from the Lord (ib. 11 (A. V. 10)); hence as in the latter case stoning is the penalty, so it is in the former (Sifre, Deut. 96; Sanh. 59b). Finally, concerning the witch, it is said (Ex. xii. 17 (A. V. 18)): "Thou shalt not suffer her to live," and elsewhere (ib. xix. 13) the expression, "Shall not live," is used in connection with "He shall surely be stoned," therefore in the first case the particular penalty is to be the same as in the second (Mek., i.e.; Sanh. 57a).

According to these conclusions, rabbinic law based on Pentateuchal authority, expressed or inferred, affixes death by stoning to each of the following eighteen crimes: 1. Bribery committed by man (Lev. xx. 35; Sanh. vii. 44b; Sifra, Kodshin, x. 1; Mek., Milliputam. 17); 2. Bribery committed by woman (ib. xiv.; Sanh. vii. 44b; Sifra, Kodshin, x. 3); 3. Mekib (Sifre, Deut. 17); 4. Child murder (Lev. xix. 16); 5. Criminal conversation with a barren virgin (Lev. xx. 22; Sanh. vii. 44b; Sifre, Deut. 242); 5. Criminal conversation with one's own daughter-in-law (Lev. xx. 27; Sanh. vii. 44b; Sifra, Kodshin, ix. 10); 6. Criminal conversation with one's own mother-in-law (Lev. xix. 16); 7. Criminal conversation with one's own stepmother (Lev. xxvii. 9, 11); 8. Criminal conversation with one's own grandmother (ib. xix. 16); 9. Criminal conversation with one's own sister-in-law (ib. xiv. 27); 10. Criminal conversation with one's own mother-in-law (ib. xiv. 25); 11. Criminal conversation with one's own daughter (ib. xiv. 27); 12. Criminal conversation with one's own sister (ib. xiv. 27); 13. Criminal conversation with one's own granddaughter (ib. xx. 28-30); 14. Criminal conversation with one's own grandson (ib. xiv. 27); 15. Criminal conversation with one's own mother-in-law (ib. xiv. 29); 16. Criminal conversation with one's own sister (ib. xiv. 29); 17. Criminal conversation with one's own granddaughter (ib. xx. 28); 18. Criminal conversation with one's own grandson (ib. xx. 28).

As in the several classes included in the above category (1, 2, 3, 5, 7, 8, 14) rabbinic jurisprudence establishes the particular punishment of the criminal on the basis of Gezerah shawah, so in most cases of the following category the particular penalty is deduced from Gezerah shawah. Thus, with reference to bigamy with mother and daughter the law reads (Lev. xx. 14): "It is wickedness" ("Zimmah h"), and because elsewhere (ib. xii. 17) the identical expression is used with reference to criminal conversation of man with female relatives of other degrees, rabbinic law affixes the penalty which the Pentateuch attaches to the former also to the latter (Sanh. ix. 1; 75a; Sifra, Kodshin, ix. 17). On the same principle the Rabbinic establish the penalty for such conversation with relatives within certain ascending degrees, comparing them with the descending degrees of like removal, explicitly mentioned in the Bible (Yeb. 21a et seq.; Yer. Sanh. ix. 596d; Yer. Yeb. ii. 30).

The crimes punished in rabbinic law with death by burning are accordingly the following: 1. Criminal conversation with a priest's daughter (Lev. xxi. 9; Sanh. ix. 1; 75a; Sifra, Kodshin, xi. 1; 75a; Yeb. 21a et seq.; Sifre, Deut. 115). 2. Criminal conversation with one's own daughter (ib. 115). 3. Criminal conversation with an illegitimate daughter (ib. 115). 4. Criminal conversation with one's own legitimate daughter (ib. xiii. 10; Sanh. ix. 1; 75a; Sifra, Kodshin, ix. 10; 15). 5. Criminal conversation with one's own illegitimate daughter (ib. xvi. 10; Sanh. ix. 1; 75a; Sifra, Kodshin, ix. 10; 15). 6. Criminal conversation with one's own mother-in-law (ib. xiv. 27; Sanh. ix. 1; 75a; Sifra, Kodshin, ix. 10; 15). 7. Criminal conversation with one's own sister-in-law (ib. xiv. 27; Sanh. ix. 1; 75a; Sifra, Kodshin, ix. 10; 15). 8. Criminal conversation with one's own grandmother (ib. xiv. 27; Sanh. ix. 1; 75a; Sifra, Kodshin, ix. 10; 15). 9. Criminal conversation with one's own granddaughter (ib. xx. 28-30; Sanh. ix. 1; 75a; Sifra, Kodshin, ix. 10; 15). 10. Criminal conversation with one's own grandson (ib. xx. 28-30; Sanh. ix. 1; 75a; Sifra, Kodshin, ix. 10; 15). 11. Criminal conversation with one's own mother-in-law (ib. xx. 28-30; Sanh. ix. 1; 75a; Sifra, Kodshin, ix. 10; 15). 12. Criminal conversation with one's own sister-in-law (ib. xx. 28-30; Sanh. ix. 1; 75a; Sifra, Kodshin, ix. 10; 15). 13. Criminal conversation with one's own grandmother (ib. xx. 28-30; Sanh. ix. 1; 75a; Sifra, Kodshin, ix. 10; 15). 14. Criminal conversation with one's own granddaughter (ib. xx. 28-30; Sanh. ix. 1; 75a; Sifra, Kodshin, ix. 10; 15). 15. Criminal conversation with one's own grandson (ib. xx. 28-30; Sanh. ix. 1; 75a; Sifra, Kodshin, ix. 10; 15). 16. Criminal conversation with one's own mother-in-law (ib. xx. 28-30; Sanh. ix. 1; 75a; Sifra, Kodshin, ix. 10; 15).

The nine cases of incest here enumerated (2-10) subject the perpetrator to the penalty of burning.
only when the crime is committed during the life of his legal wife (Yeb. 55a; Sanh. 76b; see Maimonides, "Yad," Isma'il, 1.9).

Two crimes only are punished by stoning (Deut. xiii. 19-20; A.V.: 19-20; Sanh. ix. 1, 52b; Sifre, Deut. 54). 2. Murder (Ex. xxi. 16; Lev. xxiv. 17; Sanh. ix. 1, 52b; Mek., Mishpatim, 4; Sifre, Num. 100; see Horowitz).

The penalty for the first is explicitly declared (Deut. xiii. 16; A.V.: 15): "Thou shalt surely stone the inhabitants of that city with the edge of the sword," but that of the latter is again based on the principle of the Gezerah shawah. As with reference to a murderer the law is (Ex. xxvi. 20): "He shall surely be punished" ("nakom yiminem"); literally: "It shall surely be avenged") and elsewhere (Lev. xxvi. 30) an "avenging sword" ("hereb nakomet") is spoken of. The Rabbis argue that the term "nakom" applied to houmicide has the significance given to it by its connection with sword (Sanh. vii. 3, 52b; Mek., Mishpatim, 4).

To the three modes of capital punishment explicitly mentioned in the Pentateuchal laws, rabbinic law adds a fourth: viz., strangulation. In post-Biblical jurisprudence this is the penalty incurred by the perpetrator of any one of the crimes to which the Pentateuch affixes death, without specifying the mode of death and where no conclusions from General shawah can be deduced. The Rabbis argue thus. No death-sentence pronounced in the Bible indefinitely may be construed with severity; on the contrary, it must be interpreted leniently. And the biblical jurists held that the undefined death-sentence ("by Heaven" for certain sins (for example: Gen. xxxviii. 17; Lev. x. 7, 9), and as the death visited by Heaven leaves no outward mark, so must the death inflicted by a human tribunal leave no outward marks, and that is possible only in an execution by strangulation (Mek., Mishpatim, 5; Sifre, Echenim, 11; Sanh. 52b).

By strangulation the following six crimes are punished: 1. Adultery (Lev. xx. 10; Deut. xxii. 22; Sanh. xvi. 1, 52b; Sifre, Echenim, ix. 11; Sifre, Deut. 201; see SCHULLE). 2. Stoning a parent (Ex. xxii. 14; Sanh. x. 1, 52b; Mek., Mishpatim, 3). 3. False property (Deut. xviii. 20; Sanh. x. 1, 52b; Sifre, Deut. 124). 4. Disobedience to supreme authority ("Zaken mamre"). (Deut. xviii. 12; Sanh. x. 1, 52a; Sifre, Deut. 124; Deut. xxvi. 10). 5. Katarapim (Ex. xxii. 16; Deut. xix. 17; Sanh. x. 1, 52b; Mek., Mishpatim, 3; Sifre, Deut. 272) see ACCUSED. 6. Prospecting in the name of the battered deity (Deut. xiii. 21; Sanh. x. 3, 50a; Sifre, Deut. 124).

Of the four modes of capital punishment—stoning, burning, slaying, and strangulation—the first is considered by the majority of Rabbis the severest: the last, the mildest (Sanh. vii. 1, 48b of seq.). Hence when convicts condemned to different modes of capital punishment become intermixed beyond the possibility of identification and classification, all of them suffer the sentence carrying with it the death named lowest in the order cited above (Sanh. ix. 3, 60a). On the other hand, when one is found guilty of several crimes of different grades of punishment, he will suffer the severest death to which he is liable (Sanh. ix. 4, 81a; compare Tosa. Yom-Tob to Mishnah).

Capital punishment in rabbinic law, or indeed any other punishment, must not be inflicted, except by the verdict of a regularly constituted court (Lesser Sanh.) of three-and-twenty qualified members (Sanh. i. 1; Sifre, Num. 100), and except on the most trustworthy and convincing testimony of at least two qualified eye-witnesses to the crime (Deut. xvi. 6, xix. 15; Befah vi. 9; Mode of Sifre, Num. 101; Ex. xix. 19, 20).

Judea. Sun. 80a) who must also depose that the culprit had been forewarned as to the criminality and the consequences of his action (Sanh. v. 1, 46b of seq.; see HATRAH). The culprit must be a person of legal age and of sound mind, and the crime must be proved to have been committed of the culprit's free will and without the aid of others (see ARREST); and if any one willfully kills him before conviction, a charge of murder will lie against such perpetrator (Tosef., B. E. ix. 1, 5; Sifre, Num. 101; compare 'Ar. i. 3, 6b). Nor may any execution be deferred, except in the case of the "Zakum mamre" (Sanh. xi. 4), or of a woman about to be delivered of a child ("Ar. i. 4), nor may it be carried out on a day sacred to religion (Mek., Mishpatim, 4; B. H. Yeb. 68b; Sanh. 25b). On the day that the verdict is pronounced, the culprit is led forth to execution (Sanh. 35a). Looking upon the sinner as upon the victim of folly (Sanh. 8a), and considering death an expiation for misdeeds (Ber. 69a; Sanh. vi. 2; see ATONEMENT), the Rabbis would not permit the postponement of the interval between sentence and execution, which they considered as the most terrible period in the convict's existence. These considerations prompted them to afford the convict every possible alleviation of the pains and sufferings concomitant with the execution, and to direct the execution itself so as to prevent the mutilation of the body, or to reduce such mutilation, where it is unavoidable—as in stoning or slaying—to a minimum. The Pentateuchal law (Lev. xix. 19) proscribes, "Thou shalt love thy neighbor as thyself," and the Rabbis maintain that this love must be extended beyond the limits of social intercourse in life, and applied even to the convicted criminal who, "though a sinner, is still thy brother" (Mak. ii. 15, Sanh. 44a). "The spirit of love must be manifested by according him a decent death" (Sanh. 45a, 32a).

As the convicts are led forth to the place of execution, which is located outside of the city limits and at some distance from the court-house (Sanh. vi. 1, 42b), a flag-bearer is stationed at the entrance to the court, and farther on a rider is placed, while a herald marches in front of the procession, proclaiming the name of the convict, his crime, when and where committed, and the names of the witnesses on whose evidence he was convicted, at execution the same time inviting any and every one in possession of evidence favoring sentences. To the convicts to come forward and declare it—the judges remaining in session throughout the process of the execution and fasting all that day (M. K. 14b; Sanh. 65a). If favorable evidence comes to light, the flag-bearer gives the signal, and the rider turns the procession back to the court where the new evidence is duly noted.
ever, there reporter of the case stated that he had witt
of a priest was actually burned on a pyre. How
that the criminal "shall be burnt with fire" (Lev.
of a minor is not valid, no rule of procedure could
insufficient to end his misery, the bystanders throw
a stout cord (wrapped in soft cloth, to prevent the
discoloration of the convict's neck) being tightly
around his neck, when molten lead or, ac-
cording to another opinion, a mixture of lead and
and covered in front, and, if a woman, in front and
hind (according to the adopted opinion, a woman
was not divested at all). In this state the convict
was led on to the spot (Sanh. vi. 1-3, 40b-45b;
Tosef., Sanh. ix. 6; Sifra, Emor, xix. 3; Sifre,
Deut. 221). Then the prosecuting witnesses, who are the
only legal executioners known to Biblical and rab-
binc laws (Deut. xvii. 7; Sifra, Emor, xix. 3;
Sifre, Deut. 88, 151; Sanh. 45b), proceed to carry
out the sentence which their evidence has brought
about. This is done in the following manner:
**Stoning (המעון):** With reference to two offenders
subject to this penalty, the Pentateuch says, "Then
hand shall be first upon him to put him to death,
and afterward the hand of all the people" (Deut.
xxii. 10 [A. V. 9]), and again (ib. xvi.
The "Four heads." be first upon him to put him to death,
and afterward the hand of all the people."
Rabbinic law follows this injunction literally;
confined to a consummation within narrow
limits. The convict having been placed on a plat-
form twice his height, one of the witnesses throws
him to the ground. If the concussion does not pro-
duce instant death, the second witness buries a heavy
stone at his chest; and only when this also proves
beneficial to end his misery, the bystanders throw
stones at the prostrate body until death ensues
(Sanh. vi. 4; 45a et seq.; Sifra, Emor, xix. 4;
Sifre, Num. 114; Tosef. Deut. 88, 90, 140, 151).

**Burning (יהור):** The Pentateuch simply ordains
that the criminal "shall be burnt with fire" (Lev.
xx. 14, xxi. 9), and a case is reported from the last
days of the Second Temple, where a guilty daughter
of a priest was actually burned on a pyre. How-
ever, the reporter of the case stated that he had wit-
nessed it during his minority; and as the testimony
of a minor is not valid, no rule of procedure could
be based thereon. Indeed, the Rabbis declared that
a court ordering such an execution was ignorant of
traditional law, and a later teacher was of opinion
that the court referred to consisted of dissenting
judges. According to rabbinic law, an execution
by burning means this: The witnesses secure
the convict, then force his mouth open by means of
a stout cord (wrapped in soft cloth, to prevent the
discoloration of the convict's neck) being tightly
drawn around his neck, when molten lead or, ac-
cording to another opinion, a mixture of lead and
tin, is poured down his throat and burns his vitals.
vII. 340), the Rabbis delved deeply, elaborating the details of the capital punishment laws. In this department, they considered capital punishment as a fundamental aspect of the Torah. The Rabbis elaborated these laws, and their interpretations were based on the text of the Bible and previous cases, giving rise to a rich tradition of halakhic literature.

In the Mishnah, the Rabbis describe the process of the execution of a criminal. They detail the types of cases that would lead to capital punishment, such as the killing of a nursemaid, and the procedure for execution. The Rabbis also discuss the role of the confuted witness, who is someone who testifies against a defendant but is later disproved. According to the Rabbis, if a confuted witness is found to be lying, the accused is freed, regardless of the gravity of the crime.

The Rabbis also considered the effects of capital punishment. They stated that capital punishment was not merely a way to impose justice, but also served as a deterrent. They believed that if a person knew that capital punishment was a possibility, they would be less likely to commit the crime.

The Rabbis' approach to capital punishment was not static, and they continually reevaluated and modified the laws as they saw fit. They also took into account the broader implications of their actions, considering the impact on the individual and society.

In summary, the Rabbis' approach to capital punishment was based on a deep understanding of the Torah, the traditions, and the societal context. Their approach was dynamic, continually evolving as new cases arose and as the community grew and changed.
Araman Punctuationis Revelatum," published anonymously by Thomas Erpenius, at Leyden, in 1634, and "Critica Sacra," printed at Paris, in 1650. In the "Arcanum" he proved conclusively that the Hebrew text was first pointed after the Christian era, until which time it had been composed merely of consonants; in the "Critica" he proved that not even the consonantal text had been transmitted without errors, but needed emendation with the help of the versions and of conjecture. It is to the last credit of Cappel that he was the first who dared to undertake, with exemplary clearness, penetration, and method, a purely philological and scientific treatment of the text of the Bible.


Capsali: Family of scholars in European Turkey during the fifteenth and sixteenth centuries, which came originally from Greece, where a certain Elijah Capsali lived at the beginning of the fifteenth century. The name was taken from Cape Capsali in the south of the Morea. Elijah had two sons, Moses and David, and the latter one son, Eleasar. The last Capsali mentioned in Jewish history is Eleasar, son of Eleasar. The following members of the family are especially noteworthy:

Eliasar Capsali: Talmudist at Constantinople in the second half of the fifteenth century. In answer to the appeal of the Karaites, whose literary degeneracy was then notorious, he consented to instruct them in the rabbinical disciplines; imposing only the conditions that his pupils should refrain from exploiting the Talmudic authorities, and from desecrating the holy days of the rabbinical calendar. This attempt to reconcile the Karaites with Talmudic Judaism, or at least to soften their hostile attitude toward it, did not meet with the approval of the rigorists among the rabbis. Even Moses Capsali, who certainly was independent enough otherwise, stoutly opposed his relative, Eliasar (perhaps chiefly because it was not customary to treat the Karaites in a friendly manner; see Elijah Mizrahi, Responsa, No. 57).


Elijah b. Eleasar Capsali: Turkish Talmudist and historian; born at Candia about 1490; died (there?) about 1555. In 1509 Capsali left his native city to study at Padua under Judah Minz; but Judah dying eight days after Capsali's arrival, the latter went to Meir Katzenellenbogen, Minz's son-in-law and successor. In 1522 Capsali was again at Candia, having been appointed leader of the community there, with three assistants. During the terrible plague which appeared in Candia soon after, entailing upon the Jews great suffering, which was aggravated by the policy of isolating the Jewish quarter, Capsali worked unselfishly to relieve the stricken. When Menahem del Medigo, rabbi of Candia, became too old to officiate, Capsali and Judah del Medigo were appointed rabbis of the community; and Capsali continued there until his death. Among his pupils, Samuel Alagiott deserves especial mention (compare Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 6, below). Capsali carried on a learned
correspondence with the greatest Talmudists of his
time; he showed a remarkable independence of
spirit, not only in his relations with high authori-
ties, but also in regard to ancient, time-honored
customs. For instance, he abolished the custom,
widely spread in Candia, of selling by auction the
honor of bridegroom of the Torah; ordering instead
that this should be conferred gratuitously upon a
scholar or other prominent person of the community
(Hayyim Benveniste, "Keneseth ha Gedolah, Orah
Hayyim," to 689; l. 88). The independence and self-
confidence manifested by Capsali in his decisions
aroused the opposition of many of his colleagues.
The responsa literature of the fifteenth century contains numerous references by prominent rabbis to the controversies between Capsali and his associate rabbi of Candia, Judah del Medigo, the former always inclining to a less rigorous interpretation than the latter (compare Moses Alashkar, Responsa, No. 114, p. 177; Nos. 99, pp. 111-114; Mebr Kantsellenbogen, Responsa, No. 20). Abraham ibn Nabulmas was another opponent of Capsali (Benveniste, i.e. pp. 261, 262, 442).

Capsali is the author of the following works: (1) "Sefer Dibor ha-Yamim ha-Makhtut, Whilaslah"; (2) "Seder Elyahu Zu'tza," or "Deve Elyahu"; (6) "No'am H`blin," decisions and responsa; and (4) a collection of responsa. The first work is a history of Venice, the manuscript of which is in the British Museum. It contains, in addition, matter relating to other

Elijah in the Bible. Capsali's Works. Italian cities, and a section on the persecutions of the Jews in Germany.

The second work, a history of the Turkish empire from the earliest times down to the year 1522, is an important contribution to general history, as well as to the history of the Jews. This book (in manuscript in the Bodleian Library and in the British Museum), the publication of which would certainly throw much light on the history of the Jews in Turkey, contains a section on Spain and Portugal down to the expulsion of the Jews in 1492. The first work is a history of Venice, the manuscript of which is in the British Museum. It contains, in addition, matter relating to other
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cities, and a section on the persecutions of the Jews in Germany.
Captains

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CAPTAIN: One at the head of, and in command over, others; a chief or officer; the head man of a clan; the commander of an army. The title occurs both in A. V. and R. V. as the equivalent for a large variety of Hebrew and Greek words frequently translated differently in other passages. Even where the rendering “captain” is adopted, the exact military or official implication of the title is often not indicated. This indefiniteness is due to the fact that Jewish military forces, especially during the earlier periods of their history, were not rigidly or systematically organized. Standing or regular armies were unknown before the days of David's reign. It is not unlikely that during the period of the kings the army was divided into tactical units of 1,000, subdivided again into bodies of 100, 50, and 10, each under its proper officer or “head” (קָרְבּן). The titles of the various ranks in the military hierarchy are not exactly known, but it is probable that each officer was designated as the “head” or “captain” (םָרָא) of the number under him (I Sam. viii. 19; xx. 18; xviii. 18; II Sam. xvii. 1; I Kings ix. 20; I Kings vi. 50), though the title “shalish” would indicate also another nomenclature. The sources furnish too scanty a supply of facts to substantiate a more definite assertion.

The priests and Levites of the Second Temple were organized into groups, with proper officers or captains. Under the high priest the Captains קָרְבּן (”qurba‘), more generally designating the members of the Temple (”the members”), often officiated as his lieutenant. He held “the high priest of the temple,” and in II Macc. iii. 4 as קְרֹבָן (”captain of the temple”). This identification, how-
Captain

Captivity

THE JEWISH ENCYCLOPEDIA

ever, is not very convincing. It is more reasonable to hold *eremysy* to be the rendering of רְ(sem), the Mishnaic title of the "captain [of one] of the priestly groups" (ma'amad or "mishmar"). The officer named in the passages quoted above corresponds to the one given the same title (*eremysy*) by Josephus (Ant. xx. 6, § 2; *B. J.* II, 5, § 8). He is the captain of the Levitical temple-guard (compare Maimonides, *Kehil. Hinn.* iii.), a body of police, referred to also in Luke xxii. 4, 52. The officers that assisted in the arrest of Jesus (John xviii. 3) may have belonged to this company. The "captain" of Acts xxii. 28, and possibly John xviii. 12, rendering the Greek word παρασκυπαρσεως, represents a Roman officer, the "prefectus" or "tribunus militum"; it is not clear which grade of the Roman military hierarchy is meant by the "captain of the guards," in Acts xxviii. 16, where it is a translation of the Greek καπετανος. The R. V. omits the sentence altogether.

Three Hebrew words are mistranslated "captain" by the A. V.: (1) רְ in II Kings xi. 4, 19 (probably a misreading for רְ; see Chabahthid); (2) רְ in Ezek. xxi. 28 ("battering rams," H. V.); (3) רְ in Jer. xiii. 21, where "friend" is the proper meaning. Following are other Hebrew equivalents: "Tif.," in Ezek. xvi. 42 ("battering rams," H. V.); see Chabahthid. "Na-", the Assyrian "dupsharu" = writer of tablets), in Jer. ii. 27 and Nahum iii. 17, a military officer, probably the Hebrew "Soffer" (Gen. iii. 23; reading emended II Kings xxv. 19, see Novack, "Lehrbuch der Hebräischen Archäologie," p. 861). "Na-", a title of royal personages; secondarily, "chief," and hence "captain" (I Chron. xii. 27, xiii. 1); the "steward" of the palace (II Chron. xxviii. 17). "Nasi," truer rendering, "prince" (Num. ii. 8, R. V. generally). "Pehah," an Assyrian title; "paahati," from "bel paahati," lord of a district—"commander," "captain." In the early wars of Joshua with the seven tribes that inhabited Palestine, there could be no captives of war, as the Israelites were commanded to destroy all the people, even the women and the children (Deut. xx. 16-18). In later days the descendants of such Canaanites, en masse, the Israelites, under the guidance of David and Solomon, were commanded not only to destroy all the people, but also to bond servants who had to serve the Israelites at any time in whatever capacity they might be needed (I Kings ix. 20, 21; Maimonides, "Yad," Melakhim, vi. 1). According to the Deuteronomical law (Deut. xx. 10-18), the Israelites were commanded to destroy
The earliest deportations of Israelites mentioned in the Old Testament was that of Tidhath-pileser III, whose original name was Zedekiah, a son of Josiah, whose original name was Jehoiakim. For three years (734-732), it is reserved for his successor, Nergal, to capture the hostile capital, as is evident from the cuneiform inscriptions (in contradiction to II Kings xvii. 3 et sqq., according to which the conquest was made by Shalmaneser himself). On that occasion 27,280 people were taken captive and deported, partly to the Assyrian province of Gomar in Mesopotamia and partly to Medes, where they were established as royal charges; while, at the same time, colonists of other nationalities were settled in Samaria and the surrounding territory to take the place of those deported. In this way not only was a conquered and hostile people thoroughly disrupted, but it was at once replaced by subjects loyal to the crown, among whom the vacant territory was distributed, and who obtained special prerogatives, in order to strengthen their allegiance. The first people to be sent thither were settlers as settlers were Armenians. Upon the close of the Babylonian insurrection, however (647 B.C.), Nebuchadrezzar sent forth contingents from Babylon, Cuthah, Sippar, and Nineveh, which cities were in their turn subjected to two deportations. The first of these took place in the year 597 B.C. in connection with the first conquest of Judah, quest of Jerusalem by Nebuchadrezzar. On that occasion Nebuchadrezzar appeared before the walls of Jerusalem with his army for the purpose of punishing Josiah's son Jehoiakim, because the latter, relying upon the assistance of Egypt, had renounced his allegiance to Babylon. As soon as Jehoiakim, or Jechoniah, who had meanwhile succeeded his father, Jehoiakim, as king, had, after a short defense, surrendered to the leaders of the Babylonian army, Nebuchadrezzar ordered him, together with the most distinguished men of the land, and the most valuable treasures of the Temple and the palace, to be sent to Babylon (II Kings xxiv. 1-16). Thus began the Babylonian Exile (597 B.C.), from which the prophet Ezekiel, who was among the captives, dates his calculations. Another deportation took place upon the downfall of the kingdom of Judah (588 B.C.). The new king, Zedekiah, a son of Josiah, whose original name was

The deported people were subjected to two forms of forced emigration, in which the selection of his new habitation is left to the choice of the person banished. In a particular sense the word is used to designate the enforced emigration of larger communities, such as tribes and nations; in which case, however, any choice of domicile seems to be withheld. The specific term for this species of exile is "deportation." In antiquity, deportation was employed on an extensive scale for political purposes, either to annihilate the power of a conquered people, or to cultivate new and unsettled districts by populating them, or to fused together various nationalities—more widely separated in ancient times than they are to-day—and occasionally to preserve several of these various ends at once.

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The number of those who had been deported from the land of Judah amounted probably to 20,000 (1 Chron. xvi. 39); according to the statement of Jeremiah according to the Revised Version (xxv. 11, 12), it was 70,000. It is assumed that the deportations of 597, 593, and 582 b.c. must be accepted as the more reliable, as they are mentioned in cuneiform inscriptions, the former having been recorded by Nebuchadnezzar himself.

As the deportation of 597 b.c., 8,523 persons were deported by the Babylonian king Nebuchadnezzar, and the number of deportees includes both men and women. The deportees were led to Babylon, a city located on the east bank of the Euphrates River, and were given a time limit of one year to arrive. The deportees were allowed to bring their personal belongings, and the Babylonians were responsible for their passage. The deportees were divided into groups of ten, and each group was assigned a specific location in the land of Babylonia. The deportees were also given the option to remain in their current location or to return to their homeland once the year was complete. The deportees were allowed to bring their personal belongings, and the Babylonians were responsible for their passage.

As exiles, those who were deported from the land of Judah were looked upon with favor by the Babylonians. They were granted the right to retain their customs, language, and religion, and were allowed to maintain their own communities. The deportees were provided with food, clothing, and shelter, and were treated with respect and dignity.

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the idols mentioned in Isa. Ivi. 9-11. IIa belongs to
pre-exilic times, many other passages so
graphically describe the idolatrous practices of
the cities that the relation between these and the Baby-
lonian calf can not be misnamed (Isa. Ixv. 7 et seq.;
compare 6. xvi. 17). Despite all this indifference
and impolicy on the part of the masses, there was
nevertheless an element that remained true to the
service of YHWH. Those "servants of YHWH,"
who humbly submitted (pax, "the mock") to His
will, gathered about the few Prophets who remained
faithful to the Lord, but whose voice and influence
were lost amid the general depravity, and who, in
addition to the pain caused by base ingratitude and
faithlessness toward the God of their fathers, were
also compelled to endure all the shafts of scorn and
ridicule. While some, though without obeying the
prophet's exhortations (Ezek. xxix. 31), listened to
his words—either because they appreciated his elo-
quence, or because they were entertained and pleased
by the holy enthusiasm of the man of God—others
ridiculed this faith in the Lord and the fond hope of
the devotees of YHWH of a future salvation and a
redemption from pagan captivity (Isa. lviv. 5). In
 deed, in their delusion they proceeded even to open
hostility and oppression; and a reference to a species
of excommunication or, at least, an open declaration
of ostracism, is contained in the above-mentioned
passage. These sad experiences of true Israelites tend
to separate them more and more from their receent brethren. The more the pious exiles felt
themselves repelled by their pagan environment
and their idolatrous provokes to the pious devotors of YHWH was the
ridicule cast by the idolaters upon their religion,
their God, and His power; for, as the pagans could
not trace the downfall of the people to its true cause
—the sins of the people themselves—they beheld in
the fall of Jerusalem and its Temple a proof of the
weakness of Israel's God (Isa. III. 3). In consequence of the favorable external cir-
cumstances of the exiles, and particularly of such
of them as were engaged in the diverse
commerces in the Babylonian me-
Conditions, the longing for home gradu-
sally disappeared, and they learned to
content themselves with material prosperity. Most
of these indifferent persons were lost to their people;
for, in their anxiety to retain the wealth they had
acquired, they learned to conform to the manners
and customs of the country, thus sacrificing not
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Religious observances. solemn days of penance and prayer to
commemorate the catastrophe which had befallen the people (Ezek. viii. 2, viii. 10). The
facts of the fathers were also observed, although in
so superficial and thoughtless a manner that the
prophet was compelled to condemn the mode of ob-
servance, and to censure fasting when accompanied
by the ordinary business pursuits of every day (Isa.
Ivii. 3). As the faithful could not honor YHWH by
sacrifices in a foreign land, nothing remained to
them of all their ceremonial but the observance of
the Sabbath (Hos. ix. 3-5) and such other customs
as were connected with a certain independence of
action. Such, for example, were the act of circum-
cision, which, together with the observance of the
Sabbath, constituted a distinguishing mark of Israel;
regular prayer, performed with the face turned
toward Jerusalem (I Kings viii. 46); and fasting,
already mentioned. When the Prophets of the Exile
spoke of the conditions under which the divine
prophecies would be fulfilled, they al-
ways emphasized the observance of the
Sabbath. Sabbath as the foremost obligation, as
the force which should unite and
preserve the Jewish community (Isa. Ivi. 2, 6 et
seq.; lviii. 13; Jer. xvii. 19 et seq.; Ezek. xx. 15 et
seq.).
Captivity

THE JEWISH ENCYCLOPEDIA

Captivity

On the other hand, it is evident from the demands and exhortations of the Prophets that they were now willing to dispense with the ceremonial, as the more external form of religious observance, in order to emphasize the exemplification of the essential religious spirit in works of morality and charity.

At the same time the idea found acceptance that the submission of the personal will to that of the Lord would prove the most acceptable sacrifice in His sight (Ezek. xvi. 16, xviii. 31, xxxvi. 26; Isa. xxi. 1-3). Ezekiel also establishes the new principle that the essence of religion must be sought in individual morality: "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (Ezek. xviii. 20-22; compare Deut. xxiv. 15; Num. xxvi. 11); whereas he, also, in contrast with the present disposition of the exiles, predicts a new heart and a new spirit (Ezek. xxxvi. 26). The new religious conviction was confirmed by the continuation of the pagan idols with the attendant immoral cult, which reacted to strengthen and to purify the conception of the monotheistic idea, so that in the Deutero-Isaiah the certain conviction is already expressed of the ultimate recognition of Yhwh by all pagan peoples.

Particular attention was now paid to the ancestral literature; and there arose during the Babylonian Exile the profession of the "scribes," those learned in the Law who set the standard of piety and devotion, and who transmitted their precepts to both their successors and to the people at large, while at the same time extending the body of the laws by means of revision and amplification (see Pentateuch). Historical writings also were now revised in accordance with the standard of the Law, establishing as a basis the historical Cultivation conception of Deuteronomy. All the Cultivation conceptions which had befallen Israel, and the transgressions of Manasseh, despite his subsequent thorough reformation, were only atoned for by the downfall of Judah. Therefore the history of the past was to serve both as a warning and as a guide for the future. This explains the purpose of the compilation of the various older historical works into a historical entity: the new Israel, risen from the grave of exile, is to be a model and example for all nations. The first indication of a change for the better was the liberation of King Jehoiachin from his captivity, with regal honors which distinguished him above all other kings at the court of Babylon.

According to II Kings xxv. 27-28 of the Exile (568-560 B.C.); and though this passage mentions the liberation as occurring in the thirty-seventh year of the captivity of Jehoiachin, the event must be ascribed to Nebuzaradan (588-586 B.C.). The first permanent change was brought about by the Persian king Cyrus. As the Deutero-Isaiah already desired and predicted after the first return of Cyrus into the Babylonian kingdom (545), a conquest of the city of Babylon took place (539 B.C.) after the decisive defeat of the army at Susa. This conquest, however, was not accompanied by spoliation or destruction, and was followed by an order to rebuild the Temple of Yhwh in Jerusalem. This duty was assigned to Sheshbazzar, himself a Jew (according to I Chron. iii. 18, Sheshbazzar, perhaps a Davidite), who had been sent by Cyrus as governor to Jerusalem, the king himself having previously laid the corner-stone of the Temple. The work of building, however, was soon arrested (Ezra vi. 15-16); Sheshbazzar probably did not go to Jerusalem alone, being in all likelihood accompanied by distinguished Jews, such as the Davidite Zerubbabel, the priest Joshua, less prominent ones, and a troop of soldiers. But a general permission for the Jews to return was probably not given by Cyrus, as no mention of it occurs in any of the older records.

The actual return of the exiles was consummated by Ezra, who assembled at the river Ahava all those desirous of returning. These consisted of about 1,800 men, or 5,200 to 6,000 souls (Ezra vii). Besides 38 Levites and 240 slaves of the Temple from the Jewish community at this time comprised 42,360 persons, or 125,000 to 130,000 souls.


Tradition: Various causes are assigned in the Haggadah for the Babylonian Exile. Some authorities mention general unworthiness (Lam. r. proem 19); others give specific sins, as idolatry, licentiousness, and bloodshed (Tosef., Men. xiii. 25, 26). Incontinency in the drinking of wine (Gen. R. xxxvi. 4), too great indulgence to one another and failure to reprove those who sinned (Shab. 111b), and non-observance of the year of release and of the Sabbath, and neglecting the study of the Torah (Yer. Ta'an. iv. 690).

Israel was exiled to Babylonia because the language of the Babylonians is akin to that of the Torah. According to another opinion, God had therefore exiled Israel of the Exile to Babylonia because the latter is a low-lying country, like the nether world; as it is said (Hosea xiii. 14): "From the power of the nether world I will ransom them."
authority says that God exiled Israel to Babylonia, because it was the land from which they had come, as it is assumed that is angry with his wife sends her home to her mother (Ps. 87b). Babylon was Israel's home. Israel and Judah were exiled to different places in order that each might find consolation in the other's misery (Ps. R. xxiii.).

Forty years before Israel went into exile dates planted were planted in Babylonia, because Israel was eager for the sweetness of the date, by which the tongue gets accustomed to the sweetness of the Torah (Yer. Ta'an. l.c.).

According to one opinion the Ark was carried to Babylonia. With the death of Nebuzaradan, the tyrant of the ship, surrounded by all his court, asked the latter for a drink; they gave them various kinds of fish, and leather bottles filled with air; and when they asked the latter for a drink, they gave them various kinds of air, and leather bottles filled with air; and when they asked them to drink, the air from the bottle entered his lungs and choked him to death (Yer. Ta'an. l.c.; Lam. R. proem 34). As Nebuzaradan entered the Temple court he found the blood of the prophet Zechariah boiling. To his question, "Whose blood is this?" the people answered that it was the blood of sacrificial animals. He slaughtered a multitude of animals, but the prophet's blood did not cease boiling. Threatened with execution, the people admitted that it was the blood of the murdered prophet. Nebuzaradan thereupon slaughtered 80,000 priestly youths, but the blood still would not cease boiling. Turning in anger to it, he said, "Do you want me to kill you whole people?" Then God felt mercy with His children and caused the blood to cease boiling (Yer. Ta'an. l.c.; Lam. R. proem 34).

Eighty thousand priestly youths hid themselves in the cells of the Temple, where they were all burned, with the exception of Joshua b. Jehozadak, the high priest, the brand plucked out of the fire (Yer. Ta'an. l.c.). Eighty thousand priestly youths fed to the lions. When they asked the latter for a drink, they gave them various kinds of fishes, and leather bottles filled with air, and invited them to drink. When one attempted to drink, the air from the bottle entered his lungs and choked him to death (ib.).

Nebuzaradan is identical with Arioch (Dan. 11). This name suggests that Nebuzaradan, when leading the Jewish exiles, ragged against them like a lion (Deut. 8:17) until they had reached the Euphrates. On arriving there he said to his troops: "Let them rest here, for from this time forward their God will not care for them." Therefore it is said, "By the rivers of Babylon was I there shut up" (Ps. xxxvii. 1), only then, not before (Lam. ii. 5). By the rivers of Babylon they sat and wept over the dead who had fallen by the sword of Nebuchadnezzar and by the waters of the Euphrates, which had proved fatal to those used to the rain-water and the spring-water of Palestine. But the tyrant sat in a ship, surrounded by all his nobles in the midst of all kinds of music (Isa. xliii. 14), while on the bank passed the princes of Judah naked and in iron chains. "Why do these people go without burdens on their shoulders?" he asked as he caught sight of them. Then heavy burdens were put upon them.

The longing after the soil of the Holy Land turned the heart of Israel to repentance. As long as they were in their own land Jeremiah exhorted them in vain to repentance; but when led into exile they observed the sacred vessels as holy, and hung up their harps on the willows (Ps. xxviii. 17).

God regretted having called Israel (Isa. 55). He hastened the Exile two years, otherwise the people would have been utterly destroyed (Sanh. 89a). God's anger subsided.

God's Attitude to Exile.

Exile of Babylon.

The divine glory did not leave the sanctuary even after its destruction, according to the assurance given in 1 Kings ix. 5; and so we read (Ps. iii. 9) "from His holy mount," holy even when a bare mount. Cyrus speaks (Ezra i. 9) - while the Temple was destroyed - of "the God who is in Jerusalem" (Neh. vi. 17, 18). God's attitude is illustrated by the following two parables: A king had two sons. He grew angry with the first, punished him, and sent him into exile, exclaiming, "Wo unto him; from what happy state must he be banished!" But having also grown angry with the second, and sent him likewise into exile, he exclaimed, "It is I whose method of education was wrong." Likewise, when God sent the Ten Tribes into exile, He exclaimed, "Wo unto them! for they have wandered from me" (Hos. vii. 13); but when Benjamin and Judah also went into exile, He said, "Wo unto me for my hurt!" (Jer. x. 19). Again, a king had two sons. Angered by the first, he smote him so that he died; then he mourned for him. When also the second one died of his punishment, the king said, "I have no more strength to mourn; call the mourning women that they bewail him." Similarly, God, when the Ten Tribes went into exile, bewailed them (Amos v. 1); but when also Judah and Benjamin were exiled, He said (Jer. x. 19), "Call the mourning women." (Psal. xv. 19b, b). In three passages of Scripture God complains of Nebuchadnezzar the Wicked: in Jeremiah, Kings, and Chronicles. Just as one complains to his neighbor, saying, "Behold what that cursed N. N. has done me!" so speaks God, "Behold what that Babylonian dwarf has done: he has exiled My children, destroyed My house, and burned My Temple" (ib. xlv. 11b, b).

The expression "because, even because" (Lev. xxvi. 48) has the same sense as the saying "measure for measure," and points to the fact that the duration of the Exile was commensurate with the duration of Israel's sinfulness (Lam. ii. 21). Hananiah b. Azzur was a true prophet, but a plagiarist. Whatever he heard Jeremiah proclaim in the upper market-place he proclaimed in the lower market-place. Also his announcement that within two years the sacred vessels would be brought back (Jer. xxviii. 19) rested upon Jeremiah's prophecy of the seventy years (ib. xxxv. 12), which, however, Hananiah had miscalculated, assuming a wrong period for its beginning, and therefore an incorrect period for its end (Yer. Sanh. xii. 30b).
The lion went up (Jer. iv. 7)—this is Nebuchadnezzar in the constellation of the lion (the fifth month), Jer. i. 8—and destroyed the lion of God (Jerusalem, Isa. xxix. 1). Accordingly will also come the lion (God, Amos iii. 8) in the constellation of the lion, in the month in which Jerusalem was destroyed (compare Jer. xxxi. 12: "I shall change her mourning into joy"), and He will rebuild the lion of God (Ps. cxvii. 2; Pesik. xiii. 166). That Israel had found no rest (Lam. i. 9) as he went into exile assured his return home; for Noah's dove returned also because she had found no rest for her feet (Gen. viii. 9), and with the same words is also predicted Israel's restlessness in exile (Deut. xxviii. 55; Lam. ii. 1, 3). When in consequence of the sins of Israel the enemy had entered Jerusalem, captured his heroes and tied their hands behind them, God said: "With him am I in distress" (Ps. xci. 15); "My children are in distress, shall I be in freedom?" Then He drew His right hand back from before the enemy (Lam. ii. 3). This was revealed to Daniel by the expression pen J*pi>(Dan. xii. 13, thereal meaning "at the end of days"), "till the end of the right hand," that right hand which was in subjection. "With the redemption of My sons have I also redeemed My right hand" (Pesik. xvii. 131b).

CAPTIVITY, THE PRINCES OF. See Exilearch.

CAPUA, JOHN OF. See John of Capua.

CARABAJAL (variously spelled Carabal, Caraballo, Carabajal, and Cavajal, the name Carvalho being possibly identical): The name of a family of Maranos in Mexico at the end of the sixteenth century and the beginning of the seventeenth, all connected with Don Luis de Carabajal, governor of New Leon. Several members of the family suffered martyrdom at the stake for Judaizing.

Francisco Nunez de Carabalal: Sister of Don Luis de Carabajal; born in Portugal about 1540; died as a martyr in the city of Mexico Dec. 8, 1596. She was among the members of the family seized in 1590 by the Inquisition. She also was tortured till she implicated her husband and her children, one of whom was named Luis de Carabajal. The whole family were forced to confess and abjure at a public auto da fe, celebrated on Sunday, Feb. 8, 1590. Luis de Carabajal, with his mother and four sisters, was condemned to perpetual imprisonment, and his brother, Baltasar, who had fled upon the first warning of danger, was, along with his father, Francisco Rodriguez de Mata, decrowned, burnt in effigy. In January, 1596, Doña Francisca and her children were accused of a relapse into Judaism, and convicted. During their imprisonment they were tempted to communicate with one another on Spanish pear seeds, on which they wrote touching messages of encouragement to remain true to their faith. At the resulting auto da fe, Doña Francesca and her children, Isabel, Catalina, Leonor, and Luis, died at the stake, together with Manuel Diaz, Benitez Enriquez, Diego Enriquez, and Manuel de Lope Martin. Of her other children, Doña Mariana, who lost her reason for a time, was tried, and put to death as an auto da fe held in the city of Mexico March 23, 1601; Ania, the youngest child, being "reconciled" at the same time.

Don Luis de Carabajal y Cueva: Born at Magoselis, Portugal, in 1539; appointed governor of a district in Mexico in 1579; said to have died about 1595. In consideration of the appointment of governor, he undertook to colonize a certain territory at his own expense, being allowed the privilege of repaying himself out of the revenues. His original jurisdiction, under the name of "Nuevo Reino de Leon" (New Kingdom of Leon), was to comprise somewhat ill-defined territory, beginning at the port of Tampico, extending along the River Panuco, and thence turning northward; but it was not to exceed 200 leagues either way. It would seem to have included Tamaulipas, as well as the states of Nuevo Leon and Coahuila, and parts of San Luis Potosi, Zacatecas, Durango, Chihuahua, and Texas. Carabajal received his royal patent as governor of Nuevo Reino de Leon on May 31, 1579. He arrived in Mexico in 1580, and began to prepare for his occupancy of the territory. He planted his colony on a site formerly called "Santa Lucia," and named the place "City of Leon."

To pacify and colonize the new territory, Carabajal was allowed 100 soldiers, and 60 married laborers, accompanied by their wives and children. It is safe to assume that a number of these early colonists were Spanish Jews, who, under the guise of Maranos, had hoped to escape persecution and find
prosperity in the New World. In this expectation they were doomed to disappointment, for within a decade after their settlement a score of them were openly denounced and more or less severely punished for Judaizing. In 1586 there seems to have been an extensive colony of them in Mexico.

Don Luis de Carabajal brought with him to Mexico his brother-in-law, Don Francisco Rodriguez de Mata, and his sister, Doña Francesca Nunez de Carabajal, with their children, Doña Isabel, the oldest, 25 years of age, widow of Gabriel de Herrera; Doña Catalina, Doña Mariana, Doña Leonor, Don Baltasar, Don Luis, Jr., Miguel, and Anica (the last two being very young). Another son, Caspar, a pious young man (monk?) in the convent of Santo Domingo, Mexico, had arrived a short time before. Doña Catalina and Doña Leonor married respectively Antonio Diaz de Caceres (see Caceres) and Jorge de Almedas—two Spanish merchants residing in the city of Mexico and interested in the Tasco mines. The entire family then removed to the capital, where, in the year 1590, while in the midst of prosperity, and seemingly leading Christian lives, they were seized by the Inquisition. Doña Isabel was tortured till she implicated the whole of the Carabajal family, who, with the exception of Don Baltasar, were imprisoned. The latter succeeded in escaping to Tasco, and was condemned to death in his absence.

Luis de Carabajal, Jr.: Son of Doña Francesca Nunez de Carabajal, the first Jewish author in America, and nephew of Luis de Carabajal, governor of New Leon; was Castilian by birth, and a resident of the city of Mexico; died in the city of Mexico at an auto da fé Sept. 8, 1596. He had been "reconciled" at that city Feb. 24, 1590, being sentenced to perpetual imprisonment in the lunatic hospital of San Hipolito. On Feb. 9, 1590, he was again arraigned as a "relapse," subsequently testifying against his mother and sisters (if the records are to be believed). At one of the hearings (Feb. 25) he was shown a manuscript book beginning with the words: "In the name of the Lord of Hosts" (a translation of the Hebrew invocation, "he shem Adonay Zebaoth"), which he acknowledged as his own book, and which contained his autobiography. On Feb. 8, 1596, he was put on the rack from 9:30 a.m. till 2 p.m., and then denounced no less than 151 persons, though he afterward repudiated his confession. He threw himself out of a window to escape further torture. He and his brother Baltasar composed hymns and dirges for the Jewish fasts: one of them, a kind of "widdui" (confession of sins) in sonnet form, is given in "El Libro Rojo."

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CARACALLA: Roman emperor (211-217); son of Septimius Severus. It is said that as a boy of seven he had a Jewish playfellow, and having heard that the latter had been cruelly whipped on account of his religion, he could not for a long time endure the sight either of his own father or of the boy's father, both of whom were responsible for the punishment (Spartianus, "Antoninus Caracalla," 1.). The anecdote may be credited, since his mother, Julia Domna, was a Syrian. While still a prince, though already invested with the title "Augustus," his father permitted him to have a triumphal procession on the occasion when the Senate decreed Septimius Severus a Jewish triumph in honor of his successful wars in Syria (Spartianus, "Severus," 16.); for the words "Cui sacratus Judaeum triumphum decreverat" do not refer to Caracalla, as has been erroneously assumed (Grätz, "Gesch. der Juden," 4th ed., iv. 298), but to Septimius Severus, who was more afeast allowed even his youthful son to take part in the triumph.

As Augustus, Caracalla, whose real name was Bassianus, assumed the name Antoninus (beginning 195), an official designation under which he is mentioned several times together with his father. A synagogue inscription found in the otherwise little-known place Edium contains a prayer of the Jews for the welfare of the whole imperial family, naming Septimius Severus, the empress Julia Domna, and their two sons, Antoninus and Geta ("Journal Asiatique," Dec., 1884; "Monatschrift," 1885, p. 134). Hence Jerome's words in his commentary on Dan. xi. 34: "Iehovae quem quidam hae de Severo et Antonino princibus intelligent qui Judaeos plurimos dilexerunt." (Many of the Jews take this to refer to the emperors Severus and Antoninus, who greatly loved the Jews), are to be
sense of the word, but beaten paths, as they still are.

They were not, however, roads in the modern sense of the word; nothing is known of any physical measures during their short reign. Hence those scholars may be right who identify Caracalla the Antinianus who is often mentioned in both the Talmud as a friend and patron of the patriarch Judah I.

It is known that Caracalla undertook an expedition against the Parthians, during which he passed through Antioch and Syria (217); he may at that time have met R. Judah. On this expedition he was murdered by the subsequent emperor, Macrianus, who is also mentioned in Jewish writings. After his death the nickname "Caracalla" was given to him from a long Gallic garment which he had preferred. Some scholars think that this garment is mentioned also by the Rabbis (Krauss, "Lehnwörter," ii. 99).


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**CARASSO, DAVID SAMUEL**

Jewish traveler; born at Salonika, Turkey. On the occasion of a business trip to Yemen, Arabia, in 1874, he studied the situation of the Jews of that region, and published an account of his travels in a volume written in Judeo-Spanish, entitled "Zikron Teman ö el Viagne ö el Yämman" (Constantinople, 1875). He traversed the whole of the interior of Arabia— including Sada, Ascar, Sanaa, etc., and was especially interested in the last-named community. In order to accommodate the situation of the Jews of Yemen, he wrote to the Anglo-Jewish Association and to the chief rabbi of Constantinople, Moses Halifiyy, who afterward sent Isaac Saul, a rabbi of Constantinople, to Sanaa as chief rabbi.

**Bibliography:** Freeden, Histoire des Israélites de l'Empire Ottoman, i. 3. B. Carasso, Zikron Teman, as above.

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**CARAVAN:** A convoy of travelers or merchandise. As the commerce of the Israelites was chiefly inland trade, products from regions that were not contiguous were exchanged by means of caravans. The most important highways connecting Asia with Africa, and the far East with Europe, traversed or touched Palestine; and along these highways the great caravans passed through the country. They were not, however, roads in the modern sense of the word, but better paths, as they still are to-day, little better than trails and impassable for vehicles. Hence the camel was the chief medium for transportation, as it still is in the invaluable beast of burden of those regions, marching day after day from twelve to fourteen hours with a burden of three or four hundred pounds, and thus far surpassing the best horse in its capacity for work. The Israelites took little part in this trading by caravans, for the commerce of the country itself lay chiefly in the hands of the Phenicians and Canaanites; while the extensive trade between the East and the Mediterranean and Egypt was carried on by the tribes of the desert, who made this their business, as they in part still do. Thus it was a Midianite caravans—according to another source, an Edomite—that, coming from the land east of the Jordan, carried Joseph to Egypt (Gen. xxvii. 2). The Dedanites—the inhabitants of the land of Teman and of Sheba—are also mentioned as leaders of caravans (Isa. xxii. 12, 16; Job vi. 19). It seems that the kings of Israel levied, at least at times, a toll upon these caravans passing through their country (I Kings xi. 10).

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**CARCASS :** One of the seven chamberlains serving Ahaziah and ordered by him to bring Queen Vashti into the royal presence (Esth. i. 10). The Septuagint gives a different name—συγγιός. The Targum categorizes five of the names, but leaves "Zechar" and "Orcus" unexplained.

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**Notable Quotation:** Interpretated literally, and do not, as Grätz assumes (ib. iv. 422), refer only to one name. Alexander Severus. This contemporaneous rule of fader and son became evident also in the Jews of the Digesta ("De Decretaliis," Leges 50, lib. ii. § 3). Those who followed the Jewish suspension were permitted by the emperors Severus (in some editions erroneously "Verus") and Antoninus to obtain offices ("honores"). This decree must be dated between 200 and 298, since Oeta, who became Augustus in 298, is not mentioned therein. In any case there are several witnesses to Caracalla's friendship toward the Jews, while nothing is known of any similar measures during his short reign. Hence those scholars may be right who identify Caracalla the Antinianus who is often mentioned in both the Talmud as a friend and patron of the patriarch Judah I.

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**CARAVAN:** A convoy of travelers or merchandise. As the commerce of the Israelites was chiefly inland trade, products from regions that were not contiguous were exchanged by means of caravans ("carava"). The most important highways connecting Asia with Africa, and the far East with Europe, traversed or touched Palestine; and along these highways the great caravans passed through the country. They were not, however, roads in the modern sense of the word, but better paths, as they still are to-day, little better than trails and impassable for vehicles. Hence the camel was the chief medium for transportation, as it still is in the invaluable beast of burden of those regions, marching day after day from twelve to fourteen hours with a burden of three or four hundred pounds, and thus far surpassing the best horse in its capacity for work. The Israelites took little part in this trading by caravans, for the commerce of the country itself lay chiefly in the hands of the Phenicians and Canaanites; while the extensive trade between the East and the Mediterranean and Egypt was carried on by the tribes of the desert, who made this their business, as they in part still do. Thus it was a Midianite caravans—according to another source, an Edomite—that, coming from the land east of the Jordan, carried Joseph to Egypt (Gen. xxvii. 2). The Dedanites—the inhabitants of the land of Teman and of Sheba—are also mentioned as leaders of caravans (Isa. xxii. 12, 16; Job vi. 19). It seems that the kings of Israel levied, at least at times, a toll upon these caravans passing through their country (I Kings xi. 10).
CARCASS.—Biblical Data : The carcass of a clean animal that had not been properly slaughtered, or that of an unclean animal of the hand, the water, or the air, polluted until the evening, or the living person who touched it (Lev. xi. 24). One who carried or ate it must wash his clothes (ib. 33, 39, 40). A special prohibition was enacted against eating clean animals that had died (Lev. xxii. 8; Ezek. iv. 14, xiv. 31), and although this was intended primarily for priests, only the stranger in Israel could eat them (Deut. xiv. 21). Certain “creeping things” (“scherazon”) when dead, were unclean only when damp (Lev. xi. 38). See also Bukit, Clean and Unclean Animals.

Pollution from Carcasses. The carcasses of only eight amphibious animals polluted, which in quadrupeds might be smaller than a lentil (ib. i. 7), whereas the carcasses of all birds and fish, unless those of swine, polluted not only persons, but also wooden utensils, clothes, leather, and sackcloth. These were to be dipped into water, after which they became clean in the evening (Lev. xi. 32). But food and beverages could not thus be made clean (ib. xi. 34), nor could a stove, nor any earthenware upon which the carcass had dropped (Lev. xi. 33; compare vi. 31). Seeds were unclean only when damp (Lev. xi. 36). See also Bircal, Clean and Unclean Animals.

Corporis, as well as inanimate things in the stage of dissolution and decay, must be removed from before the living God and from the people who dedicate themselves to Him (compare Lev. iii. 13, which commences at the setting of most offerings). The fear of dead bodies is due not merely to a physical revulsion against decay, but also to a sense of the mysterious curse attaching to mortality, especially of human bodies (Gen. ii. 17; iii. 19); it is, therefore, of ethical import (Dillmann’s commentary on Lev. xi.). The fact that not only human carcasses, but also those of animals, were supposed to defile, militates against the supposition that these laws were intended to antagonize the pagan ancestor-worship.

x. 6, 8. S. Kr.

In the Talmud : Dead animals often lay about the cities (Tosef., Toh. vi. 1), for the carcass of animals did not pollute the habitations in which it lay. So long as the animals were not altogether dead they did not pollute; but if the head had been cut off, as, for instance, that of a lizard, though its trunk might still be moving, it was considered as a carcass (ib. 4; Oh. i. 6). Not only did the entire body of the animal pollute, but even a single member, which in quadrupeds might be smaller than an olive, or, in reptiles, smaller than a lentil (ib. i. 7). If the carcass were that of a clean bird, concerning which thirteen rules had to be observed (Toh. i. 1), it was more defiling in certain respects than that of an unclean bird (ib. i. 8). According to Lev. xi. 29, the carcasses of only eight amphibious animals polluted, which were specifically called “creeping things” (“scherazon”), opposed to these as the type of a clean animal was the frog (ib. v. 1, 4).

In post-Talmudic times the ordinances regarding the carcasses of “creeping things” were no longer observed, since none of the ordinances of purification were in force. The Karaites, however, considered the Rabbinites for this neglect of Biblical laws (A. Steinschneider, “Aus der Petersburger Bibliothek,” p. 21, Leipzig, 1866; “Lebush Ma’kut,” ib. p. 44). An Israelite who was not a Cohen was, according to rabbinical teaching, not bound to guard against pollution by carrion (Sifra, Shemini, iv.).

In other directions, however, the ordinances regarding animal carcasses received an extremely wide application; according to rabbinical law (Hul. ii. 4), for instance, an animal that had not been slaughtered in the prescribed way became carrion (“nebe-lab”); see Dietary Laws.


S. Kr.

CARCASSONNE : Town in the department of Aude, France; the Carcass or Carcasus of the Book of Revelation. It is variously transcribed in Hebrew as כרקרסוניה קולסוניה קרביסוניה etc.

Although the settlement of Jews at Carcassonne goes as far back as the early centuries of the common era, official documents relating to them are not met with till the twelfth century. A cartulary of the Templars of Douzens in 1162 mentions a territory called “Honor Judaicus” in the environs of Carcassonne; and two charters of the same century describe Jews as lords of the manor. In 1142 a Jew named Benjamin, son of Ganiol (Hebrew name, Isaac ben Eliezer), gives his approval, as lord of the manor, to a donation of a vineyard made by his proctors to the Templars. A similar case occurs forty-one years later when four Jews, joint lords of the manor, sign a deed of conveyance of vineyards bought by the Templars. One of the signers was Moses Curaudis, who held the office of bailiff. The bestowal of this distinction upon a Jew was not unusual in the dominions of the counts and viscounts of Carcassonne, who protected their Jewish subjects and granted them many privileges. Raymond de Tencavel mediated with the bishops of his dominions to oblige the abbes to which the Jews were subjected during Holy Week. Roger II. gave the Jews special evidences of his favor, and took the most prominent Roger II. among them under his personal protection. Thus, he secured the freedom of the eminent Talmudist Abraham ben David of Posquières (RABaD), who had been thrown into prison by the lord of Posquières, and gave him shelter at Carcassonne. The example of Roger was followed by his successor, who assigned to his Jewish bailiffs the rank of barons in his court.

The crusade against the Albigenses brought a reaction in the state of the prosperous community of Carcassonne. Asserting the Albigensian heresy to the influence of the mutes, the counts and viscounts were compelled at the council of Saintes-Gilles to swear that no public office should be entrusted to Jews. Moreover, Carcassonne in 1209 passed into the hands of the counts of Montfort, who were not so favorably inclined toward the Jews as were the Tencavels. Old edicts, destined to isolate the Jews from their Christian surroundings, were exhumated. The Lateran council of 1215 prescribed a special badge to be worn by Jews; and this order, although little observed in other places, was rigorously enforced in Carcassonne, which was the seat of the Inquisition.

In 1226, when Amasya de Montfort transferred Carcassonne to Louis VIII., the condition of the Jews grew worse. Under the administration of royal officers they became the prey of the avarice of the...
under the reign of Philip IV of France. In 1291, a decree was issued forbidding Jews to live within the walls of any town in France and ordering them to pay a heavy tax. This brought misery to the community, and many Jews were forced to leave Carcassonne in order to avoid being sent as captives to Paris on account of the uprising of 1291 in favor of Trencavel, when the latter was besieging the city. Thus, in 1304, St. Louis ordered the seceders of Carcassonne to keep all the Jews in prison. Louis IX. visited the city in 1253, and he excommunicated all Jews from Carcassonne, but he recalled them, probably at the request of the remaining inhabitants. St. Louis, however, issued an edict (1254) prohibiting them from performing Talmudical rites, from lending money on interest, from practicing sorcery, and from engaging in monetary transactions.

The reign of Philip the Bold brought no change in their status. The policy inaugurated by his father and the clergy to isolate the Jews from their Christian surroundings continued. The synods constituted by the bishop of Carcassonne in 1222 forbade the Jews to leave their homes during Holy Week, obliged them to rest on Sundays and Christian festivals, prohibited them from eating with Christians, and forbade Christians to employ Jewish physicians. The beginning of the reign of Philip the Fair promised relief to the Jews of Carcassonne. In 1287 he issued an ordinance forbidding the clergy to arrest Jews on any accusation without inquiry first being made by the secedals. He also permitted the Jews to lend money at a moderate interest, and obliged their Christian debtors to pay their debts. It was soon evident that in this Philip was acting in his own interest; he wanted to enrich the Jews in order that he might derive more profit in plundering them. 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work done by the health officers of Nîmes, Nîmes, 1866; (2) "Notice sur Philippe Boileau de Castel-". In 1882.

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S. K.

Carchemish: City of northern Syria, on the Euphrates. Its importance seems to have been based on its situation at the end of the most direct route from the mouth of the Orontes to the Euphrates and to Harran. This position explains why it was the scene of the battle about 600 B.C. ("by the river Euphrates, in Carchemish") between the Egyptian army of Necho II. and the Babylonians under Nebuchadrezzar (Jer. xvi. 21), in which, according to H Chronicles xxxv. 20 (I Ed. i. 30), the Egyptians were the attacking party. In Isa. x. 9 Carchemish is included among various powerful kingdoms overthrown by Assyria.

The city is mentioned as early as (about) 1400 B.C. when it was stormed by Pharaoh Thutmosis III., and later, in the time of Rameses II., as an independent kingdom allied to History. the Hittites. The Egyptians write "Karkamisah," or frequently "Kara-".

Camba. The Assyrians speak of "Garzumish" (ear-"." "Karkamisha") as the principal city of northern Syria, "the Haste-land."). It is mentioned as situated "on the right bank of the Euphrates, north of the modern river Sajur." Its territory was ravaged by Tiglath-pileser I. about 1100 B.C. King Sargon paid tribute to Assurbanipal (877) and to Shalmaneser (854). The last king Pahh(n) paid tribute to Tiglath-pileser II. (740), but revolted against Sargon in 727, which led to the loss of the independence of Car-chemish (Isa. x. 9). The inhabitants were deported and the city was populated with Assyrian colonists, becoming the seat of an Assyrian governor.

The commercial importance of Carchemish is shown in the weight "maneh of Carchemish" in use at Nineveh. In Greek times it seems to have had the name "Europon"; the modern form of this name probably being "Jenadus" or "Jibusas" ("Jenabiaus, "Jenobolos," given by some English travelers, may be due to a confusion with the neighboring Hemi- cians south of Carchemish). The considerable ruins were first identified with Carchemish by G. Smith on his last journey (1836); formerly Cleaus was ofer mistakes for that city. In I Ed. i. 28 the name is rendered "Carchamis"; in II Chronicles xxxvii. 20, A. V., "Carchemish.".


Card-Playing, See Games.

Cardinal, or Cardinal; Judah Ben Isaac: Translators; lived at the end of the twelfth century and the beginning of the thirteenth, probably in southern France. In the request of Joseph ben Baruch, who, according to Zuri, traveled from France to Jerusalem by way of Egypt in 1211, Cardinal translated from Arabic into Hebrew Judah ha-Levi's "Cuzari." This translation, which, with the exception of several small frag-

ments, is no longer in existence, was used by Na-thaneel ben Nebuchadnnezi in his commentary on the "Cuzari" entitled "Edut le-Yisrael," and also by Judah ben Joseph Moscato in his commentary "Elo Yehudah.


I. B.

Cardinal Virtues: Virtues regarded as fundamental, and under which, as heads, all others may be arranged. The term "cardinal virtue" is first used by Ambrose to denote that group of four vir-
tues which became familiar through the writings of Greek philosophers, and which were first formulated by Plato. In accordance with his threefold di-

cision of the soul into its rational, combative, and ap-
petitive elements, Plato recognized four fundamen-
tal virtues: "

..." or "

..." wisdom; "

..." courage or fortitude, and this, as Zeller remarks, considered as a value against the foes within the soul; "

..." temperance; and "

..." justice or uprightness, conceived as resulting from the harmony of all the soul's powers when wisely governed. These four virtues became the classical expression of Greek ethical thought, irrespective of any particular system. They are especially prom-

gnant in the Stoics; and it is through the influence of the latter that they are found in Jewish writers of the Hellenistic period (see HELENIKOS). Strictly speaking, there never was, as a native and independent growth in Judaism, any attempt made to deduce systematically the commandments of the Torah from one or more general principles. It is only when the Jewish mind meets the Greek that Jewish thought attempts to present in Greek form, and also partly to rest upon Greek ideas, the religious and moral conceptions of Israel. Thus the writer in the second century before the present era, the author of the Wisdom of Solomon, recognizes same, or wisdom, as the rest of all virtues, and identifies it in his mind with the Spirit of God. In describing its workings he goes so far in his personifications as almost to by postulate it, and speaks of the fruits of wisdom later as four (Wisdom viii. Solomon. 7): "

..." temperance and prudence, jus-
tice and fortitude.

The unknown author of IV Maccabees shows the influence of Stoicism in his enumeration of the four virtues in the following order: in the beginning of his work (i. 12) "

...", as the most important, through which the mind rules over the affections; then justice, fortitude, and temperance. He illus-

trates the triumph of reason over the passions, from the martyrdoms described in II Macc. vi. Quite different again is the order of the four virtues in IV Macc. v. 22: temperance, fortitude, justice, and piety (see PRINCIPALITY, "Die Flavius Josephus Bei-
geschichte über die Herrschaft der Vorn) . 1869, pp. 51-55). Schürer says this "influence of Stoicism upon the author is in no other point so penetrating. . . . The reason to which he ascribes dominion over desire," and which is to produce the virtues, is "not human reason as such, but
Cardinal Virtues

Cardoso

reason guiding itself according to the rule of the Divine law.

Lastly, Plato, using his allegorical method, finds in the four streams of Eden an indication of the four cardinal virtues ("De Allegoriis Legum," i. § 10); compare "Quod Omnis Pedibus Liber," § 10; while in the order of them he follows the Stoles, he departs from them in recognizing the insufficiency of man to liberate himself from his sensual nature. For this is needed the help of God, who plants and promotes the virtues in the soul of man. True morality is, as Plato teaches, "the imitation of Delyt," or, better, as the Rabhis says (Sifre, Deut. 49): "As He is called gracious, be thou gracious; as He is merciful, be thou merciful; as He is holy, be thou holy."

While there seems to be no other work of a Jewish writer in which the four virtues are directly mentioned, it may not be improper in this connection to note the tendency growing up in Jewish literature to enumerate certain virtues as striking manifestations of character. Thus the statement is given in Ned. 38a and other portions of the Talmud: "R. Johanan said, 'The Holy One, blessed be He! lets His Presence dwell only with the strong, the rich, the wise, and the humble.'" In this connection may be mentioned the accepted definitions of Ben Zoma (Ab. iv. 1): "Wise is he who learns from every man; strong is he who masters his own spirit or 'yezer,' (his evil inclination); rich as he who is contented with or rejoices in his lot."

It may be said that here is a group which is again and again found in the writings of Jewish philosophers of the Middle Ages. As the reverence for God was regarded as the beginning of wisdom (Ps. cxlv. 10; Prov. i. 7), and as yezer, the evil inclination, was chiefly identified with the tendency to unchastity, a special cluster of Jewish virtues is here presented: study, combined with fear of God; chastity; cheerfulness or contentment; and humility or meekness. As these would express the inward disposition of the "disciple of the wise," there are also enumerations, especially in "Ethics of the Fathers," which seem to emphasize the fundamental virtues as they appear objectively in the deed or social institution. Such statements as that of Simon the Just (Ab. i. 2): "Upon three things the world rests— the study of the Law, divine service, and deeds of love," or that of another sage (Ab. i. 18): "Upon three things in the world established; viz., truth, justice, and peace," can well be taken to mirror the virtues which appeared to the Jewish mind as fundamental. Compare Paul's triad of Christian virtues: faith, hope, and charity (1 Cor. xiii. 13).—k.

Jewish Virtues

Fundamental Virtues

"Wise is he who learns from every man; strong is he who masters his own spirit or 'yezer,' (his evil inclination); rich as he who is contented with or rejoices in his lot."

Reference may also be made to the classical passages of the Talmud (Mak. 25b, 38a): "R. Simlai said: 'Six hundred and thirteen commandments were given to Moses. King David nume and reduced them to eleven (Ps. xv.). The prophet Isaiah further reduced them to six (Isa. xxxix.). Micah (vi. 8) reduced them to three: 'He hath shewed thee, O man, what is good, to do justly, and to love mercy, and to walk humbly with thy God.' Isaiah again reduced them to two (Isa. Ivi.). The prophet Amos placed them all upon one principle (Amos v. 4): 'Seek me and live,' or, as the prophet Habakkuk said, 'The just shall live by his faith.'"

Ephraim," asserting that the Messiah is he who "Ham." Later he established himself as a physician which has no connection with the world.

tion Cardoso expounded in nearly all his writings: teachesthe true conception of God. This conception of the true God is not the "En-Sof," but the true God is not the "En-Sof," but the God as described in the Talmud and other Jewish literature.

There, probably at the instigation of his brother, he married two wives, and began to devote himself to cabalistic speculations, in which he appeared to have had dreams and visions; and sent circulars in all directions to support the Messianic claim of Shabbethai. Cardoso's pretended actual belief in the Messiah was not renounced even when Zebi embraced Islam; he justified the latter on the plea that it was necessary for him to be counted among the sinners, in order that he might atone for Israel's sins, according to Isa. liii. (in every point applicable to Shabbethai Zebi).


CARDOSO, MIGUEL (later ABRAHAM): Shabbethai prophetic physician; born in Spain about 1619; died at Cairo 1706. He was a descendant of the Maranos in the Portuguese city of Colômba. He studied medicine together with his brother Ferando. Isaac, and while the latter was given to his studies, Michael spent his time in singing serenades under ladies' balconies. After having completed his education, he left Spain for Venice. There, probably at the instigation of his brother, he married Judah and received the name "Abraham." Later he established himself as a physician at Leghorn, but did not meet with much success until his recommendation by the Duke of Tuscany to Othman, the bey of Tripoli. Becoming thereafter fairly prosperous, Cardoso married two wives, and began to devote himself to cabalistic speculations, in which he appears to have been previously initiated at Leghorn by Moses Pin-heros. With the appearance of the Shabbethai movement, he assumed the character of a prophet, pretending to have had dreams and visions; and sent circulars in all directions to support the Messianic claim of Shabbethai. Cardoso's pretended or actual belief in the Messiah was not renounced even when Zebi embraced Islam; he justified the latter on the plea that it was necessary for him to be counted among the sinners, in order that he might atone for Israel's sins, according to Isa. liii. (in every point applicable to Shabbethai Zebi).

Later Cardoso, no longer satisfied with being only a prophet, gave himself out as "Messiah ben Ephraim," asserting that the Messiah is he who teaches the true conception of God. This conception Cardoso expounded in nearly all his writings: that the true God is not the "En-Sof," but the "Keter Elyon;" the first being a passive power which has no connection with the world.

Being endowed with great eloquence, Cardoso had many followers, but many enemies as well. An influential personage, Issac Limbeaux, by spending much money, obtained his banishment from Tripoli. Cardoso then wandered from place to place, trying to lead people astray by his prophecies and visions, but meeting no success, as the rabbis had issued warnings against his vagaries. In 1706 he settled at Cairo and became the physician of the pasha of Egypt. Three years later he was assassinated by his nephew during a discussion on money matters.

Cardoso was the author of many cabalistical and polemical works, of which only two are still extant: "Beker Abraham" (Daws of Abraham), a cabalistical work in two volumes (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1441), an extract of which was published by Issac Lopez in "Kur Matref ha-Emunot," and "Ha-Rakhi" (The Writing), published in Weis's "Bet ha-Midrash," 1905.

His works. Cardoso's other works were: (1) "Zeh Elia"; (2) "Ushkone Shul Abraham Ablum"; (3) "Sefer ha-Ma'or"; (4) "Or Zeh wei-Meguniklak"; (5) "Wilkunah Kolhalah"; (6) "Sultan Yathakb"; (7) "Bene Pepituyot"; (8) "Eshet Ahi"; (9) "Shema' Kaddishah"; (10) "Tob Adonai ha-Kol"; (11) "Derush Amen"; (12) "Erez Yisrael"; (13) "Solet Nekiyyah"; and (14) "Razade-Razin."

Bibliography: Ginz, Gesch. der Juden, x. 299, 329; ibid., Ein Beitrag, pp. 36 et seq.; ibid., Hist. of Hebrew Pros., pp. 36 et seq.

CARDOSA, DON AARON: Consul for Tunis and Algiers at Gibraltar about 1855. He was a descendant of a Portuguese-Jewish family. Cardosa promoted the interests of the British government; and as delegate of General Fox, the governor of Gibraltar, concluded a treaty on Nov. 5, 1855, with Sidi Mahomet, bey of Oun, for provisioning the garrison of Gibraltar and the British squadron in the Mediterranean. He proceeded to Oun on board the frigate "Termagnan," which was placed at his disposal by Lord Nelson. Cardosa was successful in saving the lives of three English sailors who were imprisoned at Oun and under sentence of death. A treaty was negotiated by him between the Portuguese government and the bey of Tunis. He was one of the principal landowners of Gibraltar. In 1824 Cardosa was created a knight of the Legion of Honor by Louis XVIII. of France, and was rewarded with other orders of merit for his distinguished services. For many years he was president both of the Hebrew community and of the chamber of commerce.

Bibliography: Pamphlet by H. Beilin, 1858, with letters from the Duke of Kent and other naval and military authorities; Anglo-Jewish Association Report, 1867-75.

G. L.

CARDOSO: American Sephardic family, doubtless connected with the Cardosos of Amsterdam and London, though the connection has not been made out. They trace back to Aaron Cardoso, a London merchant who went to New York about 1752.
Among his descendants have been several eminent citizens of Charleston, S. C., and a judge of New York state of some eminence. The sketch pedigree below (omitting branches that have died or married out of the faith) gives the chief branches of the family:

### Pedigree of the Carozo Family.

**Aaron Carozo** (d. July 28, 1840)
- **Sarah**
  - **Isaac Nunez**
    - **Rachel Nunez** (!b. 1799)
      - 1st, **Simon Caulman**; 2nd, **Joseph Phillips**
    - **Abigail Nunez**
      - **Hyman L. Seixas**
    - **Michael Hart**
      - **Ellen Hart**
      - **Abigail Nunez**
      - **Hyman L. Seixas**
  - **Michael**
    - **Sarah Hart**
  - **Rachel Nunez**
    - **Abraham Hart** (b. 1826, d. 1897)
      - **Sarah Petzotto** (b. 1828, d. 1900)
    - **Abraham Hart** (d. July 19, 1906)
      - **Rosalie Hart**

### CARDOZO, DAVID DE JAHACOB LOPEZ

Dutch Talmudist and prominent communal worker; born in Amsterdam, Holland, May 21, 1808; died there April 11, 1880. He was sent at an early age to the celebrated bet ha-midrash Ez Hayyim, studied under Rabbi Berenstein at The Hague, and received his diploma of "Morenu" in 1839. The same year he was appointed ab bet din of the Portugese synagogue of Amsterdam, and in 1832 ab bet din and preacher of that synagogue. Chumamde was made hakham, and Van Pui and Montecie dayyan then at the same time. He became dean of the intermediate classes of Ez Hayyim, which office he held for nearly half a century. Carozo was founder of the Synagogue Abath Ha-Kodesh, instituted for the study of Jewish law and its commentaries. After having been decorated by the king of Holland with the Royal Order of the Lion for services rendered to his country, he retired from his various offices in 1888.

### CARIANS

See CHERETHITES.

### CARILLO, ISAAC

Lived in Amsterdam in the latter part of the seventeenth century; member of the Academia de los Nefiios, founded by D. Manuel de Belmonte: administrator of the academy Temime Derech in 1668; and treasurer of the Masik el Dal in 1684. Daniel Levi de Barrios, who praises his intelligence and piety, addressed him a "Dialogo Harmonico." Jacob Carillo, a relative, was a publisher at Amsterdam in 1644.

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Bibliography: De Barrios, Academia de los Nefiios, Opusculi; Kayserling, BOA. Esp.-Por.-Jud., p. 38.

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end of the eleventh and during the twelfth and thirteenth centuries, as is proved by documents in which occur such names as "Judenburg," "Judendorf," and "Judenanger." At first compelled to dwell in hamlets and villages, they were allowed, in the course of the fourteenth century, for financial and commercial reasons, to inhabit cities.

The development of the legal status of the Jews of Carinthia and Styria up to the year 1496 resembled that of the Jews of Austria generally. The privileges granted by Duke Friedrich July 1, 1344, and by King Ottocar I. March 29, 1354, forming and regulating the laws governing the Jews of Austria proper, were extended to Carinthia, when, in 1353, it came into the possession of the house of Hapsburg. In civil affairs the Jews had their own jurisdiction. Their judge ("Judenmeister") decided all cases among Jews, and was the intermediary between them and the government, especially in regard to taxes and other state matters.

An edict ("Handfeste") concerning the "right, liberty, grace, and good habits" of the Jews of Carinthia and Styria, issued by the dukes Albrecht III. and Leopold III. at Vienna, June 24, 1771, was renewed and confirmed Oct. 33, 1396, by Duke William "after good consideration and advice of our counselors." Neither the originals nor copies of these documents being extant, their detailed contents are not known. Presumably, the Jews, having been in 1370 the victims of persecutions and spoliations, solicited the renewal of these edicts, which restored to them their former rights and freedom.

In those parts of Carinthia not belonging to the house of Hapsburg the legal status of the Jews was
and not in a court of his own choice. Article 16 in 1446 was a contribution toward the dowry of ordaining that without the consent of his feudal affair, now became the concern of the country at Jewish question, heretofore considered but a local of which is to the effect that any Jew possessing a bill of credit given by one Christian to another and transferred to him (the Jew), must sue for recovery in the court to which the Christian creditor resorts, and not in a court of his own choice. Article 16 ordains that without the consent of his feudal

...
CARINTHIA

THE JEWISH ENCYCLOPEDIA

killed SHOSH OF TRENT, were also expelled from the districts of Bamberg under Bishop Philipp von Henneberg in 1478. It seems that this decree of banishment was not strictly carried out: since it was frequently republished, for example, in 1585, 1595, 1596, 1598, 1599, 1607, 1699, 1700, 1711, 1712, 1718, and 1748.

Jews settled in the district of Salzburg in the thirteenth century. From a brevet of Archbishop Ortolf von Weissenau dated June 23, 1346, it is known that upon payment of a considerable annual tax they enjoyed the privilege of owning houses, and the right of free movement and commerce. In Friesach they had a synagogue. In 1498 these Jews were expelled, being forced to sign a declaration that they would never return. After having paid their debts, they were allowed to take their goods with them, but they had to surrender the pledges in their hands.

Jews passing through the countries from which they had been driven were strictly watched; only a temporary sojourn in certain market-towns being allowed, and then the payment of a personal tax was required.

For almost three centuries the decree of banishment remained in force. When Emperor Joseph I. proclaimed the Act of Toleration May 16, 1781, the Styrian deputies remonstrated against it, whereupon the emperor gave this decision:

Re- "Since, according to the provincial admission, privileges, Jews neither exist nor are tolerated in this country at the present time, there is no question of the admission or toleration of the Jewry in this country." Nevertheless a patent of Sept. 9, 1784, act forth that "natives and foreigners, Christian as well as those of another religion, may visit the annual markets at Graz, Klagenfurt, Laibach, and Linz." On the other hand, by circulars of Oct. 20, 1784, and of June 4, 1787, Jews were prohibited from "entering the country, trading from house to house, buying old silver and other things." These prohibitions were republished with the gubernatorial ordinances of 1803 and 1808.

The imperial patent of March 4, 1849, about the political rights granted by the constitution, gave to the Carinthian Jews social and legal equality; but they were not allowed to own real estate until the constitution of Dec. 1867, removed this last vestige of intolerance.

According to the census of 1890 the total number of Jews in Carinthian towns was 179, divided as follows:

<table>
<thead>
<tr>
<th>Place</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Klagenfurt</td>
<td>125</td>
</tr>
<tr>
<td>Spittal</td>
<td>26</td>
</tr>
<tr>
<td>Villach</td>
<td>12</td>
</tr>
<tr>
<td>Spital</td>
<td>10</td>
</tr>
<tr>
<td>Pfarrdorf</td>
<td>5</td>
</tr>
<tr>
<td>Bleiberg</td>
<td>5</td>
</tr>
<tr>
<td>Wolfsberg</td>
<td>2</td>
</tr>
<tr>
<td>Volkermarkt</td>
<td>2</td>
</tr>
<tr>
<td>St. Veit</td>
<td>1</td>
</tr>
<tr>
<td>(Total)</td>
<td>179</td>
</tr>
</tbody>
</table>

They, together with the Jews of Styria and Carniola, belong officially to the Jewish congregation of Graz.


CARMELITE: People mentioned in II Kings xi. 4, 19. The Kari (R. V., "Carites"; margin, "executeurs"; A., V., "captains") are mentioned between the captains over hundreds and the "runners" (i.e., satellites) as body-guard of the king. In II Sam. ii. 28, where the well-known troop of the Carinthe (A. V., "Keri") and Pelethites is mentioned, the text reads "Kari" (R. V. margin, "Carites") for "Chearatites." The most plausible explanation is that, in all three passages, there is only an abridged orthography for the usual "Keret(i(th)"-Chearat(i(th)"-Carinthe(i(th)"-Caratites" (compare Vulgate, the Hexapla, etc.; Targ. except II Kings xi. 4, "heroes"). Others (e.g., Driver, on II Sam. v. xx) consider that the reading "Carite(s)" (II Sam. xi. 4) is intended, and they assume that, instead of the Philistine mercenaries a similar troop of Carines, the famous pirates and mercenaries of earlier Greek antiquity, is meant, as by Herodotus ii. 130, 171; Timaeus, iv. 8, Hesychius, under "Kartil" and Archilemos. This might also point to affinity with the Philistines who came from the same quarter of the Egean Sea. The Septuagint understands "Chorti" not as collective singular, but as the name of an officer.

W. M. M.

CARLOS, DAVID COHEN: Spanish writer; lived at Hamburg in the first half of the seventeenth century. He translated into Spanish the Song of Songs under the title "Cantar de Selomo, Traduido de Lengua Caldayca en Español." Hamburg, 1641. The bibliographer Wolf says that Carlos' work appeared as a manuscript in the catalogue published at The Hague in 1728.


CARLSRUHE, GERMANY. See Karlshafen.

CARLSTADT, CROATIA. See Karlshafen, under Croatia.

CARMANYANS (R. V., CARMONIANS): A people mentioned in II Esd. xv. 28. The Carmanyans are represented as joining battle with the "nations of the dragons of Arabia." The dragons gain the upper hand, but are themselves defeated later (xv. 23). They are called in 2 Esd. 1:240-228 invaded Syria and took Antioch, but were repulsed by Ode- nations and Zenobiana. Zenobia was afterward defeated by Aurelian and took captive.

The name is still preserved in "Kirmi," a district in the southeastern part of Persia, on the shores of the Persian Gulf.

CARMEL: The title of a German and a Hungarian Jewish weekly. See Periodicals.

CARMELOUR: A well-known mountain ridge in Palestine; הים הכרמל ("the garden" or "gardens land," with the definite article) is usually given in the Bible. It is known in later Hebrew as לניPg, and in modern Arabic as "Kurmel," but more usually "Jabal Mar Elias." Extending from the plains of Edom to the Mediterranean, it terminates in a steep promontory in that sea, about nine miles southwest of Acre. The formation is of lime-slime with...
Mount Carmel, from the sea.

From a photograph.

CARMOLY, ELIAKIM: French scholar; born at Sulz (then in the French department of the Upper Rhine) Aug. 5, 1802; died at Frankfort-on-the-Main Feb. 15, 1875. His real name was Goschel David Behr (or Baer); the name “Carmoly,” borne by his family in the fourteenth and fifteenth centuries, was adopted by him when quite young. He studied Hebrew and Talmud at Colmar; and, owing to the fact that both French and German were spoken in his native town, he became proficient in those languages. Carmoly went to Paris, and there assiduously studied the old Hebrew manuscripts in the Bibliothèque Nationale, where he was employed. Several articles published by him on various subjects in scientific papers made him known; and on the establishment of a Jewish consistory in Belgium,
CARMOLY, ISSACHAR BÁR BEN JU-DÁH: Abathian rabbi; born at Bilaueville, Aisne, Sept. 15, 1795; died at Sulz May 18, 1891. At the age of ten he was advanced in his training for the rabbinate sufficiently to follow the elaborate lectures of Jonathan Eybeschütz. Later, Carmoly studied successively at Frankfort, under the direction of Jacob Joshua, author of "Pene Yehoshua," and at Metz, under Samuel Holman, who conferred upon him the title of rabbi. On returning home, in compliance with the wishes of his father, Carmoly began the study of medicine under the direction of Jacob Asur, a physician of Nancy, but had to give it up, being engrossed with his Talmudical studies. The only benefit he derived from his tutor was a fair knowledge of mathematics, of which he made use later.

Carmoly married the daughter of a rich banker named Joseph Baitteau. The latter persuaded the bishop of Sulz to create a rabbinate in his see; and Carmoly was appointed rabbi of Sulz.

Carmoly was the author of a commentary on the Tosefta to the treatise Betah, published together with the text, under the title "Yam Yismakar" (Sea of Issacar; Metz, 1799). The grandson of the author, Eliakim Carmoly, claimed to have had in his possession the following manuscripts of his grandfather: (1) "Yam Yismakar," a commentary on the Tosefta to the treatise Mackot; (2) "Keter Torah" (The Crown of the Law), a poem containing the names of all the books of the Holy Scriptures, the Mishnah, and the Talmud; (3) a "Vocabulaire de la Géographie Rabbinique de France;" (2) "Essai sur l'Histoire des Juifs en Belgique;" (3) "Mille Ans des Annales Israélites d'Europe;" (4) "De l'État des Israélites en Pologne;" (5) "Des Juifs du Maroc, d'Alger, de Tunis, et de Tripoli, Depuis Leur Etablissement dans Ces Contrées Jusqu'à Nos Jours."

He was appointed rabbi at Brussels (May 18, 1832). In this position Carmoly rendered many services to the newly founded congregation, chiefly in providing schools for the poor. Seven years later, having provoked great opposition by his new scheme of reforms, Carmoly resigned the rabbinate and retired to Frankfort, where he devoted himself wholly to Jewish literature and to the collection of Hebrew books and manuscripts, in which he was passionately interested.

Carmoly's works have been severely attacked by the critics; and it must be admitted that his statements cannot always be relied upon. Still, he rendered many services to Jewish literature and history; and the mistrust of his works is often unjustified. His contributions, which constitute works by themselves, were (1) "Vocabulaire de la Géographie Rabbinique de France;" (2) "Essai sur l'Histoire des Juifs en Belgique;" (3) "Mille Ans des Annales Israélites d'Europe;" (4) "De l'État des Israélites en Pologne;" (5) "Des Juifs du Maroc, d'Alger, de Tunis, et de Tripoli, Depuis Leur Etablissement dans Ces Contrées Jusqu'à Nos Jours."

CARMON A: City in the archbishopric of Seville, Spain, where Jews resided in very early times. In an old "Puerto de Carmona" it was ordered that no Jew should command a Christian in Carmona or in any of the territory under its jurisdiction.
The Jews of Carmona, who were very wealthy and lived in a separate quarter, were in June, 1391, either murdered or forced to accept baptism, and their synagogue was destroyed in the following December. With the same cruelty which had characterized the persecution of Jews in 1391, the persecution of the Maranos spread to Carmona from Córdova in 1474, the local Maranos being plundered and killed in a most horrible manner. "Would that you, illustrious king, had seen the sack and devastation of the city of Carmona!" cries the poet Anton de Monteiro in a poem dedicated to the king: "not one thought to cry hal in to these excesses."

BIBLIOGRAPHY: Pinhas, Hist. des Israelites de VEmpire Ottoman, s. M. Fr.

CARNABAT, CARNOBAT, or KARNA-BAT: Town of eastern Rumelia or southern Bulgaria. According to tradition, Jews first established themselves at Carnabat about 1590, but the oldest tombstones decipherable bear date of 1696. Eliezer of Calo was chief rabbi of Carnabat about 1900; Jacob Finzi, about 1890; and Joseph Hayyim ben Hasson of Salonica, from 1840 to 1876. The last-named was an exceptionally learned rabbi, whose memory is still cherished. He left several Hebrew works in manuscript, which are in the possession of his son Isaac ben Hasson at Boergnas. During the Turco-Russian war, 1876-78, the Circassians ravaged the city, inflicting all manner of outrages upon the Jews.

The community has now no chief rabbi, as was customary under the Ottoman rule, but is governed by an elective synagogal council subject to the approval of the government. It has a synagogue, built in 1852, a communal school of 70 boys (in 1901); Le Progres, a reading club; "Bikur Holim," a society for sick relief; and "Salatin," a burial society.

The Jews number 400 in a total population of 6,000. Most of them are engaged in the calico and grocery trades. The only large merchant is Heze-kiah Praskev, dealer in cereals, wool, and hides.

M. Fr.

CARNOLA. See LAIBAC.

CARNIVAL: Among the Romans, a period of gaiety during the weeks before Lent, in which the Jews were made to play a contemptuous part. While the carnival had existed from the earliest medieval period, its scope was considerably extended by Pope Paul II. at Rome, who established foot-races in addition to the usual games. The papal officials desired to amuse the populace by holding races for various classes on different days. On Tuesdays Jews raced for a prize of valuable robes ("pallia"). The races were not supposed to degrade the participants, but were merely a part of the program. The Jews ran in red cloaks, which all, save physicians, had to wear. No contestant was to be older than twenty years, and the entire community had to contribute toward the expenses.

The Jews' first race took place in the Via Lata Feb. 9, 1456. The next year the course exceeded a mile and was on another street. By statute the Jews were taxed 1,100 florins in support of the races.

At first the Jews enjoyed these contests. Later, however, they were subjected to all sorts of empi-ticks by the populace; and in 1547 a Jew died during the progress of a race. This was the last year in which Jews raced in the carnival. The carnival was an institution of most of the cities of Italy; and Jews, wherever settled, participated in the races. In Rome, contests were held later in the Via Suvana and on the Monte Testaccio.

The races were not the only amusements in the carnival in which Jews participated. Besides paying tribute from the earliest times, the Fattori, rabbis, etc., of the congregation were compelled to march on foot before the car of the senators along the entire Corso. Finally, on Jan. 28, 1599, Pope Clement IX. ordered that the Jews be no longer made the sport of the populace, but that a yearly tax of 300 scudi be collected instead. The elders...
had to pay this tax on the first day of the carnival in each year to the papal authorities, with due declarations of loyalty and submission. The statement that these expressions were followed by kicking the rabbi must be accepted as fiction; the latest sources do not disclose this practice as customary. In 1741 the Jewish deputies were ordered to appear in citizens' clothes, and not in their robes of office.

This annual procession soon drew upon itself the scorn of the populace, and on several occasions the Jewish deputies were badly treated. It was continued, however, up to the accession of Pius IX. (1846).

CARO, ABRAHAM B. RAPHAEL: Turkish rabbi; flourished at Adrianople in the first half of the eighteenth century. He was a descendant of R. Joseph Caro, and was the stepson and pupil of R. Eliezer b. Jacob Nahum, author of "Hazon Nahum" (Constantinople, 1743-45), whom he probably succeeded as rabbi of Adrianople. Several treatises written by R. Abraham Caro and quotations from others of his works, none of which was published separately, are to be found in his grandfather's work. Abraham Caro died young.


CARO, ARYEH LOB BEN HAYYIM: Prussian rabbi; born Nov. 28, 1867, at Glogau, Prussia. Caro received his education at the gymnasium of his native place and at different German universities, being finally graduated as Ph.D. from the University of Strasbourg, Germany, in 1891. After a prolonged stay in Italy, where he sojourned chiefly in Genoa, he became privat-dozent at the University of Zurich in 1896. As a result of his Italian experiences his writings deal principally with the history of northern Italy during the Middle Ages, with special reference to the republic of Genoa. Caro is a contributor to the "Byzantinische Zeitschrift," to the "Mitteilungen des Instituts fur Oesterreichische Geschichtsforschung," to "Historische Vierteljahrschrift," etc. His chief works are: "Die Verfassung Genua's zur Zeit des Podestatischen Republikationsystems," (Strasbourg dissertation), 1891; "Geona und die Macht am Mittelmeer," Halle, 1895-99; and "Studien zu den Alten St. Gallen Urkunden," 2 parts, 1901-02.

CARO, ISAAC B. JOSEPH: Spanish Talmudist and Bible commentator; flourished in the second half of the fifteenth century and the first half of the sixteenth. The son of a scholar, and scion of a noble family, he devoted himself to study in his native city of Toledo, being one of the foremost rabbinical authorities of the country when he had to leave it on the expulsion of the Jews from Spain in 1492. Then he went to Portugal, where he remained for six years, and when the Jews were driven from that country too, fled to Constantinople.

accompanied her on her travels, and was for some time attached to her suite at St. Petersburg. Later he undertook several extensive journeys through Germany in 1863 was appointed privat-docent at the University of Jena. Shortly afterward, at the invitation of the grandduchess Helena of Russia, he was immediately entrusted with the continuation of the Bodleian Library contains Caro's writings on the history of Poland. Among his works are: "Das Interregnum Polens in the series of "Ge- geschichten der Polnischen Staaten," edited by Beyer and Ubert, and published at Gottha. Jacob Roppel's history of Poland in the series of "Ge- schichten des 15. Jahrh.,” Danzig, 1882; "Johannes Weissen,” Jena, 1869; "Das Biindnis zu Canterbury: Eine Episode aus der Geschichte des Konstanzer Konzils,” Gottha, 1889; "Lieber eine Reformationsgeschichte des 15. Jahrh.,” Danzig, 1882; "Johannes Longinus: Ein Beitrag zur Literaturgeschichte,” Jena, 1865; "Catherine II. von Russland,” Jena, 1876. He died Dec. 15, 1904.

CARO, JACOB: German historian; born at Grewen, province of Posen, Prussia, Feb. 2, 1816; son of Joseph Hayyim Caro. After several years of diligent study at the universities of Berlin and Leipzig, he attracted considerable attention by his work, "Das Interregnum Polens im Jahr 1586, oder die Heeren und Kert," and the latter's son, Judah, in 1876. He died Dec. 12, 1904.

CARO, JOSEPH B. EPHRAIM: The last great codifier of rabbinical Judaism: born in Spain or Portugal in 1488; died at Safed, Palestine, March 24, 1575. After the expulsion of the Jews from Spain, in 1492, Caro went with his parents to Nicopolis in European Turkey, where he received his first instruction from his father, who was himself an eminent Talmudist. He married, first, Isaac Saba's daughter, and, after her death, the daughter of Hayyim Albalag, both of these men being well-known Talmudists. After the death of his second wife he married the daughter of Zechariah Sechiel (Sachsel), a learned and wealthy Talmudist. Between 1550 and 1558 Caro settled at Adrianople, where he probably met the enthusiastic Solomon Molcho, who stimulated his mystical tendencies. When the latter died at the stake in 1553, Caro also was filled with a longing to be "consumed on the altar as a holy burnt offering," to sanctify the name of God by a martyr's death. Like Molcho, Caro had fantastic dreams and visions, which he believed to be revelations from a higher being. His genius, however, he thought, was nothing less than the Mishnah personified, which instructed him because he had devoted himself to its service. These mystical tendencies probably induced Caro to emigrate to Palestine, where he arrived about 1565, having on route spent several years at Salonica (1558) and Constantinople.

At Salonica he met Jacob Berab, who exerted a great influence upon him, Caro becoming an enthusiastic supporter of Berab's plans for the restitution of the Jews to their homes. After Berab's death Caro tried to carry out these plans, ordaining his pupil Moses Abbech; but he finally gave up his endeavors, convinced that he could not overcome the opposition to his plans and the resistance of the authorities in Jewish communities. After the death of his first wife Caro married the daughter of Bela and Ubert, and published at Gottha. Jacob Caro contributed vols. ii.-v. (1863-88) of this monumental work.

Before publishing the results of his research he undertook several extensive journeys through Galicia and the south of Russia, and upon his return to Germany in 1868 was appointed privat-docent at the University of Jena. Shortly afterward, at the invitation of the grandduchess Helena of Russia, he accompanied her on her travels, and was for some time attached to her suite at St. Petersburg. Later he was promoted to the position of assistant professor at the University of Jena; and in 1890 was called by the University of Breslau to fill a special chair of history. He held the position of professor for thirty years at that institution from 1892.


CARO, ABRAHAM: The last great codifier of rabbinical Judaism: born in Spain or Portugal in 1488; died at Safed, Palestine, March 24, 1575. After the expulsion of the Jews from Spain, in 1492, Caro went with his parents to Nicopolis in European Turkey, where he received his first instruction from his father, who was himself an eminent Talmudist. He married, first, Isaac Saba's daughter, and, after her death, the daughter of Hayyim Albalag, both of these men being well-known Talmudists. After the death of his second wife he married the daughter of Zechariah Sechiel (Sachsel), a learned and wealthy Talmudist. Between 1550 and 1558 Caro settled at Adrianople, where he probably met the enthusiastic Solomon Molcho, who stimulated his mystical tendencies. When the latter died at the stake in 1553, Caro also was filled with a longing to be "consumed on the altar as a holy burnt offering," to sanctify the name of God by a martyr's death. Like Molcho, Caro had fantastic dreams and visions, which he believed to be revelations from a higher being. His genius, however, he thought, was nothing less than the Mishnah personified, which instructed him because he had devoted himself to its service. These mystical tendencies probably induced Caro to emigrate to Palestine, where he arrived about 1565, having on route spent several years at Salonica (1558) and Constantinople.

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His reputation was based chiefly on his researches in the history of Poland. Among his works are: "Uber Caro’s collected money among the rich Italian Jews for the purpose of having a work of Caro's printed ("Mec'ez Eynim," xlii., ed. Benjacob, i. 241); and the Pole Moses Isserles compiled the recognition of one of Caro's decisions at Cracow, although he thought Caro was wrong (Isserles, Responsa, No. 24). When some members of the community of Carpathia, in France, believed themselves to have been unjustly treated by the majority in a matter relating to taxes, they appealed to Caro, whose letter was sufficient to restore to them their rights ("Rev. Etudes Juives," xviii. 133-136). In the East, Caro's authority was, if possible, even greater. His name heads the decree of excommunication directed against David, Joseph Nasi's agent (Responsa of Elijah b. Hayyim, "Mayim Amukkim," No. 59);
Caro, Joseph

The Jewish Encyclopedia

and it was Caro who condemned Dei Rossi's "Mir or Eshet" to be burned (Arusch, "Maharik Berakah," p. 133). Caro's death, therefore, caused general mourning; and several funeral orations delivered on that occasion have been preserved (Moshe Albecki, "Dorash Mosheh," Samuel Katznelenbo gen, "Derashot"), as well as some singles anony mous, see Rev. Estudos Judaicas, ix. 394, 395; s. vi17; Mosco, in "Ozar Nehmad," iii. 167; and biog nomy of Mosco by Apfelbaum, p. 56.

Caro published during his lifetime: "Bet Yosef" (House of Joseph), in four parts--(i., ii., Venice, 1539 1541; iii., iv., Babylon, 1539-56); Shulhan 'Aruk, in four parts, Venice, 1565 (according to Seitzschneider's Catalogue, col. 458, the composition of the Shulhan 'Aruk was completed at Biri, Palestinian, 1555); "Rosh Mishnah" (Double Money), Venic,e 1574-75. After his death there appeared: "Bedek ha-Bayit" (Repairing of the House). supplements and corrections to "Bet Yosef," Solonos, 1606; "Kolale ha-Talmud" (Methodology of the Talmud), xi., 1598; "Abbat Rokel" (Powder of the Merchant), Responsa, ii., 1701; Responsa, ii., 1707; "Maggid Mesharim" (Who Preaches Rightly), Lube lin, 1605; supplement to the same, Venice, 1654; "Derashot," Selonos, 1766, in the collection "Oz Zaddikim" (The Power of the Righteous). Caro also left a commentary upon the Mishnah, as well as supercommentaries to Rashi's and Nahmanides' commentaries on the Pentateuch, which have, apparently, not been preserved. The Bodleian Library contains some smaller literary fragments by Caro not yet published.

Caro's literary works and the importance of his strain in the development of rabbinism are beyond dispute: his works are among the masterpieces of rabbinical literature; and his influence is potent even to this day. But Caro's character has been variously criticized; the difference of opinion being connected with the literary question whether the book, "Maggid Mesharim" is really a work by Caro, merely ascribed to Melshim. This book is a kind of diary in sharonim, which Caro during a period of fifty years noted his discussions with his heavenly mentor, the personified Mishnah. He had these visions even at Nicopolis (p. 240; p. 438, ed. Pehoe), dated 1570, in opposition to Grätz, "Gesch. der Juden," i. 345, who ascribes the text to be corrupted but "by means of these, of course, 'father-in-law' and not 'son-in-law'). The discussions treat of various subjects. The maggid enjoines Caro to be mod est in the extreme, to say his prayers with the utmost devotion, to be gentle and patient always. Especial stress is laid on asceticism; and Caro is often se vere rebuked for taking more than one glass of wine, or for eating meat. Whenever Caro did not follow the severe instructions of his maggid, he suddenly heard its warming voice. His mentor also advised him in family affairs (p. 219), told him what reputation he enjoyed in heaven, and praised or criticized his decisions in religious questions. Caro received new ideas from his maggid in regard to the Cabala only, for the study of which he had hardly any time; such information was in the nature of snappy cabalist interpretations of the Pentateuch, that is, content, though not in form, remind one of the theories of Caro's pupil, Moses Cordovero. The present form of the "Maggid Mesharim" shows plainly that it was never intended for publication, being merely a collection of stray notes; nor does Caro's son Judah mention the book among his father's works (Introduction to the Responsa). It is known, on the other hand, that during Caro's life, the cabalists believed his maggid to be actu ally existent (compare Vital Calabrese, "Sefer ha Gilgulim," pp. 119, 142, Wilna, 1885). The "Maggid Mesharim," furthermore, shows a know ledge of Caro's public and private life that no one could have possessed after his death; and the fact that the maggids promises things to its favorite star were never fulfilled—e.g., a martyr's death—proves that it is not the work of a forger, composed for Caro's glorification. Rapoport's assumption (in Kohak's "Jeshurun," vi. 92, "Iggerot Shir," pp. 267, 289) that the "Maggid Mesharim" was written by Solomon Alkabiz and ascribed to Caro is unfounded, as well as Casseal's positive assertion that the book was fabricated after Caro's death ("Josef Karo und das Maggid Mosche Lin," appended to the sixth annual report of the Lehranstalt für die Wissenschaft des Judenthums in Berlin, 1880). The authenticity of the "Maggid Mesharim" does not, however, justify the assertion that Caro was a cabalist, in the sense of regarding the Cabala as equally authoritative with Talmudism, or so important a factor in religious life.

Although Maimonides and Caro, the two greatest codifiers of rabbinical Judaism, differed so widely from each other, they had this in common, that in their codes they assumed exclusively the standpoint of Talmudism—an attitude eminently characteristic of the spirit of rabbinism. Just as Maimonides' "Yad"—outside from its book "Ha-Madda"—gives no indication that its author ranked Aristotle immediately after the Prophets, so Caro, in his works, does not betray his leaning toward mysticism. Of course, he considered Character the Zohar to be a work of the tanna ists. Simon b. Yohai (compare Solomon Alkabiz's answer to Caro about a difficult passage of the Zohar in his "Berit ha-Low," ed. Lemberg, 1898, p. 90, to which Brill draws attention in "Jahrb.," i. 139), and a holy book; but, however, has little or no importance for religious pract ise, which must be ruled exclusively by the Talmud. Caro's mysticism was not speculative in nature; and he devoted very little time to the Cabala, although in his maggidd often exhorted him not to neglect the study of it ("Maggid Mesharim," p. 570). The catastrophe that came upon the Pyrenean Jews made such an impression upon the minds of the best among them, that they there adhered to the signs of Messianic travail, pegulim ('compare Jacob Benz); and Caro, according to a contemporary (Azkari, "Sefer Haaretz," Introduction), took this dark view throughout his life. While men like Moses and David Benveniste were led to commit extravagant and foolish deeds under the influence of this idea, Berkh's and Caro's nobility of nature came to the fore. If Caro indulged in mystical visions and, half dreaming, thought he heard heavenly
ancient authority at will. Caro, however, took his "Bet Yosef" out of legal treatises, felt justified in following any authorities, especially where he could support his own view by the Talmud. But he gave up this idea because, as he says, "Who has the courage to rear his head aloft among mountains, the heights of wisdom?" and also because he correctly thought, though he does not mention his conclusion, that he could gain no following if he set up his authority against that of the ancient scholars. Hence Caro took Alfasi, Maimonides, and Asher b. Jehiel as his standards; accepting as authoritative the opinions of two of the three, except in cases where most of the ancient authorities were against them. The standard that Caro set up in the introduction to his work was, as a younger contemporary remarks (Hayyim b. Bezaeh, Introduction to "Wilhahu Mayin Hayyim"), in a certain sense, merely a blind; for Caro proceeded with more independence and more self-confidence. He very often decided disputed cases without regard to the age and importance of the authority in question, expressing simply his own views. He follows Maimonides' example, as seen in "Yad," rather than that of Jacob b. Asher, who seldom decides between ancient authorities.

But, as regards the form of his work, Caro unfortunately follows Jacob b. Asher entirely, the "Bet Yosef." In consequence sharing all the methodological faults of its predecessor, the "Tur." Several reasons induced Caro to connect his work with the "Tur," instead of with Maimonides' code. In the first place, the "Tur," although not considered so great an authority as Maimonides' code, was much more widely known; the latter being recognized merely as the "Shulhan Arukh," the code of rabbinical Judaism for all ritual and legal questions. The study of Talmudic literature was not for Caro, as for Maimonides, merely a means toward an end—namely, for religious observances—but an end in itself; he, therefore, did not favor codes that contained only decisions, without giving any reasons for them.

Caro wrote the Shulhan Arukh in his old age, for the benefit of those who did not possess the education necessary to understand the "Bet Yosef." The arrangement of this work is the same as that adopted by Jacob b. Asher in his "Arba'ah Turim," but more concise; nor are any authorities given. This book, which for centuries dominated Talmudic Judaism for all ritual and legal questions that obtained after the destruction of the Temple, has a remarkable history, hardly paralleled by that of any other prod-
not of rabbinical literature. The author himself had no very high opinion of the work, remarking that he had written it chiefly for "young students." Shulhan 'Aruk, Introduction.

He never refers to it in his responsa, but always to the "Bet Yosef." The Shulhan 'Aruk achieved its reputation and popularity not only against the wishes of the author, but, curiously enough, through the very scholars who attacked it. The history of the Shulhan 'Aruk is, in a way, identical with the history of rabbinical literature in Poland for a period of two centuries. Recognition or denial of Caro's authority lay entirely with the Polish Talmudists. Germany had been forced to give way to Poland as early as the beginning of the sixteenth century; and in the last third of that century the East had become so entirely absorbed in the new cabalistic school of Luria that the study of the Talmud was greatly neglected. Caro was opposed in the East only by his contemporaries, Yom-Tb Zalman, who designated the Shulhan 'Aruk as a book for children and ignoramuses; see his Responsa, No. 67, beginning), and Jacob Castro, whose work "Erick ba-Shulhan" consists of critical glosses to the Shulhan 'Aruk. Isserles and Solomon Luria were Caro's first important adversaries. Although the opposition of these two men was different in kind and due to different motives, it may be regarded in a measure as the protest of the Ashkenazim against the supremacy of the Sephardim. The Ashkenazim—first the German, and then the Polish—were much more scrupulous in matters of ritual than their Spanish-Portuguese brethren; hence they considered that Caro's "Bet Yosef" contained dangerous innovations, as the authorities he followed were chiefly Sephardim, whose opinions did not prevail among the Ashkenazim.

Immediately upon the appearance of Caro's "Bet Yosef," Isserles wrote his "Darke Mosheh," a moderately expressed but very severe criticism of Caro's great work. In place of Caro's three standard authorities, Isserles brings forward the Terumos, Vayikra Rabba, and Mekhilta, together with the Franco-German Tosafists as criteria of opinion ("Darke Mosheh" to Yoreh De'ah, 34). The importance of the Minhag ("prevailing local custom") is also a point of dispute between Caro and Isserles, while the former held fast to original authorities and Isserles' material reasons, the latter considered the minhag as an object of great influence. This point, especially, induced Isserles to write his glosses to the Shulhan 'Aruk, that the customs (minhagim) of the Ashkenazim might be recognized, and not be set aside through Caro's reputation. If Abraham b. David's criticism of Maimonides' code be compared with Isserles' criticism of Caro's Shulhan 'Aruk, the question suggests itself why the Shulhan 'Aruk became an authoritative code, so much of opposition and against the will of its author, while Maimonides' Yad found no acceptance among the Franco-German Jews, owing to Abraham b. David's criticism and influence. The answer lies in the fact that the koren and, in part, just criticism by RA'AD destroyed confidence in Maimonides' "Yad," while Isserles was not content only to criticize, but supplemented the work extensively, with the result that the Ashkenazim then accepted the Shulhan 'Aruk, assuming that in its corrected form it was an unquestionable authority.

Solomon Luria's opposition to Caro's code was due to entirely different motives. Luria stated Isserles' great respect for the French scholars, whom he placed above the Sephardic; but he held that "since the completion of the Talmud according to Maimonides' or the mishke Mishna'ot can be authoritative,"—a view as novel and daring that Luria found few supporters even among his own countrymen, and his "Yam Sela' Maimonot" was not enough to deprive Caro's works of their authority. The Shulhan 'Aruk with Isserles' supplements was so popular, and enjoyed such great authority even as early as the last third of the sixteenth century, that Hayyym b. Bezalel's attacks on it were also without effect. Hayyym, a Pole by birth and education, attempted in his "Wiḳkuah Moshe," to defend Germany's honor against both Caro and Isserles—against the former's aversion to the German minhag as the "minhag Ashkenaz" par excellence. But toward the end of the sixteenth century the Shulhan 'Aruk found a dangerous competitor in Mordecai Jafe's "Lebushim." Jafe, who was a pupil of Luria and Isserles, was the first to adopt the code as a method midway between the prolix discursiveness of the "Bet Yosef" and the terse oracular form of the Shulhan 'Aruk, both of which the "Lebushim" far surpasses in style, arrangement, and method. This book seemed, on its appearance, likely to displace the Shulhan 'Aruk; but the severe criticism to which it was subjected by Jafe's younger contemporary, Alexander Falk ha-Kohen, in his "Sefer Meguṭe 'Enayim," a commentary on the fourth part of the Shulhan 'Aruk, shivered the reputation of the "Lebushim," and again confirmed that of the Shulhan 'Aruk.

Falk heads the list of the commentators of the Shulhan 'Aruk who helped to increase its authority, and made it impossible for rabbinical literature to stagnate. These commentators examined the differences of opinion between Caro, Isserles, and Luria, as well as the validity of the reasons given by these and other authors.

Commentators write for their opinions. It is in the nature of the part, due to the endeavors of M'th b. Shulhan 'Aruk, Gedaliah MaHaRav b. Lublin, Samuel b. Asher, and Yom-Tb Lipman Heller that the Shulhan 'Aruk did not displace the study of the Talmud and the ancient sources: they had a very poor opinion of the Shulhan 'Aruk, considering the Talmud as by far the chief study (compare, for example, Responsa of Shulhan Aruk, No. 120).

The last important attack on the Shulhan 'Aruk was made by Joel Sirkas in his "Bayit Hadash" (New House), in which he endeavored to restore Jacob b. Asher's code to the reputation it had enjoyed, especially among the Ashkenazim; attempting, in numerous passages of his book, to abolish...
שלום ירון
משור גרדה חירם הנכודה בית יוחנן

(Title-page of the First Edition of Caro's Shulhan Arukh, Printed at Venice, 1564. In the collection of Rev. Mayer Sulzberger.)
the customs introduced in many places under the combined influence of Caro and Isserles (Heb to Yoreh Deah, 279; Responsa, No. 89 [new series 42]). But Joel succeeded as little as his master, Luria, in his opposition to Caro and Isserles.

The battle raging around the Shulhan 'Aruk lasted for nearly a hundred years, its authority not being firmly established until the middle of the seventeenth century, which date also marks the beginning of the controversies to it, the period of the so-called Aha- nim. Moses Lema b. Isaac, David b. Samuel and Shabbetha b. Mei'r, Abra- ham Abravanel, and Samuel b. R. Proeskos of Waydyslav, all of the seventeenth century, are the classical commentators of the Shulhan 'Aruk. They differ in their relation to Caro and Isserles, though all the Aharonim fully and unreservedly recognized the authority of both. Moses Lima held that no one was entitled to decide any cases according to the Shulhan 'Aruk, who was not at the same time competent to expunge entire paragraphs from it (Ben den, "She'elat Ya'akov," ii., No. 39, end), while David b. Samuel, although a pupil and son-in-law of Joel Starks, held that no decision of the Shulhan 'Aruk was under any circumstances a criterion to be literally followed (Yoreh Deah, 48, 5). Shabbetha b. Mei'r's relation to the Shulhan 'Aruk is a peculiar one. One of the keenest minds among the Rabbis, he was the warmest defender of Caro and Isserles against the attacks of the Aharonim; while he himself unhesitatingly attacked not only the Shulhan 'Aruk, but also all the post-Talmudic authorities. Although all these men thus preserved a certain independence toward the work, they yet confirmed its authority by making it the basis of their own works and by undertaking to explain it. The above-mentioned Polish Talmudists especially, David b. Samuel and Shabbetha b. Mei'r, placed the authority of the Shulhan 'Aruk beyond dispute, answering in their commentaries attacks upon it, and supplementing the missing portions from the works of others. Menahem Krochaal (second half of the seventeenth century) says: "Since Caro's "Bet Yosef" and Shulhan 'Aruk and Isserles' notes on the latter, have appeared and been distributed throughout Israel, we must follow them alone" (Responsa, "Zemah Zedek," No. 9, end). Gershon Ashkenazi, Krochaal's son-in-law, expressed himself similarly ("Abodat ha-Gershoni," No. 48, begin- ning), and also his contemporary Ephrem b. Aaron ha-Kohen ("Sha'ar Efrayim," No. 113, p. 81a, bottom), who relates that the congregational archives of Buda, where he was rabbi, contained a resolution not to accept any rabbi that did not agree to render his decisions according to the Shulhan 'Aruk (ib.; see also Isaiah Horowitz, "Shene Lashon ha-Berit," ed. Amsterdam, p. 576).

In the eighteenth century the authority of the Shulhan 'Aruk was so firmly established that even men like Hayyim Jair Bacharach (Supplements to his "Hovot Yair," p. 262) and Jonathan Eybeschitz ("Kizzur Tekofo Kohen"), who possessed great independence and self-confidence, considered it indisputable. Elijah b. Solomon of Wilna, however, did not share this opinion, having no regard for preceding authorities, but decided cases on their merits. Among the Sephardim, Henochiah de Silva, born 1650, is perhaps the only one among the Oriental Jews who dared to attack the Shulhan 'Aruk, the Egyptian rabbis, in return, forbade the reading of his "Peri Hudah." Instrumental in as was the Shulhan 'Aruk in shaping rabbinical Judaism, it was necessarily singled out for attack by those who sought to assail the latter. Passages from the book, detached from their context, and often literally mutilated and misrepresented, were used by the adversaries of the Jews as a means of representing them in the eyes of Christianity.

Anti-Semitic. Since the Shulhan 'Aruk, post-Biblical Literature of the Jews —two works may be mentioned here which clearly and distinctly refute the unfounded criticisms brought against the book; namely, "Des Schulchan Aruch," by D. Hoffmann (Berlin, 1889), and "Die Gesetzsammlung des Judenspiegels..." von Aron Brinaks... Heineck und Berchtugd," by K. Lippe (Jessy, 1885). Compare also, Gentiles, Ethics.

The attacks made by modern Jewish historians upon the Shulhan 'Aruk, especially the accusation that it forces rabbinical Judaism into a straitjacket, can hardly be supported. The code is not the creator of that rigorous, scrupulous attitude inimical to all liberty, but a product of it. The Shulhan 'Aruk, furthermore, has caused anything but stagnation of intellectual activity among the Jews, as is most clearly shown by the rabbinical literature of the period (1550-1700), the products of which, all more or less influenced by Caro, are among the most eminent works of their kind. Compare Laws, Con- tinuation of; Reform Judaism.

Bibliography: For editions of Caro's works, commentaries and essays on same, compare the catalogues of E. Born, "Das Leben und Werk des Joseph Caro," 1875, and I. Marcus, "Die Werke des Joseph Caro," 1897. For Caro's works, see Bibliography, in the above-mentioned works of the kind. Compare also, for the period (1550-1700), the products of which, all more or less influenced by Caro, are among the most eminent works of their kind. Compare Laws, Con- tinuation of; Reform Judaism.
Caro, Joseph
Carpentras

One of Caro’s sons is a professor at the University of Breslau, and two others are the rabbis, respectively, of Lemberg and Thorn.

BIBLIOGRAPHY: Aḥash obstruction, 3655.

P. Wi.

CARPENTRAS: Chief town of the arrondissement of that name in the department of Vaucluse, France. Jews settled at Carpentras at a very early period. The collection of rabbinical decisions called "Kol Bo" quotes a document (No. 117) attributed to Jacob Tam, grandson of Rashi (twelfth century), in which the rabbis of Carpentras are mentioned together with the elders and scholars of Troyes and its environs, the great men of Auxerre, the scholars of the regions of the Rhine, the doctors of Paris and their neighbors, the scholars of Lyons, of Lombardey, of the seacoast of Anjou, of Poitou, and the great men of Lorraine. Expelled in the beginning of the thirteenth century, the Jews returned to Carpentras in 1263. On Feb. 28, 1276, Bishop Pierre III. Rooth, thirteenth-century, the Jews returned to Carpentras.

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circumcisions, marriages, and interments, and the policing of the ghetto, etc. ("Revue Etudes Juives," xii. 96 of seq.).

Clement VII., who had confirmed the privileges of the Jews in 1524, revoked them in 1539. In a bull of June 13, 1525, he ordered the men of the Sixteenth Century to wear the yellow hat, and the women some other distinctive mark. Paul IV. in 1535, Pius V. in 1566, and Clement VIII. in 1592 renewed the decrees of their predecessors ("Revue Etudes Juives," vi. 90). Notwithstanding these bulls, the Jews obtained permission to wear no other signs than those they were accustomed to (ib. xxi. 70). On the accession of Paul III. the Jews of Carpentras sent two procurators to Rome, Joseph de Lattes and Vides Avignon, in order to obtain from the pope a new examination into their rights. This request was entirely successful (ib. 74). By his bull of Feb. 26, 1569, Pius VII. expelled the Jews from the Italian and French territory. An order of the legate, dated Avignon (Aug. 8, 1510), commanded them to leave the country by Oct. 15 following. The rector, however, permitted a small number of them to remain at Carpentras; and these, a few years later, had again grown into an important community (ib. xii. 165). The bull of Clement VIII. (Feb. 28, 1593), by which the Jews were driven from the pontifical states, except Rome, Avignon, and Avignon, was not enforced at Carpentras. Those provinces in which the course of the seventeenth century had repeatedly demanded the expulsion of the Jews succeeded no better.

The Jews willingly paid the episcopal taxes, etc., imposed upon them by the agreement of 1276; twice, however, they resisted, in 1518 and in 1781; but each time they were compelled to render homage to the bishop, and to pay all that they owed him (ib. xiii. 62). The Revolution and the annexation of the county of Venaissin by France freed them from this yoke of the Middle Ages.

The synagogue, built in 1741 upon the same spot as the one of 1367, was repaired in 1784, and again in 1899. It has several distinctive features not found outside of the county, unless in Italy (see detailed description by J. Loeb, "Revue Etudes Juives," xii. 227, 235). The cemetery, probably the same as the one granted to the Jews in 1343 by Bishop Hugues, is situated in the northeastern part of the city, in the quarter called "La Foutroise." Neu- bauer has described in the "Archives des Missions Scientifiques" (3d series, vol. 1) some tombstones from the old cemetery, now in the museum of Carpentras. For the construction and support of their synagogue and cemetery, the expenses of their ritual, and the heavy taxes arbitrarily imposed upon them from time to time, the community contracted a debt which, at the beginning of this century, amounted to 296,801.22 francs. This was fully paid between June 28, 1822, and Sept. 6, 1833.

Carpentras constituted formerly, together with Avignon, Lisle, and Cavaillon, the four communities, "Arba' Kehillot," that were the only ones tolerated in the French pontifical territory. They had a special liturgy: (1) the seder of "Yamim Nors'im" (Liturgy for the New Year and Day of Atonement; Amsterdam, 1730); (2) the seder of the three "Regalim" (Festivals; Amsterdam, 1759); (3) the seder of the four fasts (Amsterdam, 1762); (4) the "Seder ha-Tamid" (Daily Ritual; Avignon, 1767); (5) the
CARPENTRAIS, JUDAH B. ZEBI. See Jude B. Zebi, House of Carpentras.

CARPI, LEONE: Italian political economist; born 1890 at Bologna, Italy. He was the first deputy elected to the Italian Parliament by the city of Ferrara. Carpi, on the expiration of his term, divided his time between Bologna and Rome, where he was a contributor to "Popolo Romano." He has thrown much light on the social and moral conditions of new united Italy by the authentic information that he has collected in all departments of the government. Among his works may be mentioned: "Dei Emigrazione Italiana all'Estero nei Suoi Rapporti coll'Agroartura, coll'Industria, e coll Commercio," Florence, 1871; "Delle Colonie e dell'Emigrazione degli Italiani all'Estero nei Suoi Rapporti coll'Agroartura, Industria, e Commercio," 4 Milan, 1874; "Statistica Illustrata dell'Emigrazione," Rome, 1878; "L'Italia Vivente, Studi Sociali," Milan, 1878; "Il Risorgimento Italiano: Biografi storico-politiche d'Illustri Italiani Contemporanei," Milan, 1884; "L'Italia all'Estero," Rome, 1887.

The only work written by him relating directly to Jewish interests was his "Alcune Parole Sugli Israelite in Occasion di un Decreto Posticipo d'Intelligenza," Florence, 1847.


CARPI, SOLOMON JOSEPH B. NATHAN: Italian writer; born Dec. 27, 1715; lived at Leghorn. He engaged in the controversy with regard to Hayyom’s book on Shabbethai Zebi, writing an attack on it, extracts from which were published by N. Briell under the title "Toledot Shabbethai Zebi," Wilna, 1879. He also wrote a Hebrew elegy on the death of Emmanuel Rischel, and corresponded with Joseph Egan.

BIBLIOGRAPHY: Morero, Indice; BRIELL’S PROFESSO ZOLEDOT SHABBETHAI ZEBI.

CARPI, ZACHARIAH: Italian revolutionist; born at Revere in the second half of the eighteenth century. After the French Revolution he appears to have engaged in plots against the Austrian government of Lombardy, and on March 25, 1796, he and his son, Mordecai Moses Carpi, were imprisoned at Mantua. When Napoleon reached that city in 1800, Carpi was sent to Venice, thence to Subasio in Dalmatia, and through Carinthia and Croatia to Potsdam in Prussia, where he was at last released by Napoleon’s order (April 3, 1801). He wrote a narrative of his imprisonment under the title "Toledot Yishab," which was edited by G. Judah, and published at Cracow in 1897. Besides this, he wrote an account of his early life, under the title "Megillas Yishab," and a book for children entitled "Dibre Yishab." The last two works are no longer extant.

BIBLIOGRAPHY: G. Judah, IN PROFESSO ZOLEDOT YISHAB.

CARPI, MORDECAI MOSES: "Seder ha-Konfetse" (Ritual Opusculum; Avignon, 1767). The Hebrew Provence poems inserted in the "Seder ha-Tamid" and in the "Seder ha-Konfetse" have been translated and published by E. Salatier (Nîmes, 1876) under the title of "Chansons Hébraïques-Provençales des Jours Contadins," and also by Dom Pedro d’Albancanta, emperor of Brazil (Avignon, 1891), under that of "Poesies Hébraïques-Provençales du Roi Brésilien Comtat-Venaissin." The community of Carpentras, which, in 1799, had 1,000 Jews, counts to-day only thirty to thirty-five families in a total population of 10,000. It belongs to the "Circoscrizione Consistoriale" of Marseilles, and possesses, in addition to the synagogue, a sugar factory.

The following noted scholars dwelt in Carpentras: Hanan b. Nathan Eriol (thirteenth century) and his sons, the poets Eleazar and Joseph, the first of whom settled later on at Béziers, the second in Perpignan; Abraham Malabi; Mordecai b. Yo¬a¬ya, Abraham the Elder, Abraham b. Isaac, and Hayyim de Cassagne (thirteenth century); Mor¬decai b. Isaac, a correspondent of Abba Mari of Lona (1306-96); Moses b. Judah Honeti, Ishmael b. Todros of Noves, and Asher b. Moses of Yabes (members of the rabbinical college in 1296); Hayyim Crescas, Moses b. Joseph Kolon, Zemah b. Moses Caslori, Isaac Leon, Jacob Vital (1380-96); Rabbi Jesse, H. Saul, and H. Solomon Löw (1269); Solomon Eriol (1290-1300), a learned Talmudist and distinguished astronomer, who was in correspondence with the celebrated Précieux d’Aix, and the Hebraist John Plantavit dela Pause, bishop of Lodao ("Revue Études Juives," xii. 191), 292; compare Gross, "Galia Judaica.

Scholars p. 611): David b. Joseph Carmi and Thayy (1621-22); Elijah Carmi, editor of a literary poet bearing the same name (1625-92); Mordecai Astruce, author of a thanksgiving prayer, inserted in the "Seder ha-Tamid" and recited at Carpentras on the Ninth of Nisan; Saul b. Joseph de Monteux, son of the liturgical poet Joseph b. Abraham Monteux, who composed a "piyyut" upon the deliverance of the Jews at the time of the riot at Carpentras in 1852; Mordecai b. Jacob, author of an elegy upon the martyrdom of the Has¬sonein priest Messer Zoni (1742), p. 478; Judah Aryeh Loeb b. Zebi Hirsch of Krotoschin (eight¬eenth century), author of a concordance, a dictionary of Hebrew proper names, and two works on the Pentateuch; Moses Silan (1743), Joseph de Lattis (1744-58), Jacob Hayyim Ydias, Isaiah Samuel Crémieux, Judah David Crémieux, Joseph Mil¬bav, Israel Crémieux, Jacob Lunel, Menahem Lion, and Abraham Roguemartine (1780-89); Rabbi Jesse, Saul and Joseph Egan.

Also the following physicians: Bondavit Boninas, bishop of Lodeve ("Revue Études Juives," xii. 191), 292; compare Gross, "Galia Judaica.

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CARPZOV, JOHANN BENEDICT II.: German Christian theologian and Hebraist; born 1639; died 1699. He was a member of a family which, like the Buxtorfs, produced a long line of distinguished scholars. He studied Hebrew under Johannnes Buxtorf II. in Basel, was appointed professor of Oriental languages at Leipsic in 1668, and was pastor of St. Thomas 1679-99, and professor of theology 1694-99. He edited in 1674 Schlichting’s "Jus Regium Hebraeorum," and, later, Tarnow’s "Elias Prophetam," Lightfoot’s "Horae Hebr. et Talmudicæ," Lassche’s "Compendiâs Bibli. German. Heb.-Grec.," and in 1697 the "Pugio Fidei" of Raymondus Martini. To the last-named work he prefixed his own "Introductio in Theologiam Judaicam." Several dissertations by Carpzov were published (1699) by his brother Samuel Benedict; and in 1703 appeared his "Collegium Rabbinico-Biblicum in Libellum Ruth." Carpzov’s writings, useful when first published, have now no great value.

Bibliography: Ersch and Gruber, Encyc. s.v.; Herzog-Haenel, Encyc. T.

CARPZOV, JOHANN GOTTLIB: German Christian Old Testament scholar; born Sept. 26, 1679, in Dresden; died April 27, 1767, at Lilbeck; nephew of Johann Benedict II., and son of Samuel Benedict; most famous and most important Biblical scholar of the Carpzov family. He was titular professor of Oriental languages at Leipsic 1719-30, and preacher and theologian till his death; like his uncle, he was an opponent of the Pietists. His critical works are: "Introductio in Libros Vet. Test." 1721. 4th ed. 1757; "Critica Sacra" (I. Original text, II. Versions, III. Reply to Whiston), 1728; "Apparatus Historico-Criticus Antiquitatum et Codicis Sacri Gentis Hebrææ," 1748. The "Apparatus" is in the form of annotations to Goodwin’s "Moses and Aaron," and appended to it are dissertations on "The Synagogue Treated with Honor" (a statement of what the Christian Church has retained of ancient Jewish custom); on "The Charity System of the Ancient Jews" (discussion of the question whether ἁπαξ λειτουργία in O. T. ever means "alms"), and others.

Carpzov represents both an advance and a retrogression in Biblical science—an advance in fulness of material and clearness of arrangement (this "Introductio" is the first work that deserves the name), and a retrogression in critical analysis, for he held fast to the literal inspiration of the Hebrew text of the Old Testament and bitterly opposed the freer positions of Sinnum, Spharnus, and Clericus. His antijuvidical writings are still interesting and useful.

Bibliography: Eich and Graeven, Kriegs, s.v.; Herzog-Haenel, Encyc. T.

CARRASCO or CARASCON, JUAN: Apologist; born at Madrid about 1670, of Marano parentage. At first an Augustinian friar at Burgos and an excellent preacher, he later, on a journey to Rome, became a convert to Judaism at Lige. He was familiar with the writings of Moses b. Nahman, Isaac Abravanel, and others, and while in Holland (probably at Amsterdam, where he was circumcised) he wrote in Spanish his "Apology of Judaism." This work was published at Nodrina (The Hague) in 1683, and was later incorporated in the "Coleccion de Reformadores Españoles," published by Wiffen, who believed Carrasco to have been a Protestant.

Bibliography: Kowing, Bibliotheck Engel., p. 52; Dodds, Nachrichten der B. Christl. Intelligenz, p. 43; etc. Wiffen’s, 1681; Neues jüdisches, in Heyl. Heil. II, p. 28; Haussler, Bibl. Jud. Antiquitäten, p. 23.

M. K.

CARREGAL, HAYYIM MOSES BEN ABRAHAM: Rabbi and editor; born in Palestine at the beginning of the eighteenth century, but lived in Holland for a time, engaged in gathering funds for Jerusalem. His autobiography is to be found in the introduction to his edition of Mose ben Joseph Ventum’s הֵנָא הַנְּחָלָה, Amsterdam, 1718. He was probably a son of Abraham Carregal of Cairo (c. 1650), and was perhaps the father of Raphael Hayyim Isaac Carregal of Hebron, Palestine (1738-77), who visited Newport, R. I., in 1738.


G. A. K.

CARREGAL (Carregal, Carigal, Carrigal, Kargel, Krigel, Krigol, Kragol), RAPHAEL HAYYIM ISAAC: Itinerant rabbi and preacher; born in Hebron, Palestine, Oct. 13, 1738; died at Barbados, West Indies, May 8, 1777. He was ordained rabbi at the age of seventeen, and in 1754 set out on a series of voyages, usually remaining a brief time in the places he visited, e.g., two years in Constantinople (1754-56); two years in Cuevas, West Indies (1761-63); four years in Hebron (1764-1768); two and one-half years in London (1769-71).
one year in Jamaica, West Indies (1771-72); and one year in the British colonies of North America (1772-1775). In 1778 (July 21) he sailed for Surinam, and in 1779 he was at Barbados. In London, according to his own statement, he was tutor at the Bet ha-
Mikra, earning a salary of £100 sterling ($500) per annum. At Corregal he appears to have held the
office of rabbi, though no record of his incumbency is to be found in local annals. He spent some time
in New York and Philadelphia, and rejoined in
Newport, R. I. (March-July, 1779), as the guest of
Carregal appears to have written only two
brochures (sermons), published in Newport in 1773.
Bibliography: Abiel Holmes, Life of Ezra Stiles, pp. 168 et
sequens. 1872; Horace Mann, History of the Jews, Lon-
Arch. Soc. No. 3, pp. 129-130; ibid. No. 4, p. 181-182;
ibid. No. 6, pp. 186-190; ibid. No. 8, pp. 190-196.
In an Arabic, Kara Silico and the Jews, index, etc.,
p. 145-146 (where all the passages are quoted), New York, 1833.
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CARRETUS, LUDOVICUS: Convert to Chris-
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Arch. Soc. No. 3, pp. 129-130; ibid. No. 4, p. 181-182;
ibid. No. 6, pp. 186-190; ibid. No. 8, pp. 190-196.
In an Arabic, Kara Silico and the Jews, index, etc.,
p. 145-146 (where all the passages are quoted), New York, 1833.
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CARRETUS, LUDOVICUS: Convert to Chris-
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troops who besieged Florence in 1530. Later, at the
age of fifty, he embraced Christianity at Genoa.
Corregal appears to have written only two
brochures (sermons), published in Newport in 1773.
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Spanish Cartagena. Jews settled here at an early date. At the fourth Council of Cartagena (690) it was decreed: "Ut episcopus nullum prohibeat ingressum ecclesiast et audire verbum Dei, sive gentilium sive . . . Judaorum usque ad mitem catacumbasrum." Many of the Jews expelled from Spain took ship at Cartagena, as well as at Cadiz; and many Maranos also settled in the former city, where they fell into the hands of the Inquisition.

CARTHAGE: Ancient city and republic in northern Africa; of special interest to Jews on account of the Phcenico-Semitic origin of its inhabitants, its government under the successors, recalling the "shofetim" (judges) among the Hebrews, and on account of the religion of the inhabitants. The city, called התייה ("New City") in native inscriptions (Lilivard), "Nordwestische Epigraphik," I. 360, is mentioned in Jewish writings since Talmudic times only as כּריִיַת ("Carthage"), a name equivalent to the Byzantine form Καρθάγην and in agreement with the Syriac (Payne Smith, "Thea. Syr." cols. 374, 376), the Greek form Καρθηγινη being found with the latter. Notwithstanding the peculiar form, perhaps chosen with reference to the founder Διός (David-µ. yores. "Woman-City"), the Hebrew word certainly designates Carthage in Africa, not Cartagena in Spain. Later Jewish Chronicles, which make the founding of Carthage contemporaneous with David, use the variants "Kartagena" (Yuhasin, ed. London, 1860), "Kartigini" (with D instead of N, as sometimes even in the Talmud; David Guas to the year 3880), "Kartin," and "Kartigni" ("Seder ha-Dorot," s.v. "Kartini," and "Kartigni"), sometimes adding the curious remark that the Talmud refers to two cities of Carthage, which is, however, an erroneous conclusion.

Josephus Flavins writes Koyyekile like the Greeks. He says it is recorded in the public documents of Tyre that King Solomon built the Temple at Jerusalem 143 years and eight months before the exodus from Egypt at the time that the Phenicians founded the city Kairwan, which became as important to the Jews as Carthage had been. Following Arabic writers, Pahia defined the situation of Carthage as 36° latitude by 8° longitude ("Kufor wa-Perav," ed. Edelmann, 286). PREVIOUSLY to this the Arabs had founded the city Qairwan, which became as important to the Jews as Carthage had been. Following Arabic writers, Pahia defined the situation of Carthage as 36° latitude by 8° longitude ("Kufor wa-Perav," ed. Edelmann, 286).

CARTHAGENA. See South America.

CARTHAGENA, DON ALFONSO DE: Convert to Christianity; son of Paul of Burgos; died.
at Burgos in 1656. He was baptized when quite young by his father, and became archdeacon of Compostella. Being equally distinguished as statesman and as priest, he succeeded his father in the bishopric of Burgos. In 1631 he was the representative of Castile at the Council of Basel. Pope Pius II., in his memoirs, called him "an ornament to the prelate." Pope Eugenius IV., learning that the bishop of Burgos was about to visit Rome, declared in full conclave that "in the presence of such a man he felt ashamed to be seated in St. Peter's chair."

Grätz ascribes to the influence exerted by Carthagena over Eugenius IV., the latter's sudden change of attitude toward the Jews. Carthagena himself, says Grätz, could have been the author of the complaints against the pride and arrogance of the Castilian Jews, which induced the pope to issue the bull of 1453, withdrawing the privileges granted to them by former popes. Among Carthagena's writings on history, morals, and other subjects, there is a commentary on the twenty-sixth Psalm.


CARTOGRAPHY. See CHARTOGRAPHY.

CARVAJAL, ANTONIO FERNANDES: Portuguese merchant, and first endowed English Jew; born about 1590, probably at Fundao, Portugal; died in London Nov. 10, 1639. He appears to have left Fundao on account of the persecution of the Inquisition, and, proceeding to the Canary Islands, acquired much property there, and made many commercial connections which led him (about 1635) to London, where he settled in Leadenhall Street. In 1649 the council of state appointed him one among the five persons who received the army contract for corn. In 1653 Carvajal was reported as owning a number of ships trading to the East and "West Indies, to Brazil, and to the Levant." Of silver per annum.

Another Carvajal used to attend mass at the Spanish ambassador's chapel, and in 1643 was informed against for not attending church; but the House of Lords, on the petition of several leading London merchants, quashed the proceedings. In 1650, when war broke out with Portugal, Carvajal's ships were especially exempted from seizure, though he was nominally a Portuguese subject. In 1653 he and his two sons were granted dispensation as English subjects (the patent being dated Aug. 17 of that year); and when the war with Spain broke out in the following year, his property in the Canaries was liable to seizure, as he was a British subject. Cromwell made arrangements by which Carvajal's goods were transported from the Canaries in an English ship which passed under Dutch colors.

When Manasseh ben Israel came to England in 1655 to petition Parliament for the return of the Jews to England, Carvajal, though his own position was secured, associated himself with the petition; and he was one of the three persons in whose names the first Jewish burial-ground was acquired after the Roundhead case had forced the Jews in England to acknowledge their creed. Carvajal, besides advancing money to Parliament on cochin-haut, had been of service to Cromwell in obtaining information as to the Royalists' doings in Holland (1656). One of his servants, Simon, alias Butler, and also a relative, Alonso di Fonseca Meza, acted as intelligencers for Cromwell in Holland, and reported about Royalists' levies, finances, and spies, and the relations between Charles II. and Spain. It was to Carvajal that Cromwell gave the assurance of the right of Jews to remain in England. Under date of Feb. 4, 1657, Burton, in his diary, states: "The Jews, those able and general intelligencers whose intercourse with the Continent Cromwell had before turned to profitable account, he now confirmed by a recommendatory letter to their principal agent [Carvajal] resident in England." In 1658 a cargo of logwood belonging to Carvajal was seized by the customs officers. He assembled his servants and friends, broke open the government warehouses, and carried off his merchandise. The litigation to which this gave rise was only interrupted by Carvajal's death.


CARVALHO (CARVALLO), MORDECAI BARUCH: A wealthy Tunisian merchant; died Jan., 1785, at an advanced age. He devoted part of his time to rabbinical studies, and in 1732 succeeded his teacher, Isaac Lumbroso, whose last pupil he was, as rabbi of the Leghorn congregation of Tunis. Throughout the country he enjoyed a high reputation as a rabbinical authority. His publications are: "To'afot Re'em" (The Strength of a Unicorn), commentary on the work of Elijah Mizrahi (Leghorn, 1792); and "Mira Dakya" (Pure Myrrh), commentary and miscellanies on various tracts of the Babylonian Talmud, and on Maimonides' Yad ha-Hassidah (Leghorn, 1792). He also published the unfinished work of his son, Isaac Carvalho, who died January, 1739, at the age of twenty-eight. This work, entitled "Sefer ha-Sifronot ve-Hayye Yizhak," (Book of Records, and the Life of Isaac), and published together with the older Carvalho's "To'afot Re'em," contains a commentary on the works of Mizrahi, miscellaneous on various tracts of the Talmud, and four funeral orations.


CARVALLO, JULES: French engineer; born at Talence, Gironde, France, in 1800. After having graduated with the highest honors at the Ecole Polytechnique and Ecole des Ponts et Chaussées, he was attached as engineer to the Southern Railroad, and under his direction the lines from Tech to Hirseulles and from Tet to Perpignan were built, including the remarkable viaduct of Béarnoise.
Afterward Carvallo became director of the work of canalizing the Ebro (Spain); and he established in the delta of that river a system of irrigation which permitted the cultivation of enormous tracts of land hitherto unproductive. From Spain Carvallo went to Italy, where he directed the works of the Roman railroads. On his return to Spain he was entrusted with the building of the line from Pampeluna to Saragossa, and later became the chief engineer of a Spanish water company.

Carvallo was the author of many dissertations printed in the "Comptes-Rendus de l'Académie des Sciences" and in many other scientific publications. Among his numerous contributions the most noteworthy were those on the piling up and solidification of embankments; on the formula of the maximum of stability and minimum of expense in public works; on the laws of oscillation of chain bridges, etc.

Amid his numerous works, Carvallo found time to devote himself to Jewish interests. He was one of the founders of the Alliance Israélite Universelle, and for many years served on the executive committee of that institution.

**Bibliography:** Larousse, Grand Dictionnaire Universel, xvn, supplement, p 429. I. Bu.

**CASABLANCA (Spanish), or BET AL ABYAD (Arabic): Port of Morocco, Africa, on the Atlantic ocean. The Jewish community, numbering 6,000, is a total population of 20,000 inhabitants, of recent date. The majority of its members are engaged in commerce in grain, spices, etc.; there are also a few tinkers. The community is governed by a council of administration, which aids the poor and subsidizes the schools with the revenues from the meat-tax, aud with the voluntary contributions of its members. Beside the two schools supported by the Alliance Israélite Universelle, with 285 boys and 161 girls respectively, Casablanca has eight Talmud-Torahs with 500 pupils.

Casablanca possesses eleven synagogues, one of which, a synagogue for the poor, was erected about 1750, and another, the Synagogue Elmaleh, about 1610. His name, "Case" (NTNpl "IJaza") is most probably only a variant of the well-known surname "Casas." This would argue for Italian descent; but it does not agree with the fact that Case called himself "Shapiro," as Bloch has conclusively proved.

After serving as chief rabbi of Lemberg, Casas became city rabbi of Poczau, while Montefiore, Abraham Jafe was the district rabbi of Greater Poland. Although Case apparently left no writings, he was one of the first Talmudic authorities of his time, as may be seen from Benjamin Aaron Selik's responsa No. 37, and Mei b. Gedaliah Selikh's responsa No. 88. Case's son Solomon (d. Jan. 2, 1612, at Lemberg) was also an eminent Talmudic scholar.

**Bibliography:** Bloch, in In-Officis, i, 353-384; Roth, An- der Schriften, Nov. 214, 240; Kohnen, Israél, Journal des Études Juives, Third Edition, no. 1, p. 60. L. G.

**CASES or CAZES:** Jewish Italian family that included among its members rabbis, physicians, and scholars. The more numerous branch of the family lived in Mantua; some lived in Ferrara; some emigrated to Turkey and Palestine (see Zunz, in Ben-}

**Bibliography:** Jost, Israelitische Annalen, 1841, p. 14*! Mortara, Indice Alfabetico, p. 11. I.Bn.

**CASAL MAGGIORE:** Town in Italy, about twenty-two miles east-southeast of Cremona. In Sept. 1485, Joshua Solomon and Moses, sons of Israel Nathan of Soncino, began to print a large Mahzor according to the Roman ritual. In the following year they erected a printing-establishment in the neighborhood town of Casal Maggiore, where they completed the second part of the book, which contains 320 folio leaves. The Mahzor, of which a number of copies were printed on parchment, was the only work printed at Casal Maggiore.

**Bibliography:** De Rossi, Annali della Biblioteca Arcivescovile, v, p. 7; Steinschneider and Cassel, in Ersch und Gruber, Encykle, ii, 2, p. 76; Freimann, in der Bibliothek, Leipzig, 1862.

**CASE, CASA, or KAZA, JOSEPH B. ABRAHAM:** One of the foremost Polish rabbis and Talmudists of the end of the sixteenth century and the beginning of the seventeenth; died at Poznań about 1616. His name, "Case" (NTNpl) or "Kaza," (KAZA) is most probably only a variant of the well-known surname "Casas." This would argue for Italian descent; but it does not agree with the fact that Case called himself "Shapiro," as Bloch has conclusively proved.

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and translated into Italian (Mantua, 1788). He is called this work "the swan-song of the Mantuan Congregation of Mantua), being prayers for the victory of King Joseph II.'s army, written in Hebrew and translated into Italian (Mantua, 1788). He is said to have been a disciple of the Abbé Canini, whose methods of medical treatment he successfully applied after having taken his degree in 1754.

**Bibliography:** Nepi-Ghirondi, Toledot Gedole Yisrael, pp. 139-254. The date of his death may be gathered from Pahad Yizhak, letter N, fol. 79g, and J, fol. 42a. I.Ber.

Joseph Baruch ben Moses Cases: Italian Talmudist, rabbi, and physician; died between 1716 and 1726 at Mantua, his native place. He was famous both as physician and as Talmudist. His responsa, which Nepi declares brilliant, are quoted in the works of his contemporaries, among others in Isaac Lampronti's "Pahad Yizhak" (letter g, fol. 79g; letter h, fol. 60b; 2, fol. 68b; 2, fol. 67g of eq.; p. fol. 127a). His Talmudic method of teaching is entirely logical. He was averse to useless discussions (letter h, fol. 68b). Although he believed in the strict observance of all the Talmudic precepts, he advocated dispensations from the Law in certain cases, in order that religion might not become a burden to the people (letter h, fol. 79g; letter j, fol. 68g and 69d); or when the welfare of individuals was endangered (letter h, fol. 182g).

**Bibliography:** Nepi-Ghirondi, Toledot Gedole Yisrael, p. 233. The date of Joseph's death may be gathered from Pahad Yizhak, letter n, fol. 103g. I.Ber.


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Moses ben Samuel Cases: Italian Talmudist and physician; took his degree on Jan. 12, 1622. He is the author of "Derek Yit" (The Straight Path), a treatise on halakic decisions. A responsum by Cazes, which shows his wider range of Talmudic learning, has been published in Samuel Abba'ah's "Debar Shemuel" (Venice, 1702; No. 79).

**Bibliography:** Mortara, Indice Alfabetico, p. 113; Benjacob, Ozar ha-Sefarim, p. 135. A.R.


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Moses ben Samuel Cases: Italian Talmudist and physician; took his degree on Jan. 11, 1586; lived in the second half of the sixteenth century and the first quarter of the seventeenth at Mantua, where he was rabbi and director of a yeshiva. He was a pupil of the celebrated cabalist Menahem Azariah de'Fano. Cases enjoyed a more than ordinary reputation among his contemporaries; a gifted writer, uttering the following opinion of him: "In the synagogues and schoolhouses of our time there is no one to equal him in wisdom and understanding, in counsel and courage, in knowledge and piety" (Abraham de Portaleone, "Shifte Ha-Gillothim," p. 561). Cases was the author of the following works: (1) "Notes on Alfasi"; (2) Commentary on the Fifth and Sixth Orders of the Mishnah; (3) "Contributions to the Hermeneutics of the Talmud." They were never published.

**Bibliography:** Abravanel, Shem ha-Gallothim, I, 145; Nepi-Ghirondi, Toledot Gedole Yisrael, pgs. 292-297; Mortara, Indice Alfabetico, p. 11; Benjacob, Ozar ha-Sefarim, pp. 90, 108 (Col. 92b and 93a), 163, Fol. And, t. 12; various other works of Cases, but without giving the place where they are to be found in his J. Zunz, in Benjacob's edition of his Rabb's 'Meeor Enayim,' III. 60.

Samuel b. Moses Cases: Scholar of the sixteenth century. He edited Samuel Zara'a's "Nekeor Hayyim" ("The Swan Song"), Mantua, 1559; and is mentioned by Azariah del Rosso ("Meeor Enayim," I. 80; ii. 220) as a possessor of a manuscript of the Targums of Jonathan ben Uziel (Zunz, in Benjacob's edition of De R ros's "Meeor Enayim," ii. 29-30). The following two belonged to the Ferrara branch of the Cases family:

**Bibliography:** Abravanel, Shem ha-Gallothim, I, 145; Nepi-Ghirondi, Toledot Gedole Yisrael, p. 233; Mortara, Indice Alfabetico, p. 11; Benjacob, Ozar ha-Sefarim, pp. 90, 108 (Col. 92b and 93a), 163, Fol. And, t. 12; various other works of Cases, but without giving the place where they are to be found in his J. Zunz, in Benjacob's edition of his Rabb's 'Meeor Enayim,' III. 60.

Menahem ben Elhanan Cases: Italian Talmudist; born about the beginning of the seventeenth century; died after 1664. He was rabbi at Modena (1649) and Ferrara (1652). Azariah new two of his manuscripts: (1) "Shelomha-Bain" ("Peace of the House"), a commentary on Solomon ibn Adret's "Toratha-Bayit"; (2) a treatise on communal conduct in order to avoid dissensions. Zunz called this work "the swan-song of the Mantuan press." It was published in 1659 by Judah Samuel Perugia & Son.

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According to Matteo Villani ("Istorie," p. 622, Milan, other cities, especially those on the German frontier. Massacres occurred in Kalisch, Cracow, Glogau, and 1729), 10,000 Jews were killed in 1348 in Poland. Jews had traveled from Germany into Poland and had roused the populace against the latter. Against outbreaks of the mob in 1348, for the groundless accusation of the poisoning of wells by the Jews and had traveled from Germany into Poland and had roused the populace against the latter. Massacres occurred in Kalisch, Cracow, Glogau, and other cities, especially those on the German frontier. According to Matteo Villani ("Istorie," p. 622, Milan, 1729), 10,000 Jews were killed in 1348 in Poland. In 1356 Casimir became infatuated with a beautiful


H. R.

CASIMIR II., THE JUST: King of Poland; born 1275; ascended the throne on the deposition of his brother Wladyslaw III., 1177; died 1194. He was one of the most amiable monarchs that ever ruled in Poland, a lover of peace, and a friend of the people. He protected the Jews from oppression and extortion of the nobles, and by favorable legislation in the Diet of Lezycz, 1180, paved the way for the famous privileges granted to the Jews of Poland in 1264 by Duke Boleslaw of Kalisz.


H. R.

CASIMIR III., THE GREAT (Polish, Kazimierz): King of Poland; born 1316; succeeded 1333; died in Cracow Nov. 5, 1370. He was a peaceful ruler, and, by his liberal reforms, strengthened his reign and developed trade and industry. On Oct. 9, 1384, he confirmed the privileges granted to the Jews in 1364 by Boleslav the Pious. He was favorably disposed toward the Jews, who, during his reign, made themselves conspicuous in commerce, handicrafts, and agriculture. Under penalty of death he prohibited the kidnapping of Jewish children for the purpose of baptism, and inflicted heavy punishment for the desecration of Jewish cemeteries.

At the Diet of Wislica, March 11, 1347, he introduced salutary legal reforms in the jurisprudence of his country: he sanctioned a code of laws for Great and Little Poland, which gained for him the title of "the Polish Justinian"; and he also limited the rate of interest charged by Jewish money-lenders to Christians to 8% per annum. This measure must not be ascribed to his animosity against the Jews, but should rather be considered as a wise act tending to the welfare of the country as well as of the Jews.

The Inquisition, introduced in Poland under Vladislaw Lokietek, remained impotent, in spite of all the intrigues of the lower clergy. On legislative occasions the Jews were accused of murder, having murdered a Christian child, an act which occurred on the road to the Lobsow wood, a few miles distant from Cracow (1347); but a public investigation, conducted under an order of the king by the state chancellor Jacob of Melchtin in conjunction with the humane priest Pandolfo (who shared the tolerant views of Casimir), proved their innocence. The consequence was that Casimir ordered the publication, in the form of an edict, of paragraph 31 of Boleslaw's statute, refute the blood accusation and defining the punishment for such a charge when not sustained by proofs. In commemoration of this event Casimir founded a chapel at Cracow.

Casimir appears to have protected the Jews against outbreaks of the mob in 1348, for the groundless accusation of the poisoning of wells by the Jews and had traveled from Germany into Poland and had roused the populace against the latter. Massacres occurred in Kalisch, Cracow, Glogau, and other cities, especially those on the German frontier. According to Matteo Villani ("Istorie," p. 622, Milan, 1729), 10,000 Jews were killed in 1348 in Poland. In 1356 Casimir became infatuated with a beautiful

Jewess, named Esther (Esterka), a tailor's daughter of Opocno. She bore him two sons (Niemir and Polka) and one daughter (not two, as stated by Gratz).

The sons were brought up in the Christian religion; the daughter, in the Jewish. Many Polish noble families, as the Lubieniezki, Nienier, Niewmityz, Niemirowski, claim to be their descendants. Polish historians ascribe the special favors and privileges bestowed on the Jews by Casimir to his love for Esther; but they are not correct in this ascription, since the privileges in question were confirmed by Casimir in 1384, twenty-two years before his relations with Esther. Cracki sees the origin of these favors in the king's sense of righteousness and justice. Cracki writes: "It is not known that the king granted to the Jews other privileges and rights owing, as Jan Dlugosz thinks, to his affection for Esterka. Easy and lusted surmised that benefactor of the people "Ahaseurus." Poland, being a fertile but sparsely populated country, was in want of trade and industries. The Jews, who during the pontificate of 1390 fled from Germany, migrated to Poland with their wealth. It may also with certainty be admitted that foreign Jews provided Casimir with large sums of money, thus enabling him to found new cities and to develop many old ones."

Casimir was in Casimir's time one of the Hane towns in alliance with forty other cities in Europe. So full of gratitude to Casimir were the Jews, that at the marriage of Casimir's granddaughter Elizabeth, Wartegala, a Jewish merchant of Cracow, requested from the king the honor of being allowed to give the young bride a wedding present of 100,000 florins in gold, an immense sum at that time and one equal to her dowry from her grandfather.


H. R.

CASIMIR IV., JAGELLON: Grand duke of Lithuania and king of Poland; born 1427; died at Grodno 1492. He succeeded to the grand duchy in 1440, and followed his brother Ladislaus III. on the throne of Poland in 1447. For the greater part of his reign, when the influence of the clergy was lessened by the greater aggressiveness of the executive power, the Jews of Poland and Lithuania enjoyed happy days, as in the times of Casimir the Great. Casimir continued the liberal policy of his predecessor. He confirmed the privileges of the Jews in 1334, twenty-two years before his relations with Esther. Casimir appears to have protected the Jews against outbreaks of the mob in 1348, for the groundless accusation of the poisoning of wells by the Jews, who had traveled from Germany into Poland and had roused the populace against the latter. Massacres occurred in Kalisch, Cracow, Glogau, and other cities, especially those on the German frontier. According to Matteo Villani ("Istorie," p. 622, Milan, 1729), 10,000 Jews were killed in 1348 in Poland. In 1356 Casimir became infatuated with a beautiful

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H. R.
Wilna and Kovno. According to this law, the Jews of Troki were subject to the jurisdiction of a Jewish bailiff, elected by his coreligionists and confirmed for life by the king, to whom alone he was responsible.

Soon after Casimir’s accession to the throne of Poland, while he was visiting Posen, a fire broke out there, in which the original document, enumerating the privileges granted to the Jews by Casimir the Great (1334), was burned. Casimir IV, not only renewed and confirmed the old privileges, but granted new ones, such as the Jews of Poland had never before enjoyed.

Owing to the intrigues of Cardinal Glienicke Zelczow, archbishop of Gniezno, and of the monk John Capistrano, these privileges were abolished in 1434 on the pretense that they "conflicted with the laws of God and of the country." This repeal aggravated the condition of the Jews of Poland and led to the riots of Cracow (April 12, 1464), in which about thirty Jews were killed. In 1467 the Diet again confirmed the rights and privileges of the Jews granted to them by Casimir in 1447. The favor shown by Casimir to the Jews is supported by some to have been due to the monetary help they afforded him. When he died he left unpaid many debts to the Jews.


CASLARI, ABRAHAM BEN DAVID: Physician; lived at Beaufort, Catalonia, in the first half of the fourteenth century. Caslari was considered one of the most skilful physicians of his time. He was the teacher of Moses Norbu of Perpignan, and one of the ten notables to whom, in 1326, Kalonymus ben Kalonymus of Arles addressed his treatise on morals, entitled "Eevon Joban" (Touchstone).

Abraham was the author of the following medical works, still extant in manuscript: (1) "Aleh Ha’san" (Verdant Leaf), or, as it is quoted by Judah ben Nathan, "Aleh ha-Hef’ah" (The Leaf of Healing), a treatise on fevers, divided into five books, completed Nov., 1326 (Parma MS. No. 946). The author says therein that he wrote the book at the request of his friends, who wished to possess a vade mecum on these matters. (2) "Ma’anan be-Kaddahot ha-Deret ha-Me’ot u-Mine ha-Kaddahot," a treatise on obstetric and other fevers, composed in 1349, after the Black Death decimated the populations of Provence, Catalonia, and Aragon (Bibl. Nat., Paris, MS. No. 1191, 7). (3) "Dine ha-Mekahot" (Rules for Bleeding), Torin MS. No. 121. (4) "Mekahot Ma’anan," (Who Sustain in Sickleness), only an extract from which has been preserved (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2142, 39). He is also said to have translated into Latin the "Antidotarium of Razi." The "Book of Foods," written by Isaac Israel the Elder, is falsely ascribed to Caslari. Profat Duman Efoel of Perpignan, called in Hebrew "Isaac h. Moses ha-Levi," borrowed from Caslari the astronomic note which he cites in his commentary on the "Moreh"
CASCARI, ISAAC BEN JACOB: Physician and poet; lived at Avignon in 1297. He was the author of a liturgical poem for Purim, beginning with the words הָרִים וְשָׁבַע. In a manuscript of this poem (Rev. Et. Juives, iv. 116) the signature contains the words יִרְבָּא יִרְבָּא, from which Neusner concludes that Crescas Caslari belonged to the family of the Yishair. This opinion, shared by Zunz, is criticized by Gross, who holds that the appellation is merely honorary, as it is in the Bible (Zech. iv. 14).

According to Zunz (Z. G., p. 496), Caslari was the author of a poem on the story of Esther and Mordecai, which he translated into the vernacular. A fragment of a Provencal poem by Maitre Crescas has been published in "Romania" (April, 1862). Caslari also translated Arnaud de Villeneuve's medical work entitled "Liber de Regimine Sanitatis," dedicated to Jaime II. of Aragon.

CASCARI, JOSEPH BEN ABBA MARI BEN JOSEPH BEN JACOB: Provençal exegete, grammarian, and philosopher; born in 1297 at Largentière, whence his surname "Casari" (= made of silver); died at Tarascon in 1354. His Provençal name was Don Bonjour de Largentiere. He traveled much, visiting Arles, Tarragon, Agen, Catalonia, Majorca (where he must have foregathered with Leon Moses) "(Rev. Et. Juives," xxi. 249), and Egypt, where, as he says in his "Zawwa'ah," he hoped to be instructed by the members of Maimonides' family. This hope was not realized, as the descendants of Maimonides were more pious than learned. At one time Casari intended to go to Poz, where many renowned schools existed; but he seems to have abandoned this project and to have settled at Tarascon. He underwent much suffering at the time of the Pastoureaux persecution, and was threatened with punishment if he did not renounce his faith.

Casari was one of the most prolific writers of his time, being the author of twenty-nine works, the greater part of which are still extant in manuscripts, and the titles of the remainder being known from the list which he had the precaution to make. He began his literary career at the age of seventeen. At thirty he devoted himself to the study of logic and philosophy, which he eagerly cultivated until his death. The following is a list of his writings in their chronological order, some of them being no longer in existence: (1) "Pessaha," commentary on the Talmud's grammatical work; (2) supercommentaries on the Ezra's commentary on the Pentateuch. His Works, some of these commentaries are purely grammatical, bearing the title "Pessah Kesef" = Sum of Money, and is still extant in manuscript (Bibliothèque Nationale, Paris, MS. No. 194, and elsewhere); (3) "Terumah Kesef" = Oblation of Silver, summary of Aaron's commentaries on Aristotle's "Ethics" and Plato's "Republic," according to the Hebrew translation of Samuel of Marseilles (Parsus MS. No. 481; Neusner); (4) "Zawwa'ah at Kasari" = Testament.

of Caspi), or "Yoreh De'ah," moral sentences dedicated to the author's sons, and published by Eliezer Goldschmidt, Leipzig, 1844; (16) "Matat hu-Kesef" (Silver Dross), questions and answers on the seeming contradictions in the Bible; (17) "Sefar ha-Sod" (Book of Mysteries) (New York, 1831), based upon the Hebrew translation of the "Cuzari" made by Judah Cardinal. Caspi was also the author of the following works: (1) a commentary on the "Ruah Hen," which treats of the terminology of Maimonides (Munich MS. No. 678, 2, Parma, No. 396); (2) on "Lilikut," a collection of glosses on the Pentateuch (Munich MS. No. 325). Those glosses are based upon those of Joseph Official. Many rabbinic instructions are cited in these glosses, and many French words and sentences may be found in them.

THE JEWISH ENCYCLOPEDIA

CASPI, NATHANIEL BEN NEHEMIAH (known as BONSENIOR, MAUCIF OF LARENTIÆRE): Provencal scholar; lived at the end of the fourteenth century and at the beginning of the fifteenth. He was a disciple of Frat Moritz, under whose direction he composed in 1348 his first work, a commentary on the "Cuzari." This commentary, still extant in manuscript (Bibliothèque Nationale, Paris, MS. No. 677, and elsewhere), is based on the Hebrew translation of the "Cuzari" made by Judah Cardinal. Caspi's name is also to be found attached to many liturgical poems of merit. These, however, may belong to his namesake, Joseph Caspi ben Shalom of the sixteenth century, a liturgical poet of some importance.

Caspi's works were diversely estimated. Ibn Zarakh, Moses of Narbonne, and Efroni speak in praise of them. The cabalist Johanan Alman recommends Caspi's commentaries on account of their mystical character. On the other hand, Isaac Abravanel and Simon Duran emphatically declares him to be antirational because, among other things, in his commentary on the Moreh he admitted the eternity of the universe (I. 9, 70; II. 36).


I. BN.

CASSEL: City in the Prussian province of Hesse-Nassau. There was a persecution of the Jews at Welfshagen, near Cassel, during the Black Death in 1348; and Hesse-Cassel is mentioned in the same year as a scene of persecution. In 1610 Landgrave Moritz accorded protection to the Jews of Cassel, on the payment of 1,000 reichsgulden. In 1625 only one Jew, Benedict Goldschmidt, was living at Cassel; in 1647 the brothers Abraham and Simon Goldschmidt. In 1648 the Cassel Jews were forced to listen to weekly sermons for their conversion, each Jew—even women and children—being obliged to
appear at the town hall. Once, when sixteen Jews and their rabbi were celebrating the Day of Atonement and neglected to attend the sermon, the landgrave caused them to be imprisoned and severely punished, and expelled the rabbi. In 1651 the weekly sermons to the Jews were reduced to six a year, at the instance of the Jewish community. Every Jew without a "privilege" had to pay one ducat for every night that he stayed in Cassel—an ordinance that was renewed in 1678. In 1749 exceptions were made only in favor of the traveler who had papers from the government certifying that he was there on official business, in which case he was allowed to remain four days without payment. In 1751 the poll-tax on native Jews was fixed at four groschen, and that on foreign Jews at eight groschen. In 1766 the Jews were nevertheless ordered to dwell in the city during the fairs, even the district rabbi and the presidents being included. They were not allowed to buy houses except in the Unternestadt, nor were they permitted to rent them. The next year twelve streets were named in which they might reside. In 1773 a Jew's street was laid out; and as late as 1820 it was ordered that no Jews should live in any of the principal streets of the Altstadt, and that they be entirely excluded from the Obereinstadt. In 1775 Jews were allowed to have open shops in the city.

The new synagogue was dedicated in 1839. The seat of the district rabinate was transferred from Witznhausen to Cassel in 1773. Among the rabbis were: Hirsch Kirchhain (died 1779); Joseph Hen (1780); Joseph Michael Kugelmann (about 1790); Leopold Berlin (died 1814); Dr. Ph. Romann (1826-43); L. Adler (1832-85); and L. Feigl. Cassel possesses a Jewish teachers' seminary and school. As present (1893) there are 3,200 Jews in Cassel.
Cassel, Hartwig: Journalist and chess editor; born Nov. 2, 1850, at Konitz, West Prussia, where his father, Dr. Aaron Cassel, was rabbi. He was educated at the Real-Gymnasium in Landsberg an der Wartha, and in 1879 went to England, where he began his journalistic career as the chess editor of the “Observer-Budget,” Bradford, Yorkshire. He wrote chess articles for the metropolitan and provincial English papers, organized the Yorkshire Chess Union, and in 1887 was one of the founders of the Yorkshire Chess Association. He wrote chess articles for the metropolitan and provincial English papers, organized the Yorkshire Chess Union, and in 1887 was one of the founders of the Yorkshire Chess Association.

Cassel has written a great number of valuable books, besides many essays for the Jewish magazines. Some of his works were written mainly for educational purposes; e.g., his above-mentioned “Sabbath-Stunden” and the following: “Leitfaden für den Unterricht in der Jüdischen Geschichte und Liturgie,” Berlin, 1886 (translated into several languages); “Gesch. der Jüdischen Literatur,” 3 vols., Berlin, 1872-76, dealing only with Biblical literature; “Hebraisches Deutsches Wörterbuch,” etc., Berlin, 1871, last ed., 1904; “Lehrbuch der Jüdischen Geschichte und Literatur,” Leipzig, 1879; 2d ed., Berlin, 1896. In addition to these he edited, or contributed introductions and notes to, several scientific works of great value, of which the following may be mentioned: “Cat. Hebraischer Schriften,” Latin part by himself, and Hebraic part by Rehbein (Bernstein), Berlin, 1845; D. Conforti’s “Kore ha-Dorot,” a biographical and bibliographical lexicon of Jewish scholars with introduction and notes, Berlin, 1847; “Zikkur Yehudah,” responsa of Judah b. Asher, published by Rosenberg, with introduction and notes by Cassel, Berlin, 1846; “Teshubot Geonium Kadmonim,” responsa of the earlier Geonim, published by a Berlin manuscript, with an introduction by J. L. Rapoport, in “He-Hasor,” Berlin, 1849, viii. 138; the “Yossef ‘Olam” of IsaacIsraeli, an astronomical work edited by B. Goldberg and L. Rosenkranz, with an introduction and a German translation by Cassel, Berlin, 1848; “Zikron Yehudah,” a biographical lexicon of Jewish scholars with introduction and notes, published by Rosenberg with notes and references by Cassel, Berlin, 1846; Index to Dr. Rosso’s “La Scuola di Firenze,” Leipzig, 1846; the “Quraysh of Judah ha-Levi, with a German introduction and translation and very numerous explanatory and critical notes, which fully testify to Cassel’s erudition in Jewish-Arabic philosophy, Leipzig, 1849-50, Berlin, 1849; (in this work Cassel was assisted to some extent by H. Jolowicz). “Mesor ‘Olam” of ‘Azara ha-Rosa—a classical edition, Wilna, 1899; the Apocrypha, translated into German from the Greek, Berlin, 1846-47; “Der Pesach-Haggadah,” with German introduction, translation, and critical notes (latest edition, Berlin, 1895); “Grammatik der Hebräischen Sprache” of H. Arndt (died 1872), with introduction, notes, addenda, and the International Encyclopedia Containing Everything of Interest to Judaism. With the assistance of M. Steinschneider he composed the “Plan der Real Encyclopädie des Judentums,” Krotoschin, 1844, but, as much as Jewish studies were still in their infancy, the plan, though pursued for some time, could not be carried out.

BIBLIOGRAPHY: For the great number of articles written by Cassel for Jewish and Christian magazines and encyclopedias, see, e.g., Cassel’s “Die Pesach-Haggadah,” “Die Prophezeiungen,” “Die Psalmen-Überschriften,” “Die Quellen der Penta-
Cassel, Jacob

CASSEL, PAULUS STEPHANUS (SELIG): German physician; born at Schweinitz-on-the-Warta, province of Silesia; died Dec. 23, 1892, in Friedenau, near Berlin, May 28, 1855, in Buesseben, near Erfurt, and became librarian of the Royal Library and the Gymnasium at Schweidnitz and at the University of Erfurt. His father was a sculptor, and his brother David was docent at the Berlin "Hochschule für die Bildenden Künste." Cassel studied at the universities of Berlin and Leipzig, from which latter place he was graduated as doctor of medicine in 1883. He was arranged in a physician in Berlin, being assistant to Baginsky until 1890, when he opened a hospital for children. Cassel has contributed many essays in the "Archiv für Kinderkranke" ("Berlin klinische Wochenschrift."

Cassel's only methodic work is his history of the Jews from the destruction of Jerusalem to 1847 ("Juden-[Geschichte]", in Ersch and Gruber, "Enzyklopaedie der gesammten Wissenschaften und Künste."

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CASSEL, JACOB: German physician; born at Schweinitz-on-the-Warta, province of Silesia; died Dec. 23, 1892, in Friedenau, near Berlin, May 28, 1855. He was educated at the universities of Berlin and Leipzig, from which latter place he was graduated as doctor of medicine in 1883. The same year he settled as a physician in Berlin, being assistant to Baginsky until 1890, when he opened a hospital for children. Cassel has contributed many essays in the "Archiv für Kinderkrankheiten" ("Berliner Klinische Wochenschrift."


In his "Emancipation and Mission" Cassel endeavored to show that the Jews would obtain permanent relief from persecution by civil emancipation, but through evangelization. In later years, however, he frankly receded from this view. De la Ro, the historian of Christian propaganda among the Jews, says that Cassel was influenced by a very decided Jewish spirit. In 1890 Cassel published a "History of the Jewish People Since the Destruction of Jerusalem," issued in Berlin by the "Gesellschaft zur Beförderung des Christenthums unter den Juden." He expressed in his interest in the Jews and contributed many articles to the "Wochenblatt für Christliches Leben und Wissen," etc. Especially noteworthy is his "Judenkreis Gottes Minderwerthiger Schulkinder," Berlin, 1891.

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Cassel left England in 1889, and went to Havan for an English and New York newspaper syndicate to report the Tchigorin—Gunsberg match. In 1890 he became chess editor of the New York papers, "The Sun" and the "Staats-Zeitung" (which appointments he still holds), and since then has contributed chess articles to most of the metropolitan journals. He was instrumental in establishing the "Staats-Zeitung" and Roi trophies, and arranged, among other important contests, the first chess match between the Mainhardt and British chess clubs. He is the inventor of a chess code.

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Cassius Longinus, Jacob

Cassius Longinus: Questor of Crassus in Syria in 53 B.C. After the unfortunate battle of Carrhae, Syria, he became independent governor of the province, clearing it of the Parthians, and traversing all parts of the country in order to reestablish the fallen prestige of the Romans. Thus he came to Judea, where Ptolemaeus, a partizan of Antiquus, had taken up arms against the Romans. Cassius conquered the stronghold Tarichaea, killed the valiant Ptolemaeus at the instigation of Antipater, and carried away captive 30,000 Jews (Josephus, "Ant." xiv. 7, § 8; "B. J." i. 8, § 9). He then went to Rome and was one of the conspirators against Julius Caesar, who had appointed him pro-ector of Syria in 44. After Caesar's murder he was sent as procurator to the Senate in 43. Thus he came again to Judea, where, held up by four Egyptian legions, he used his power to exact money from the Jews. The frightened Antipater quickly apportioned among the provinces the 700 talents of silver demanded by Cassius; and his son Herod was the first to pay his share. Malichus, however, the friend of Hyrcanus, seems to have hesitated, whereas Cassius led away captive the inhabitants of the four cities Gophna, Emmaus, Lydda, and Thamna, and would have also killed Malichus, had not Hyrcanus appeased him with 100 talents ("Ant." xiv. 11, § 2; according to "B. J." i. 11, § 3, it was Antipater). The Jews captured by Caius Cassius, as he is called, were liberated by a decree of Mark Antony ("Ant." xiv. 12, § 8), and it was ordered that Cassius' other depositions be repaired (ib. 19, § 6). During the war of Cassius and Brutus against Octavius Caesar and Antony, Cassius, who was at that time in Syria, sought to gain the support of Herod by promising him the kingdom of Judea; Malichus was urged to poison Antipater ("Ant." xiv. 11, § 4; "B. J." i. 11, § 4). While Herod took the part of Cassius and the republicans, Malichus was looking
forward to the victory of the Cesarque party; so that it was in the interest of Cassius that Herod had the murderer of his father assassinated at Tyre, the old and weak Hyrcanus being induced to believe that the deed was instigated by Cassius (Ant. xiv. 11, § 6; B. J. I. 11, § 8). The anti-Herodian party joined issue with a certain Marion whom Cassius had left behind as master of Tyre; Herod, however, vanquished his enemies (Ant. xiv. 11, § 7; 12, § 1; B. J. I. 12, § 2) and thus put an end to Cassius' rule in Judaea. Cassius soon after slew himself in the battle of Philippi, 42 B.C. (B. J. I. 14, § 8).

8. K.

CASTUO, JUDAHA: Hazan of the Portuguese-Jewish community of Hamburg; born in Amsterdam 1869; died at Hamburg March 10, 1888. In 1877 he was elected hazan of the Portuguese-Jewish community, a post which he held until his death. Cassuto was not only cantor, but also spiritual chief of the congregation, and was entitled to act as rabbi at the solemnization of marriages among its members. He was a very learned man, and possessed a thorough knowledge of many modern languages. His lay occupation was that of teacher and transla-
tor. In 1843 Cassuto was appointed sworn interpreter and translator to the city of Hamburg. As a teacher he was active up to the hour of his death, which occurred suddenly. Until 1894, when a successor to Cassuto was chosen, the Portuguese congregation had no spiritual chief, marriages being solemnized by the rabbi of the German congregation.

Bibliography: Jewish Chronicle, London, March 17, 1893. A. F.

CASTANHO, ABRAHAM: Spanish poet; lived at Amsterdam in the middle of the seventeenth century. He was the author of an elegy on the martyr Abraham Nunez of Bernal, who was burned at Cordova May 3, 1655. It was inserted in "Elogios que Zebuado Dedicaron a la Ficce Memoria," etc., published probably at Amsterdam in 1656.

Bibliography: W. de Boe, Hebr. iii. 269, Vill.rab. Expi. Sermonis, p. 362; idem, 560a, Ever port, jud. p. 234. I. B.

CASTEL-DAJANO, SAMUEL DI: Italian physician and philosopher; lived at Mantua in the sixteenth century. A philosophical work of his on the articles of belief, entitled "Meor ha-Golah" (The Light of the Exile), is still extant in manuscript (Michael, "Or ha-Hayyun," No. 888). Castel'Dajano is supposed to be the author of the liturgical poem (Pirke bein piyutim) ("For the Comfort of a Poor Capt
tive," which bears the signature ma'ariv Resh (Rab.
mahoroth, 6. 1826). He shows considerable knowledge of the Talmud in a casuistical note on a passage in N. Nissim's commentary on Megillah, which is still extant in manuscript (Neusner, "Cat. Bod. Hebr. 3885." No. 91, 8b). It is likely that Samuel di Castel d'Ajano is identical with Samuel Castiglia, who, at the same epoch, practised as a physician at Mantua, and was also a liturgist (compare Zunz, "Liturgiographie," p. 147).

Bibliography: Luzetti, MOn., p. 147; Norterra, Italian s.v. 6. I. B.

CASTEL-BRANCO, JOEL RODRIGO. See Joel Rodrigo.

CASTEL-SARASSIN (Hebrew, יאשע סאראסינ), Chief town of the department of Tarn-et-Garonne, France. A somewhat im-
portant Jewish community existed here in the Middle Ages. When attacked by the Pastoureaux in 1220, all the Jews except two killed another, in order not to fall into the hands of their enemies, and these two subsequently threw themselves from the tower. The author of "Shibet Yehudah" estimates the number of the martyrs to have been 298, but Grotta, following the Latin works that place the tragedy at Verdun, a city on the Garonne, considers 500 to be a more exact estimate.


CASTELLACCIO DA ASOLA: Locality near Mantua, Italy, where there was a great slaughter of Jews in 1457. Gershon Castastiel, the ancestor of the celebrated family, that name, was born there in 1458.

Bibliography: Odero, Mantua, 1120, Strongs Com-

I. E.

CASTELLAZZO: Italian-Jewish family which settled at the beginning of the sixteenth century in Cairo, where several members occupied the rab-
binate with distinction. The most important were the following:

1. Jehiel Castellazzo (called Ashkenazi to signify that he was not by birth an Oriental): Rabbi at Cairo in the sixteenth century. He was a contemporary of Joseph Caro, whom he severely criticized on account of a Halakah.

2. Moses Castellazzo: Lived during the seven-
teenth century. He is eulogistically mentioned in the response of Yeit Botol.

3. Moses dal Castellazzo (whose name has been misread by copyists as "Moses Kastilin"): Portrait-painter; lived at Venice in the sixteenth and seventeenth centuries. He is highly praised by David Reubeni in his memoirs for having befriended the latter on his arrival in Venice from Arabia in 1534. Moses' reputation as an artist extended far beyond the limits of the ghetto of Venice; indeed, he was known throughout Italy. In 1523, in recognition of his great talent, the Council of Venice granted him the privilege of selling his art-illustrations of the Pentateuch.

4. Moses ha-Kohen Abigdor Castellazzo: Son of Simeon (No. 3), was rabbi at Salonica, Rhodes, Damascus, and Cairo in the seventeenth century. In Cairo he was the colleague of Aaron b. Hayydl. He was almost ninety years old at his death.

5. Simeon ben Jehiel Castellazzo: Rabbi at Cairo, died May, 1538. He was well versed in the Cabala, and was renowned for his great piety. Conforte reports that he had seen a decision emanating from Joshua Sozin, rabbi of Constantinople at the time of Joseph Nas, in which Sozin invokes the authority of Simeon ben Jehiel. Both Conforte and Joseph Sambari assert that Simeon wrote two
works: (1) a collection of responsa, and (2) "Me-
gilah ha-Shita," a commentary, probably cabalistic,
on the Book of Esther. Azulai mentions as many as
eighty responsa by Simon.

BIBLIOGRAPHY: Azulai, Shem ha-Gedolei, ed. Berghoff, i. 328; Castello, in J. E. M. B. ii. 254; Rosenthal, in "Rivista Ebraica," xi. 29 et seq.

I. Bn.

CASTELLI, DAVID: Italian scholar; born at
Leghorn, Dec. 8, 1746; died 1801. He
was educated at the rabbinical college of Leghorn,
and, from 1757 to 1763, was teacher of Hebrew and
Italian in the Jewish schools of that city; then he
became secretary of the Jewish congregation in Pisa,
where at the same time he was a private teacher.
From Jan., 1781, until his death he occupied the
chair of Hebrew at the Istituto di Studi Superiori
Pradici e di Perfezionamento in Florence.

Of Castelli's numerous works and essays the fol-
lowing may be mentioned: "L'Ecclesiaste, Traduzi-
one e Studio Critico," Pisa, 1770; "Leggende
Talmudiche, Traduzione con Prefazione Critica," ib.
1789; "Il Messia Secondo gli Ebrei," Florence, 1784;
"Il Diritto di Testare nella Legislazione Ebraica,
ib. 1783; "Della Poesia Biblica," ib. 1785; "Il Com-
mento di Sabbatino Donoulo al Libro della Creazione,
Testo Ebraico con Note Critiche e Introduzione
in Ebraico e in Italiano," ib. 1800, in "Publicazioni
del Regio Istituto di Studi Superiori"; "La Prato-
fia nella Bibbia," ib. 1801; "La Legge del Popolo
Ebreo nel suo Storico Svolgimento," ib. 1804,
"Storia degli Israeliti Secondo le Fonti Bibliche
Criticamente Esamate," 2 vols., Milan, 1807-08;
"Il Cantico dei Cantici, Studio Esegetico, Traduzione
e Note," Florence, 1882; "Ammannastriemi del
Vecchio e del Nuovo Testamento, Raccezzi e Trad-
dotti," ib. 1896; "Il Poema Semitico del Pensia-
mo (Il Libro di Job), Tradotto e Commentato," ib. 1897;
"Gli Ebrei, Sotto di Storia Politica e Lettera-
ria," ib. 1899.

II.

CASTELLO (CASTILHO), ABRAHAM
ISAAC: Rabbi, preacher, and poet; born at
Ancona 1726; died at Leghorn Aug. 1, 1798. At
the age of thirteen he arrived, poor and destitute, in
Leghorn, where, although he had previously in-
tended to become a merchant, his agreeable voice
induced him to prepare himself to become a cantor.
After the death of Adam Bondi, cantor of the Jew-
ish congregation in Leghorn, whose daughter he had
married, he became his successor. He then, with
indefatigable diligence, devoted himself to the study
of the Hebrew and Spanish languages, and to rabbin-
ical science, and was soon advanced to the position
of rabbi and preacher, in which capacity he so
greatly distinguished himself that even Christian
scholars delighted to discuss with him religious and
philosophical topics. Castello is probably the Jew-
ish scholar with whom Lessing conversed during
his scientific tour in the company of Duke Leopold
of Brunswick, and, on hearing whom, the duke is
said to have exclaimed in astonishment, "Here we
have one even greater than Mendelssohn—of far
purer metaphysics."

CASTELLO was the author of the following writ-
ings, all published at Leghorn: "Kol Millim," an alleg-
erical drama in celebration of the wedding of Aaron
Eguz and Deborah da Costa (1765); "Oracion Doc-
trinal" (1758); "A Memorial Sermon on the Death
of Francis L. of Germany" (1756), written in Spanish,
and translated by Castello's son Joseph into Italian.
Besides these there were several occasional poems in
Hebrew published by Sal. Merelli in "Composition
Poeziei" (1790), and by A. B. Piperno in the col-
lection "K̄l Yago" (1846).

BIBLIOGRAPHY: Berliner, in "Jüdische Monats-
chriften," Berlin, 1879, p. 328; "Piemontese-Francese,
ib. 1897; "Dizionario Poetico," ib. 1896; "Il Di-
ritti di Testare nella Legislazione Ebraica, ib.
1899; "La Pro-
fesía nella Biblia," ib. 1881; "La Legge del Popolo
Ebreo nel suo Storico Svolgimento," ib. 1884,
"Storia degli Israeliti Secondo le Fonti Bibliche
Criticamente Esamate," 2 vols., Milan, 1807-08;
"Il Cantico dei Cantici, Studio Esegetico, Traduzione
e Note," Florence, 1882; "Ammannastriemi del
Vecchio e del Nuovo Testamento, Raccezzi e Trad-
dotti," ib. 1896; "Il Poema Semitico del Pensia-
mo (Il Libro di Job), Tradotto e Commentato," ib. 1897;
"Gli Ebrei, Sotto di Storia Politica e Lettera-
ria," ib. 1899.

CASTELLO (CASTELLO), JACOB (ANTO-
NIO): Poet at Amsterdam; died after 1684. He
was a member of several academies of poetry in his
native city, and was noted for his riddles. He is the
author of verses on the "Coro de las Musas" of
Miguel de Barnio, and the "Ramos Poligrafsos" of
Joseph Peress.

BIBLIOGRAPHY: Eppenstei, Bibl. Euph. Jud. iv. 35, 84; Jacob Castello, in Jezesurun, iv. 323 et seq.; Frankfort-on-
the-Main, 1859.

CASTELLO (CASTILHO), JOSEPH: Phy-
sician; born at Leghorn about 1746; son of Abra-
ham Isaac. After studying medicine at Pisa, he re-
turned to his native city, where he soon acquired a
reputation as a physician. A medical work written
by Castello and dedicated to the archduke (after-
ward Emperor Leopold II.), did not appear until
after his death, which occurred while he was still in
the prime of manhood. Castella's brother Samuel
was an eminent physician at Leghorn, and his son
Abraham Isaac a lawyer and poet in the same city.

BIBLIOGRAPHY: Piperno, Kol Yago, Leghorn, 1846.

CASTELLON DE LA PLANA, or DE BUR-
RIANA: City of Valencia. In 1320 the Jews of
Castellon obtained permission to lay out a cemetery;
and in 1420 to build a new synagogue. In 1381,
in contradiction to most of the other cities of
Spain, at Castellon the magistrates protected the
Jews from violence. In 1459 thirty-one Jewish
families were living here. When in 1492 the Jews
were compelled to leave Castellon, the city council
demanded an indemnity for the taxes which the city
would lose by their departure.


CASTELNUOVO, SAMUEL DI: Secretary
of the Jewish community of Rome; lived at the end
of the sixteenth century and at the beginning of the
seventeenth. He edited and probably translated into
Italian: (1) Judah ha-Levi's poem, "Mil kaza-
ma," Venice, 1699, recited on the Sabbath prece-
ding the Feast of Purim; (2) Moses Rieti's allegoric
work, "Ma'on ha-Shoalim," Venice, 1696. The

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CASTRO, DE, FAMILY: The various branches of this family are all of Spanish and Portuguese origin. Soon after the establishment of the Inquisition, members of the family emigrated to Bordeaux, Bayonne, Hamburg, and other cities in the Netherlands, and later, in the United States; today their descendants are found scattered throughout Turkey, Egypt, Holland, Germany, England, and Italy. Some branches of the family have continued to bear the simple name of "De Castro," others are known by the following names: De Castro-Osorio; De Castro-Sarmiento; De Castro-Castellano-Osorio; Pero De Castro; De Castro Vielca de Pinto; Rodriguez de Castro; Orohbo de Castro; De Castro de Paz; Henriquez de Castro, etc.

Among the members of this family, some of whom a more detailed account will be found below, are the following: Aaron de Castro, or Osorio; Abraham de Castro, Amsterdam, 1683; Abraham de Castro, London, 1769; David de Castro, Amsterdam, 1597-1684; Daniel de Castro, brother of Baruch; Daniel de Castro, Amsterdam, 1683; Dr. Ezekiel de Castro, Amsterdam, 1688; Emanuel de Immanuel Nahman de Castro, parnas, Amsterdam, 1773; Dr. Isaac de Castro, surgeon, Amsterdam, 1688; Joseph Mendes de Castro, London, 1684; Mendel de Castro, Amsterdam, 1669; Moses Gomez de Castro, parnas, 1681; Nicolas de Castro, Constantinople, nineteenth century; Pedro Fernandez de Castro, alias Julio Fernandez de Castro of Vailahudol, son-in-law of Simon Vaz "Publ. Am. Jew. Hist. Soc." III. p. 375, Los Valles, Mexico; as a Judaizing heretic, Pedro Fernandez became reconciled in 1647 (ib., viii. 4); Dr. Rodrigo de Castro, 1555-1629; Dr. Jacob de Castro-Sarmiento, F.R.S., 1864-1914; David de Abraham de Castro-Tartas (often spelled "de Castro"), noted printer in Amsterdam, seventeenth century. The only branch of the family of which it is possible to make a definite pedigree is the Dutch, as follows:

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<table>
<thead>
<tr>
<th>Moses Henriquez (1730-95)</th>
<th>David Henriquez (1776-1862)</th>
</tr>
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<tbody>
<tr>
<td>= Esther de Pinto (1792)</td>
<td>= Esther de Pinto (1792-1862)</td>
</tr>
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</table>
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David Henriquez (1795-1859) = Maria Lopez-Romano

Abraham de Castro: Master of the mint and farmer of the coinage for Sultan Sulayman, in Cairo, Egypt, in the sixteenth century. Through his wealth and benevolence—he gave away 3,000 gold florins a year in alms—he acquired great influence among the Turkish officials, and was highly esteemed by his coreligionists, in whose affairs he took an active interest. When in 1524 Ahmad, who had been appointed pasha of Egypt as a reward for his exploits at the capture of Rhodes in 1523, plotted to establish himself as an independent sovereign, and asked De Castro to mint the coins with his name in lieu of the sultan's, De Castro secretly left Egypt and hastened to Constantinople to inform the sultan of Ahmad's plot. The sultan received him with high honors and gave him costly presents. Ahmad avenged De Castro's flight on the Jews; he imprisoned several of them, probably relations of De Castro, and imposed exorbitant taxes upon the community, with heavy penalties in case of non-payment. De Castro returned to Egypt after Ahmad's execution; but the anxiety of the Jews was allayed only by the granting of a firman at the instance of De Castro. In commemoration of this deliverance in 1524, the Egyptian Jews for a long time celebrated the 27th or 28th of Adar, as a memo-


- J. H. GET—M. K.
Philosopho Medico, que Doubtava, o no Creya la Verdad de la Divina Escritura, y Pretendio Encebrir al Malcic con la Afecta Confucion de Dios, y Ley de Naturas, a work directed against Juan de Prado, a physician and author of Fidez who resided in Amsterdam. Long after De Castro’s death a Jew by the name of Henriques published an alleged work of his in French under the title “Iesal Yeng,” claiming it to have been originally written in Spanish (London, 1770). It has been translated into English by Grace Aguilar (London, 1839). De Castro’s discussions on Christianity with the Dutch preacher Philipp von Limbooth were published by the latter in the work entitled “De Vereitate Religiosae Christianae Ambas Collatio cum Erudito Judaico,” Amsterdam, 1687.


M. K.

Benedict, (Baruch) Nehumias de Castro: Physician in ordinary to Queen Christina of Sweden, and writer on medicine; born at Hamburg in 1597; died there Jan. 31, 1694. He attended the gymnasium of that city in 1615, received preparatory instruction in medicine from his father, Rodrigo de Castro, and later prosecuted this study at several universities. After his graduation at Padua (or at Frankfort), he began to practise in Hamburg (1622), acquiring such fame that in 1645 he was appointed physician in ordinary to the queen of Sweden. De Castro was for some time president of the Portuguese-Jewish congregation at Hamburg, and was a zealous adherent of Shabbethai Zebi. He was twice married. In his old age he was reduced to such poverty that he was compelled to sell his library and furniture, to obtain the means of subsistence. This "vir humanitatis," as Hugo Grotius calls him, was interred in the cemetery of the Portuguese congregation at Altona. The tombstone erected by his relatives bears the following inscription:

"De Reverendísimo N. J. Magistro looter de la Univer. et Medicina, Autroso Líbano, filso de Benedictus, Nehumias de Castro, fæderen em 15. Ieptob Año 1564.

In alia gloria."
Daniel (Andreas) de Castro: Physician; born in Hamburg 1599; younger brother of Baruch Naham; with whom he attended the gymnasium and studied medicine. He was physician in ordinary to King Christian IV of Denmark, and lived at Glackstadt.

Bibliography: Kayserling, in Monatschrift, x. 38; idem, Bibl. Exp. Port.-Jew. p. 36.

David Henriquez de Castro: Numismatist and author; born at Amsterdam, 1839; died there Oct. 10, 1868; son of Moses Henriquez de Castro. He was a man of much learning, member of the board of directors of the Portuguese synagogue at Amsterdam, and president of the committee of the Portuguese Jews of the Netherlands. He possessed a rare collection of old coins and art treasures, and a library rich in Spanish and Portuguese manuscripts and printed works dealing with the history of the Jews, an elaborate catalogue of which appeared shortly after his death, under the title "Catalogue . . . de la Succession de Feu M. D. Henriquez de Castro," Amsterdam, 1869 (with illustrations). The whole collection was sold at auction in April, 1869. De Castro was appointed knight of the Order of the Immaculate Conception by the King of Portugal. He was a member of the Royal Arcanological Society at Amsterdam, the Netherlands Literary Society at Leyden, and the Zeeland Society of Arts and Science at Middelburg.

De Castro took a keen interest in the history of the Spanish-Portuguese congregation of Amsterdam, in the renowned men identified with it, notably Spinoza, and in the inscriptions on the tombstones of the old cemetery at Oudekerk. He laid bare an entire section of this old burial-ground and unearthed costly tombstones. He was also interested in the Jewish cemetery at Middelburg near Flushing, where he resided for some time. The results of his investigations are embodied in the following works: "De Synagoge der Portugiesch-Jussische Gemeente te Amsterdam," 1675-1675, published on the occasion of its bicentenary; "Reur van Graafsteen op de Neder.-Port.-Israel. Begraafplaats te Oudekerk aan den Amstel," Leyden, 1869 (text in both Dutch and German). De Castro was a contributor to several periodicals, such as the "Israelitische Wochenblatt.


Enochel de Castro: Physician; born in Portugal in the early part of the seventeenth century. After completing his studies at Coimbra, he began the practice of medicine in Verona in 1629. Barossa ("Bibl. Lusit. i. 767") calls him "insieme medico e subtil filosofo." De Castro possessed some knowledge of Jewish literature. He was the author of the following works on medicine: "De Colostro," about 1639; "Ligna Laminata, Historia Medicarum, Propheta Philosor, Rarum Polychromatica Naturae Specimen," Verona, 1643, in which he refers as times to Biblical and Talmudic matters (a work entitled "De Ignis Lambentibus in Deserto" was published by Pedro de Castro in the same year at Verona); "Amphitheatrum Medicae in quo Moti Omnium Quibus Impostita

Sunt Nominis Anima Animallibus Raro Spectaculo Habil.," Verona, 1646.

Bibliography: Kayserling, in Monatssch., s. 31 et seq. ibidem, Bibl. Exp. Port.-Jew. p. 36.

Felix de Castro: English communal worker; son of Moses and Judith de Castro; born at London Oct. 16, 1784; died March 23, 1849. During 1817-18 he served with the English volunteers in Barbados, and soon after returned to London, where, in Dec. 1828, he married his cousin, Deborah de Jacob Mendes de Costa.

In London De Castro at once took an important part in the communal life of the Bevis Marks synagogue. At the time of the blood accusation at Damascus (1840) he was president of the board of deputies of the British Jews, and was among the first to urge Sir Moses Montefiore's journey to the East. About the same period (Jan. 30, 1842) he laid the foundation of Sussex Hall, consisting of a library and lecture hall, which was the first Jewish literary institution in London.

During the bitter controversies following the promulgation of the herem against the Reform synagogue in 1841, Hananel de Castro arose unceasingly to bring about a reconciliation. Finally, March 9, 1849, a few weeks before his death, he secured the repeal of the herem in so far as it applied to Ascension No. 1.

Bibliography: M. Gaster, Bevis Marks Synagogue, Pp. 178-178.

Isaac de Castro: Author; lived probably in Amsterdam about 1612; wrote the extremely rare work "Sobre el Principio e Restauracion del Mundo." A. de 14 de Adar, 5573.

In Issac de Castro: Talmudist; born in Egypt about 1639; son of Jacob de Castro. He was distinguished for his Talmudic learning, and accumulated considerable wealth.

Bibliography: Contorte, Eve ha-Dorot, p. 29a.

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Isaac de Castro: Turkish printer; progenitor of the de Castro family of Constantinople; born at Venice in 1574; died at Constantinople in 1649. He founded an important printing-establishment in the latter city. In 1619 he was commissioned by the government of the sultan Mah-mud II. to organize the national Ottoman printing-office. Of keen mind and exemplary probity, and being a great benefactor of his coreligionists, he was universally esteemed, and was decorated by the sultan Mah-mud with the Order Nish-an-Ithkat. He was an English subject. At his death he left one daughter, Doreta, and six sons, Abraham, Jacques, Moses, Nissim, Joseph, and Leon.  

Jacob de Castro: First Jew born in Hamburg (1600); died there at the age of ninety-nine. He was a brother of Benedict and Daniel de Castro.

Bibliography: *Keserov, in Montefiore*, p. 16; *S. M. Fk.*

Jacob de Castro (יהודה בר ניזן): Rabbinical authority: lived in Egypt; died there in 1619. He was a nephew—not a son—of the master of the mint, Abraham de Castro. On a pilgrimage to Safed he was the guest of Joseph Caro, by whom he was highly esteemed. De Castro corresponded among other of his contemporaries with Samuel de Medina, and was the author of the following works, which were published after his death: "Ezr Levem" (As Order of Bond), novelle and notes to the four legal codes, Constantinople, 1718; "Obole Ya'akov" (Tenem of Jacob), ritual decisions, Leghorn, 1786; "Kol Ya'a-kol" (Voice of Jacob), derailed on the Pentateuch (cited by Arulki as manuscripts), Constantinople; "Nuzot," and a number of similar writings on Talmudic subjects, published by Jacob Hagin in his "Hishok Kezetan." Venice, 1794.

Bibliography: *Anani, Serein Ger-Eshon*, i. 7, ii. 123, 127; *Corleto, Keru ha-Lemonda*, 3 bk. 4, 42a, 44a.

Jacob de Castro: Comedian; born in London Jan. 14, 1738; died after 1815; son of a Hebrew teacher. He was intended in his youth for the Jewish ministry, and, with this in view, attended the various scholastic institutions of the Portuguese synagogue. But he showed an early predilection for the stage, at the age of fifteen arranging plays and farces in commemoration of Purim. He first appeared at the Theater Royal, Covent Garden, in 1779, in a farce; then at the Royal Circus, at the Haymarket, in 1785. In 1786 he engaged with Philip Astley in the latter's "Amphitheater and Ambigu-Comique," remaining with him for a number of years, and performing in a long list of burlesque, musical farces, and pantomimes. He was the chief of a small body of performers who were colloquially spoken of as "Astley's Jews." In 1800 De Castro became manager of the Royal Theater, but later returned to Astley, with whom he remained until his death, appearing frequently in his amphitheater in Dublin.


Jacques de Castro: Turkish physician; son of Isaac de Castro; born in 1627; died in 1767. After finishing his medical studies at Paris, he was appointed by the sultan Abdul-Majid head physician of the military hospital at Constantinople. Castro was made a senator by Sultan Abdul-Aziz, and was appointed by Sultan Abdul Hamid his consulting physician, receiving the Order of the Medjidieh.

Leon Hayim de Castro: Editor of the Spanish (Ladino) periodical, published at Constantinople in 1833, under the title "Or Yisrael."  

Moses de Castro: Rabbi. He was of Astley's "Jews," and was accordingly known as "Astley's Jew Ts." In 1803 De Castro became manager of the Royalty Theater, "Ambigu-Comique," remaining with him for a number of years. He was one of a small number of performers who were colloquially spoken of as "Astley's Jews," and is mentioned as such in the following year in a list of performers in the later's "Amphitheater and Ambigu-Comique." De Castro corresponded among other of his contemporaries with Samuel de Medina, and was the author of the following works, which were published after his death: "Ezr Levem" (As Order of Bond), novelle and notes to the four legal codes, Constantinople, 1718; "Obole Ya'akov" (Tenem of Jacob), ritual decisions, Leghorn, 1786; "Kol Ya'a-kol" (Voice of Jacob), derailed on the Pentateuch (cited by Arulki as manuscripts), Constantinople; "Nuzot," and a number of similar writings on Talmudic subjects, published by Jacob Hagin in his "Hishok Kezetan." Venice, 1794.  

Bibliography: *Toledot, Elia Shevad*, p. 60; *Grif. Grakh. der Juden*, ii. 351 et seq.

Moses de Castro: Rabbi. He was presumably a pupil of Benbaq; lived in the sixteenth century. He was distinguished by great learning and ascetic piety. At first the head of a Talmudic school in Cairo, he settled later (about 1599) in Jerusalem. When Jacob Benbaq, rabbi of Safed, sought to invest the ordination of rabbinical judges with a higher authority, and to reestablish in Palestine a kind of Sanhedrin with himself as president, it was Moses de Castro and Levi b. Habil who successfully opposed the movement.

Bibliography: *Toledot, Elia Shevad*, p. 60; *Grif. Grakh. der Juden*, ii. 351 et seq.

Moses de Castro: Son of Balthaza (Isaac) Orobi de Castro, and a popular physician in Amsterdam.  

Moses de Castro: Rabbi. He was of Astley's "Jews," and was accordingly known as "Astley's Jew Ts." In 1803 De Castro became manager of the Royalty Theater, "Ambigu-Comique," remaining with him for a number of years. He was one of a small number of performers who were colloquially spoken of as "Astley's Jews," and is mentioned as such in the following year in a list of performers in the latter's "Amphitheater and Ambigu-Comique." De Castro corresponded among other of his contemporaries with Samuel de Medina, and was the author of the following works, which were published after his death: "Ezr Levem" (As Order of Bond), novelle and notes to the four legal codes, Constantinople, 1718; "Obole Ya'akov" (Tenem of Jacob), ritual decisions, Leghorn, 1786; "Kol Ya'a-kol" (Voice of Jacob), derailed on the Pentateuch (cited by Arulki as manuscripts), Constantinople; "Nuzot," and a number of similar writings on Talmudic subjects, published by Jacob Hagin in his "Hishok Kezetan." Venice, 1794.

Bibliography: *Anani, Serein Ger-Eshon*, i. 7, ii. 123, 127; *Corleto, Keru ha-Lemonda*, 3 bk. 4, 42a, 44a.

Jacob de Castro: Comedian; born in London Jan. 14, 1738; died after 1815; son of a Hebrew teacher. He was intended in his youth for the Jewish ministry, and, with this in view, attended the various scholastic institutions of the Portuguese synagogue. But he showed an early predilection for the stage, at the age of fifteen arranging plays and farces in commemoration of Purim. He first appeared at the Theater Royal, Covent Garden, in 1779, in a farce; then at the Royal Circus, at the Haymarket, in 1785. In 1786 he engaged with Philip Astley in the latter's "Amphitheater and Ambigu-Comique," remaining with him for a number of years, and performing in a long list of burlesque, musical farces, and pantomimes. He was the chief of a small body of performers who were colloquially spoken of as "Astley's Jews." In 1800 De Castro became manager of the Royal Theater, but later returned to Astley, with whom he remained until his death, appearing frequently in his amphitheater in Dublin.


G. L.
devotion. He wrote a treatise on the plague and dedicated it to the Senate. Though he did not hold the office of "Medico del Senado" or city physician, as Daniel Levi de Barros states in his "Relacion de los Poetas y Escritores Españoles," p. 55, he was a very popular and active physician, and was frequently summoned by the magnates of neighboring countries, among whom were the king of Denmark, the landgrave of Hesse, the count of Holstein, and the archbishop of Bremen.

During Castro's first years in Hamburg he did not serve himself a Jew; but the first list of Portuguese Jews published in the city council makes mention of Dr. Rodrigo de Castro "together with his wife, two full-grown sons, and other small children." After the death of his wife (1603), who, since there was no Jewish cemetery in Hamburg, Altona, was buried either in the Christian cemetery or in the place obtained by Castro "within the pale of the Church," he married again. For almost fifty years, thirty-five of which were spent at Hamburg, he acted as the friend and helper of suffering humanity, being styled "master of his art," "famous physician," and "prince of medicine of his time." He was buried in the cemetery of the Jewish Portuguese congregation at Altona.

The following works of Rodrigo de Castro appeared in print: "Tratado Brevis de Naturae et Caussis Postis Quae Hoc Anno 1596 Hamburgensem Civitatem Afflict," Hamburg, 1598; "De Universa Morborum Medicina," 1605 (1606), 1608, 1608, 1664; Venice, 1644; Hanover, 1604; Cologne, 1696; Francfort, 1669; "Medicina Politica, sive de Officis Medico-Politicos Tractatus," a kind of medical encyclopedia and methodology, Hamburg, 1614, 1669. The above were written in Latin, and the following in Portuguese: "Tratado de Heresia, Em o Qual a Sorra Desta Materia," etc., cited also under the title "Tratado da Halisea, So o Qual Son a Desta Materia Dialogi xxv." 1614.


CASTRO, JOSÉ RODRIGUES DE: Christian rabbinic scholar, librarian; born in Spain in 1739; died about 1795. Appointed royal librarian to Charles III. and Charles IV., he devoted himself to a revision of the bibliographical labors of Nicolaus Antonio; producing at Madrid, in 1781, the "Bibliotheca Española." This contains in the first volume accounts of Spanish Jewish authors, taken mainly from Bartolocci, though there is evidence that the writer knew some Rabbinic Hebrew, as his work includes Spanish translations of two Hebrew poems on chess. He addressed to Charles III., on his accession a number of Hebrew, Latin and Greek verses entitled "Congratulationis Regni," Madrid, 1789.


CASTRO TARTAS, ISAAC DE: Marano and scholar; born at Lisbon Dec. 15 (22), 1647. He was a brother of
David Castro Tartas, a relative of the physician Elia Jailmontat, and was himself trained in philosophy and in the classical languages. Early in life he went to Portugal, where he lived for several years. Against the wishes of his relatives there, he went later to Habsburg, where he was recognized as a Jew, arrested by the Inquisition, and sent to Lisbon. Summoned before the tribunal of the Inquisition, he at once avowed his faith in Judaism and his determination to remain true to the faith. All the exertions of the inquisitors to convert him to Christianity were in vain. On Dec. 15 (22), 1647 (not Sept. 23, as is erroneously supposed), this young man was led, together with five fellow-sufferers, to the stake. In the midst of the flames he called out in startling tones,—"Shema' Yisrael! [Hear, O Israel!] The Lord our God is One!" With the word "Ehad" (One), he breathed his last. For several years the public of Lisbon repeated his last words, so that the Inquisition was finally compelled to interdict this confession of the Jewish faith, under the threat of severe punishment. It is said that the martyrdom of David Castro Tartas so affected the hardened inquisitors that they determined to cease harrying heretics at the stake. In Amsterdam the tragic end of this promising young man occasioned deep mourning. A memorial sermon was delivered by Saul Levi Morteira, and elegies in Hebrew and in Spanish were written in his honor by Solomon de Ovira and Jonas Abraham.

CASTROJERIS: Town in southern Castile, 18 miles west of Burgos. Jews lived there as early as the period of the Moorish rule. In the charter ("fuero") granted to the town in 924 by Gari Fernandez, count of Castile, it is ordered that the murder of a Jew be punished in the same way as that of a Christian. When, after the death of King Sancho, forty Jews were killed at Meratello, Ferdinand I., his son and successor, settled the remaining Jews of that place at Castrojeriz (1035). After the death of Alfonso VI. of Castile, in 1106, the inhabitants of the neighboring Castro fell upon the Jews of Castrojeriz, killing many, making prisoners of others, and plundering their houses. The new king, Alfonso VII., and his wife, Urraca, forbade any further injury to the Jews of Castrojeriz on pain of heavy penalties. In 1284 Fernando III. confirmed the privileges which had been granted to the Jews. In 1474 the Jewish community paid 1,100 maravedís in taxes.

CASTRO, De

CASUISTRY. See LEGALISM.

CAT: There is no reference to the cat in the Old Testament, the domestication of that animal being later than the Bible, except in Egypt, where it was revered as a divine being and probably thus became tame. Victor Hohn ("Geschichte und Haustiere," etc., Berlin, 1894) even declares that the tame cat was not introduced into Europe until after the Invasion of the Huns. There is, however, evidence on Greek vases and Pompeian wall-paintings that the cat was domesticated in Greece and Rome before the common era. (R. Engelmann, "Die Katzen im Alterthum," in "Jahrbuch des Kaiserlichen Deutschen Archäologischen Instituts," xiv. 138-143, Berlin, 1898.) In the Talmud, on the other hand, there are many references to the cat, which is called פִּשְׁעָה (fishah), a general name for the "pouncer," though at times it is called גְּרֶֽפֶּפֶּר (gerper), which is a specific term derived from the Persian (Sardan, in "E. D. M. G."); and suggests the possibility that the domesticated cats of Syria and Europe were derived from that country.

The destructive qualities of the cat are generally recognized. With its five claws (Jud. 5:20) it destroys not alone mice (B. K. 80a), weasels (Shab. 109a), hens, young birds, lambs, and kids (Hul. 38a); but even large birds (Ket. 41b), as well as snakes (Psa. 119, 609), snake poison being innoxious to it (Shab. 128b). It is dangerous to babies (B. K. 80b), who on that account wear a leather bandage (Kelim xxvi. 5; the reading is doubtful). White cats bite worse than black ones (B. K. 80b). The cat is regarded as a model of modesty, because of its cleanly habits (Er. 105b); though the reason is also given that these are due to the desire to avoid being detected by mice.

That the cat was tamied in Talmudic times is shown by the statement that it never leaves a house it has once chosen, and therefore need not be watched (Shab. 51b). It bears young in 53 days (Bek. 8a), which nearly agrees with the right period of 55 days. The reason why the cat forgets its master, whereas his dog will always remember him, is stated to be because cats are mice, which are eminently the cause of forgetfulness (Hor. 18a). This idea has lasted into modern times; for in Russia Jewish boys are not even now allowed to stroke a cat lest they lose their powers of memory. The prohibition does not, however, extend to girls.

In order to see demons, one should burn the fetus of a black cat, which must be the eldest female offspring of a black cat that is also the eldest female offspring of a black cat, and sprinkle the ashes on one's eyes (Ber. 6a). A woman's blood, offered to a cat, with magic formulas, will deprive a man of his virility (Shab. 75b). If rats kill a cat, the owner has no remedy, on the principle that "the man who is killed by women is no man" (B. M. 97a). Any one may kill a wild (perhaps mad) cat and take its skin (Shab. 109a), whereupon it will become a cure for erysipelas. A woman who becomes reconciled is said proverbially "the cat and the weasel have made a match" (Shab. 109a). In Russo-Jewish folklore, blood from the tail of a cat is regarded as a cure for eczema: while a cat put into a new cradle drives away evil spirits from the baby. When there is a thunder-storm, the cat is put outside in the rain. A black cat in the house is propitious; a white one, unlucky. When a house is built a black cat, among other domestic animals, is introduced into it for luck. In the cabalistic system of transmigration a person who...
Catacombs : Underground galleries with excavations in their sides for tombs or in which human bones are stacked. The term is derived from "cata-comba," a compound of the Greek "kata" and the Latin "comba" ("cumba"), and means "near the sepulchers." Originally it designated a definite place on the Via Appia near Rome, but since the ninth century it has been applied to all subterranean burial-places in Italy as well as in other countries.

In the Middle Ages only Christian catacombs were known; in modern times, however, Jewish burial-places have been discovered resembling the Christian ones, and hence are also called catacombs.

In point of fact, the mode of burial followed in catacombs is undoubtedly of Jewish origin. Subterranean tombs were used in Palestine even in early times. While in the East corpses were usually put into the earth, in the West they were cremated. The earliest example of a subterranean tomb is the double cave of Machpelah, still preserved under the mosque built over it. Around Jerusalem there are so-called tombs of the Prophets—tombs of priests according to Sepp—that, in their labyrinthine arrangement, resemble the catacombs. Tombs of the judges—i.e., tombs of the sanhedrists—are also to be found throughout Palestine. The architect Schick found at Jerusalem a catacomb begun by Jews and continued by Christians. These tombs, which are hewn out of the rock, differ from the Roman catacombs only in that they are difficult of access, while the latter are arranged with a view to the frequent visits of the living (Swoboda, "Die Altpalästinschen Fehengräber und die Catacomben," in "Römische Quartalschrift für Chris. Altertumskunde," p. 321, Rome, 1890; compare also the word "quarry" used in the sense of "cemetery," which recalls these rock-tombs). Wherever the Jews went in the course of their wanderings, they endeavored to preserve this custom of their fathers as far as the nature of the ground permitted; and they did so at Rome, in lower Italy, Carthage, Cyrene, etc. The Talmud gives a detailed description of this kind of tomb, the chief characteristic of which is that the bodies were placed in niches (Talmud, 72b; Latin, "loculi") in the subterranean vaults. The Christian catacombs doubtless originated in imitation of this Jewish custom, although it would appear from the catacombs so far discovered at Rome that the Christian ones are older than the Jewish. Among Christians, moreover, Jesus' tomb in the rock must have been the model from the beginning.

Jewish catacombs have been discovered at Rome as follows: (1) Before the Porta Portuensis; found in 1602 by Bosio under the Colle Rosato. This catacomb has since become inaccessible through the filling in of the neighborhood. Its arrangement was extremely simple and primitive, as it contained only two cubicula or burial-niches. It is evident, from its situation on the road leading to Porto, that it served as a cemetery for the Jews living in Trastevere. (2) In Porto itself, from which several Greek inscriptions of the first and second centuries have been preserved. These inscriptions throw much light on the history of the Jews at Rome. (3) In the Vigna Randanini on the Via Appia, discovered by Garrucci in 1852. He also found there two figured sarcophagi.
and gilded glasses of Jewish origin, which furnish proof of the interesting fact that the Jews also followed the higher arts. (4) In the Vigna Cimarra near the Via Appia, discovered by De Rossi in 1867. Among its inscriptions, which are also important, one mentions the synagogue of Elea. (5) In the Vigna Apolloni on the Via Labicana, discovered in 1882 by Marucchi; it is less important, and contains only a very few inscriptions, but is marked by easily recognizable Jewish symbols. (6) On the Via Appia Pignatelli, discovered in 1885 by Mcolaus Müller (see "Mitteilungen des Archäologischen Instituts," Roman section, 1886, i. 49-56).

According to F. X. Kraus's description, the Roman catacombs consist of an immense labyrinth of galleries excavated in the bowels of the earth and under the hills surrounding the city. The galleries are arranged in different stories ("piani"), often three or four of them one above the other, and crossing a number of times in the same story. The galleries are from one-half to one meter wide, hence generally very narrow; in height they vary with the nature of the rock out of which they are hewn. The walls on both sides are perforated by horizontal caves or niches like oblong ovens, each of which affords space for one or more bodies. The rows are broken at intervals by passageways leading into smaller chambers, the walls of which are also perforated by niches. There is little difference between the Christian and the Jewish catacombs; certain variations in construction being no greater than the differences among the several Christian catacombs themselves. There is the same arrangement of galleries and cubicula, the same method in the disposition of the graves, and the same decoration in colors and tints. It has been remarked, however, that the flags closing the niches on the outside are fitted better in the Jewish than in the Christian tombs; so that no one would suspect that tombs were behind these stones. The only real difference consists in the presence of Jewish formulas and symbols in the absence of Christian ones.

The chief value of the Jewish catacombs at Rome lies in the numerous and multiform inscriptions that they furnish, which throw a strong light on the life of the Jews at Rome. A great number of names have been preserved thereby; and sometimes the titles of the offices and the status of those buried are given. Since about 110 of the inscriptions are in Greek and only about 40 in Latin, the former was probably the language of the Jews at Rome. The Greek inscriptions date from between the first and third centuries, from which time to the fourth century there are Latin inscriptions. A genuine Hebrew inscription has not yet been found, though the formulas "Peace" and "Peace to Israel" have been noted in some instances. Where the inscription does not begin with the name of the deceased, the usual introductory formula is EN6AA EKITE (for icet &atro): the Latin "Hie Jacet" (Here Lies) is seldom found. Eulogies recalling Biblical verses and idioms are used as final formulas, e.g., Isa. lvii. 2 or Ps. iv. 9. The frequent "for life eternal," must also be considered a pious wish. The Jewish inscriptions of the catacombs of Rome have been collected in the works of Berliner and of Vogelstein and Rieger.

The commonest symbol found in the Jewish catacombs is the seven-branched candlestick, doubtless in reference to the verse, "The spirit of man is the candle of the Lord" (Prov. xx. 27). It is an infallible sign that the tomb in question is Jewish, as it is not found on Christian tombs. Another symbol is a fruit from which an ear of grain sprouts, and which is interpreted as "etrog" (citron). This interpretation is, however, not certain. An oil-vessel is also found on some stones, a symbol probably identical with the candlestick. Garrucci interpreted it as referring to Hanukkah, but this is inadmissible. It may be considered an artistic expression of the thought, "A good name is better than precious oilment; and the day of death than the day of one's birth." (Eccl. vii. 1). There
is no reason to doubt that a curved horn signifies the shofar. It is intended to symbolize the resurrection of the dead, which shall precede the Messianic times to be announced by the shofar. A heart-shaped leaf is often found, as also on Christian stones: this signifies sorrow for the dead.

The symbols of the Christian tombs also, in so far as they are taken from the Old Testament, are interesting from a Jewish point of view. The chief types are: Noah in the Ark, the sacrifice of Isaac, the miraculous water produced by Moses in the desert, Jeremias’s passage through the Red Sea, the ascension of Elijah, Jonah’s deliverance, the seven yodles in the fiery furnace, and Daniel in the den of lions. All these pictures express the thought that there are comfort and deliverance from sorrow and trouble. Kaufmann explains the fact that these and not other scenes from the Old Testament were used, by the circumstance that this cycle was based on an old passage of the Jewish liturgy.

In some Jewish tombs gilded glasses were found, having drawings in gold-leaf executed on the flat bottoms of the vessels in such a way that the letters and figures were visible from the inside. An illustration given by Berliner shows, in addition to the candelstick, the palm-branch, the heart-shaped leaf, and a lion beside the open book of the Law. On one of the glasses there is even a representation of the Temple at Jerusalem. The gilded glasses are supposed to be the “kiddush” cups used on the Sabbath and at festivals. Berliner supposes them to refer to the “cup of consolation” that was offered to the mourners.

In addition to the six Jewish catacombs mentioned above, Rome has a few others that may be either Jewish or Christian. In the first decades of Christianity, baptized Jews probably used the existing Jewish catacombs as burial-places; thus, for example, the Hebrew inscription of one

Doubtful Shemuel was found in the Catacomb Callistus. In the case of the large and at Rome, well-known Catacomb of Domitilla (so called because the noble Domitilla, of the imperial Flavian house, is supposed to be buried there), its Jewish origin depends on the question whether Domitilla was a Jewish or a Christian proselyte. The architectural character of this catacomb points to Jewish origin, because one of its chambers contains only a single-trench tomb (“arcosolium”), with a bench in front. Since both of these, the single tomb as well as the flat bench, are especially characteristic of the Jewish rock-tombs in Palestine, it is possible that the Catacomb Domitilla was originally laid out by Jews, although it was certainly finished by Christians. The architectural characteristics of this catacomb are so striking that even Müller admits Jewish influence, although he thinks that the Christian catacombs were constructed on pagan and not on Jewish patterns (Herzog-Hauck, “Real-Encyc.” 3 ed., x. 963).

It is also impossible to determine whether certain catacombs in places other than Rome are Jewish or Christian, particularly as investigations have not yet been carried to the same extent as in Rome. This is especially the case at Naples and its vicinity, and, in general, throughout southern Italy. Aside from those near the little town of Matera, the catacombs of Venus is a modern discovery, and none has been definitely recognized as Jewish.

Sicily, wholly Jewish. Discovered in 1853, Carthage, these catacombs have been investigated and described by G. I. Ascoli, François Léonard, and Nicolas Müller. Notwithstanding the tufa, which tends to crumble easily, there are galleries here more than two meters wide; hence wider than those at Rome. In the subterranean main street the trench-tombs—i.e., those hollowed out in the form of a trough (“arcosolia”)—are much more numerous than the niche-tombs (“loculi”); moreover, not only the walls, but also the floors, contain many tombs. The chief interest of the catacombs of Venus lies in their inscriptions. These are written partly in Latin and partly in Greek, the language in both cases being incorrect and barbaric. It is most important to note that Hebrew occurs more frequently; for there are epitaphs written entirely in that language, and the characters used are remarkable for paleographic reasons. One of these epitaphs reads:

("Resting-place of Beta, son of Faustinus. Peace to his soul! May his spirit share in the life eternal!")

An epitaph of which the second portion is Greek written in Hebrew characters is also noteworthy, and for that reason is given here, from a reproduction in Ascoli’s “Inscriptiones Greche, Latinae, Ebraeae di Antichii sepolcri Judaecae del Napoletano,” No. 17.

("Peace to his resting-place.") (sic!) 

("Tomb of Secundinus [son of] Presbyterus and Materina, eighty years old.") Müller found a number of other catacombs at Venus, in addition to those discovered in 1853. It has not yet been determined, however, whether they are of Jewish or Christian origin. The same symbols are found here, and in the places still to be mentioned, as are found at Rome.

The island of Sicily abounds in catacombs. These have not yet been thoroughly investigated. no has
The Jewish or Christian character cannot be determined; but there certainly are Jewish catacombs at Syracuse (see Paolo Orsi, in "Römische Quartalschrift," 1897, pp. 453-485; ib. 1900, p. 190). The geological formation of the island was most favorable to the construction of rock-tombs, which were built by pagans, Jews, and Christians. There are more single than common tombs; and the bodies are placed in niches, but in arcosolia. The Sicilian tombs must therefore be designated as hypogae—i.e., subterranean vaults—rather than as catacombs, and resemble more closely their Palestinian models. Jewish hypogae have also been found in recent times at Helipolis in Perygis (Humm, "Altertümer von Helipolis," p. 68, Berlin, 1880).

In Africa the first Jewish graveyards to be noted are those of Carthage, in which Jewish catacombs are recognized (see Delattre, in "Hervor"

On closer investigation Jewish catacombs will be...
found among the many Christian ones in Cyrenaica and in its capital, Cyrene. In Lower Egypt, also, especially near Alexandria, there are pagan, Jewish, and Christian catacombs ("Am. Jour. of Archeology," pp. 143 et seq., Baltimore, 1887).

In the Egyptian catacombs there are many cell-tombs, i.e., tombs in which the bodies are pushed forward into the niches. According to Schultze, this indicates that the tomb in question is Jewish. This assumption, however, is rightly criticized by other scholars, and a decision of the question must await further investigation. See BEREAL AND CEMETARY.

CATALAN, ABRAHAM: Well-known Talmudist of the seventeenth century. He and his son, Abraham Catalan, and his brother, Eliaéz Cat- alan, were contemporaneous with R. Hayyim Shabbethai in Salonica.

CATALAN (CATALANO), ABRAHAM: Physician in Padua; died 1642. He is the author of "Olam Hafuk," an unpublished manuscript treatise on the plague of 1680-31, during which time he was very active.

CATALAN (CATALANO), ABRAHAM: Author; lived in Arles in the middle of the thirteenth century; died (possibly) at Perpignan toward the end of the thirteenth century. According to Abraham Zacuto and others, he was the father of Levi b. Gerson (Gersonides). He compiled, about 1290, an encyclopedia entitled "Sha'ar ha-Shamayim" (Door of Heaven), which contains many quotations and even whole treatises from previous translations of works written in Arabic. Following Ibn Pal- quena, he divided his work into three parts, dealing respectively with: (1) physics, including a chapter on dreams; (2) astronomy, taken chiefly from Al- Fergani; and (3) theology or metaphysics, which part, as Catalan expressly says, contains nothing new, but is a copy of Maimonides' "Book of the Soul." The Greek authors cited are: Alexander of Aphrodisias, Aristotle, Empedocles, Galen, Hippocrates, Homer, Plato, Pythagoras, Thucydides, and Theophrastus; the Arabic: Ali ibn al-Abbass, Ali ibn Ridwan, Averroës, Avicenna, Costa, Ibn Lucca, Al-Farabi, Al-Fergani, Haim, IsaacIsraeli, Ibn Tufail, and Ibn Zuhr. The work was published in Venice, 1547, Rodelheim, 1801.

CATALAN, MOSES HA YYIM: Italian poet; born in Padua; son of the physician Abraham Catalan. He was rabbi in his native town, and died there at an advanced age in 1661. It was to him that the first letters of Isaac Vita Cantariani, whose teacher he was, were addressed. His "Motzet ha-Sekel," a rhetorical pamphlet on man, has never been published. He wrote a poem in honor of the marriage of his sister Perla to Raphael Gans Levi, which can be read as Hebrew or as Italian. It has been reprinted by Wolf, "Bibl. Hebr." iii. 796. In 1645 he wrote a similar poem in honor of Shabbethai Astruc. An elegy on Lamentations was also published by him at Padua.

CATALAN, SOLOMON: Probably a grandson of Gerson b. Solomon Catalan. He was rabbi in the city of Coimbra in 1360.

CATALOGUES OF HEBREW BOOKS: These were of frequent use among the Jews in the Middle Ages. Judah ibn Tibbon (about 1200) speaks in loving terms of his collection of books and of its catalogue, both of which he recommends to
Bisson, Samuel. Specimens of old catalogues from various genera have been brought to light within recent years, the oldest and most important, in respect to the number and interest of its volumes, being that published by E. N. Adler and J. Broyde in "Jew. Quart. Rev." xii. 32 et seq. This fragment of a catalogue, compiled in the twelfth century, gives an Arabic description of 100 works offered for sale. The books are indeed summarily described without much method; still, the catalogue states that they are divided into the following classes: Bible, Midrash, Talmud, Theology, Halakah, and Liturgy—a fact which shows the existence of a system in the classification of books even at that early period.

Unfortunately, such catalogues, so important to bibliography, are very scarce; and this scarcity has caused a distinct gap in the history of Hebrew literature in the Middle Ages. It is only within the last two and a half centuries that public as well as private libraries have adopted the practice of publishing catalogues. In the following list of printed ones of both public and private collections of Hebrew books, the names are arranged in the alphabetical order of the towns in which the libraries exist, and the latter in that of the names of the owners of the collections:

**Public Collections.**

- **Amsterdam.** "Catalogue der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek," by M. Roest, 2 vols., Amsterdam, 1875. A special division is devoted to a description of 32 MSS. in that library.
- **Berna.** "Catalogus Codicum Perservantium," Bern, 1853. At the beginning is a description of 30 Bernese MSS.
- **Breslau.** A catalogue of the library of the "Jewish Congregation," Breslau, 1842.
- **Copenhagen.** "Codices Orientalis Bibliothecae Regiae Danicae," etc., under the care of the Royal Danish Library, Copenhagen, 1821 (46 MSS.).
- **Leyden.** "Catalogus Codicum Hebraicorum," etc., under the care of M. Steinhardt, Leyden, 1830 (114 MSS.).
- **Mantua.** "Catalogo dei manoscritti ebraici della Communita Ebraica di Mantova," by F. Nodari, Leghorn, 1853 (50 MSS.).
- **Milan.** "Catalogo dei manoscritti ebraici della Communita Ebraica di Milano," by A. Reviere, Leghorn, 1851 (7 MSS.).
- **Modena.** "Catalogo generale dei libri ebraici della Biblioteca di Modena," by Gregoriana, Modena, 1848 (27 MSS.).
- **Monte Cassino.** "Catalogo di Codici e Sacri a Monte Cassino," by M. Morosini, Cassino, 1846 (2 MSS.).
and sold. The conversion of Jews to Christianity was favored here as early as the eleventh century. He who insulted a converted Jew, by calling him a Christian. In 1024 the lands of a Jew accused of adultery with a Christian woman were confiscated, and the land was to pay a tithe to that parish in which the city to the commander 'Abdal-Karim. Often the Jews had to suffer cruelties inflicted by Crusaders in Catalonia, who came to assist the Christians against the Moors. The pope, in a letter to the bishops, forbids these excesses. He says that a difference exists between Jews and Moors: "Against those who persecute the Christians and drive them from their cities and possessions, war is waged rightly; but the former [the Jews] everywhere ready to serve."

In early times the Jews of Catalonia secured property rights. Under Count Ramon Berenguer I. it was decreed in 689, and again at the third Council of Gerona in 1078, that those Jews who bought land were to pay a tithe to that parish in which the lands were situated, "quemadmodum si a Christiano coloratur" (Phonix, "España Sagrada," xiii. 477). Moreover, here and there the Christian spirit soon got the upper hand. According to the old "Código de los Usatges," a litigation between Jew and Gentile the Jew had to take an oath to the Christian, but never the latter to the former. Neither Jews nor Saracens were admitted as witnesses against a Christian. In 1024 the lands of a Jew accused of adultery with a Christian woman were confiscated and sold. The conversion of Jews to Christianity was forced here as early as the eleventh century. He who insisted a converted Jew, by calling him trimmer, deserter, or renegade, was punished by a fine of twenty ounces of gold.

In Catalonia, connected as it was for a long time, with southern France, the French spirit was also another dominant; and this continued in all phases of development up to the union with Aragon. The condition of the Jews was on the whole, quiet and peaceful; they engaged in trade and industries, and studied the sciences, particularly medicine; they attended to honors and respect; medical knowledge opened the doors of princes and counts to them. The Jews of Barcelona, Gerona, Tarragona, Tuy, and Manresa were noted for their thrift not less than for their prosperity; and they contributed materially to the dissemination of Catalan commerce. Many of the Jews whom the Almohades persecuted found safety and protection in the cities of Catalonia.

The Jews living in Catalonia were, like the Saracens, the property of the ruler; they bore a direct relation to the king, and, with all of their goods, stood under his special protection.

Relation At the same time they could not be to King, called slaves ("servi"); for they had free right of residence by law. The king gave them a special interest, or usury, law, and regulated their congregational relations. Gradually, however, the clergy gained supremacy. Even before the reign of King Jaime I. the Jews on Catalan territory were deprived of their right to act as judges or to exercise corporal punishment. Under Jaime I. Catalonia was united to Aragon and Valencia in one great kingdom. Henceforth the history of the Jews in Catalonia is that of their brethren in Aragon (see ARAGON, BARCELONA, GERONA, MANRESA, SPAIN).

The connection between Catalonia and southern France is also shown from a religious standpoint, as later the question was discussed whether Germain's arrangement forbidding polygamy for Germany and France was binding also on Catalonia. Catalonia had its own rite; and this generally coincided with that of Provence (Mahzor Catalonia) in its principal points. "Kol Nidre" was not recited in Catalan congregations.

CATARIVAS, THEMARIAN: Talmud writer of the eighteenth century. He was originally from Tiberias, and went to Tuscia in 1730 as an alms-collector, settling there after a sojourn in Aigles. He gained a reputation for scholarship and piety. Catarivas was an intimate friend of Abraham Cohen Bahreini, one of the oldest nabirs of Tunis, whose grandson published Catarivas' "Zeker Zaddik" (Memory of the Just), a commentary on the first two orders of the Mishnah, together with the "Abraham Yagel" of Abraham Cohen (Leghorn, 1843). Several of the responsa of Catarivas are contained in the "Yerek Tahajot" of Jacob b. Abraham Falco, Leghorn, 1842.

CATECHISMS: Manuals for religious instruction. The name as well as the form of Jewish catechisms has been adopted from the Christian Church in modern times in connection with a more systematized religious instruction. Catechesis as a term for instructing persons, particularly proselytes, in the principal parts of the faith before admitting them into the fold, was probably in use among the Greek-speaking Jews in pre-Christian times (see, for instance, Acts xvii. 25); the manual used for this purpose being simply called “Déächhe.” “Torah” teaching (see Dahan). In the Christian Church, however, the catechism—that is, the instruction and other preparation of the applicant for admission into membership—was a well-defined branch of practical theology, and the existence of catechisms as an aid became necessary. In accordance with the old—also Jewish—system of instruction of proselytes, the catechism originally consisted of a list of the capital sins to be shunned and of the duties or leading virtues to be practised, besides parts of the creed. With the introduction of more rational methods of education, due especially to the Reformation movement, and above all since Luther, who with the pedagogical insight made the Dialogue the basis of instruction (1529), the catechism became a useful and almost indispensable means of religious instruction of the young, as it presented in clear concise language, in the form of questions and answers adapted to common use, the chief teachings, religious and moral, of the Church.

The need of such a catechism was not felt in Judaism of old, since with the cessation of a religious propaganda cases of the admission of proselytes became rare and isolated, while the regular curriculum of Jewish instruction comprised throughout the Middle Ages the entire Torah; that is, Bible and Talmud. Only for the observance and knowledge of the laws compendia were now and then composed to facilitate the study; but for the systematic comprehension of the creed no provision was made in the education of the young, the intercourse between Jew and non-Jew having been so rare as to render a specific religious instruction or a discussion of the distinctive characters of the Jewish belief unnecessary for the average student.

The first symptom of an awakened Jewish self-consciousness was Abraham Jagel’s “Lekah Tôb,” a catechism published in Venice in 1537, and composed entirely after the model of the smaller catechism by the Catholic Peter Canisius (see Maybaum, “Abraham Jagel’s Kathechismus Lekah Tôb.” Berlin, 1892). After Luther’s catechism had given a new impetus to systematic religious instruction even in Catholic Italy so as to give rise to Canisius’ larger and smaller catechisms exactly after the Protestant model, the idea naturally suggested itself to the Jews of Italy, who stood in closer relation to their Christian neighbors than their coreligionists did elsewhere, of having also the tenets of the Jewish faith presented to the young in similar catechetical form. This was the declared purpose of Jagel’s work.

The need of a catechism, however, was not as yet felt by the Jews. The “Lekah Tôb,” written in Hebrew and in defense of the Jewish religion, with constant and clever use of rabbinical literature in support of views and conceptions largely adopted from the Catholic original, was—against the expectation of the author—never used as a school manual, but its popularity is shown by the fact that it was frequently republished in Hebrew and translated into Latin and into Judeo-German. The books used for elementary religious instruction contained mainly the 613 commandments and Maimonides’ thirteen articles of faith, with excerpts from the prayer-book and the Shulhan ‘Arukh. Such books were the “’Enet we-Emunah” by Isaac Arvava, Venice, 1604; “Eleh ish Mivzoth” by Gedaliah Talkun, Amsterdam, 1765, who also wrote in 1784 “Emissat Yisroel,” a religious catechism not noticed by Gildermann.

The first systematic religious manual after Jagel’s attempt seems to have been Judah ben Perez’s “Fundamento Solido de la Divina Ley,” a compendium of Jewish theology written in dialogue form in Spanish (Amsterdam, 1729). A similar one under the title of “Torat Esmant Yisroel” appeared 1734 in Leghorn, in Hebrew and Spanish, for the use of Turkish Jews, by Isaac de Moses Paz, and in 1728, in Verona, “Emanu Osa Catechismo ad un Giovane Israelito” by Simone Calimani (Strassburger’s “Gesch. der Erziehung,” p. 277).

The Mendelssohn era, which, owing to the closer contact of the Jews with the Christian world, made a more systematic religious instruction a necessity, brought a perfect tidal wave of catechistic literature. From 1782 to 1844 no less than 161 religious manuals appeared, according to David Kaufmann and Isidor Loeb (see Maybaum, “Methodik des Jüdischen Religionsunterrichts,” p. 9), and the place of honor belongs not, as Maybaum has it, to W. Dassau, whose “Grundsätze der Jüdischen Religion” appeared 1782, but to Hartwig Wesely, who, at the suggestion of Moses Mendelssohn, published in 1728 the first sketch of a catechism in his “Mittalim,” republished in the “Mensef.” He had already recommended in his “Yem Lébasson” (1725) the composition of a religious manual, and in his “Gan Na’ul” presented the system in Hebrew. As to the method after which the matter should be arranged, the question was whether for the doctrinal part the thirteen articles of Maimonides or Albo’s three fundamental articles should be made the basis, and whether for the duties the whole Pentateuchal system of laws—that is to say, all the ceremonial laws—or only the chief ceremonies, besides the festivals and the moral laws, should be treated.

A number of authors followed Luther’s example; but, in accordance with Xim. R. xiii. and Saadia’s Azhoret, they used the Dialogue as the basis for the treatment of the duties. J. A. Pfeiffer, 1800; B. H. Auerbach, in “Toot Emet,” 1889; S. Hollstein, in “Ha-Emunah we-ha-Da’at,” 1857; Léopold Stein, in “Ha-Torah ve-ha-Mizwah,” 1858; and G. Leuch, in “Pikkuwe Adonol,” Leipzig, 1857, all derived the 613 commandments from the Dialogue.

Among the leading catechisms of the conservative school may be mentioned those of Alexander Behr,
Catechisms

Catechisms appeared in German, Dutch, French, Italian, and Hebrew. In addition to the following Hebrew catechisms, a few notable non-Jewish catechisms include: A. H. Bock's, as "Emunat Yisrael" (Berlin, 1814); J. J. Johson's, as "Alume Yo–catechism of J. Wolf, Gotthold Salomon, and M. Shefer" (Frankfort, 1814 and 1819; Vienna, 1824) and (Prague, 1816). Julius Schoenborn published a catechism (Cracow, 1819), which was accepted in the curriculum for rabbis and teachers in Bavaria. It has been translated into English, with certain omissions, by Isaac Leeser (Philadelphia, 1850), and has passed through several editions.

Early Church catechisms, before they could receive the marriage license; the third, "Ben Yakkr" (Vienna, 1820), declares that Jewish soldiers might be exempt from the observance of Biblical laws.

"Eidut Adonai" (Berlin, 1814; third edition, Leipzig, 1859, and under a new title, 1859) was published by F. Krey; "Gersba de Jeduchn" (Breslau, 1814), by B. Mowritz; "Dat Yisrael," in two volumes (Prague, 1810-11), by Peter Beer. He also published a "Handbuch der Mosaic Religion" (Mayence, 1865; 27th edition, 1889) won great popularity by its terseness. It was recommended by the Prussian minister of education "for its Kantian and Lensingian spirit" in 1886.

Samuel Hirsch's "Systematischer Katechismus der Israelitischen Religion" (Luxemburg, 1856; second edition, Philadelphia) bases ethics upon Biblical history, and declares the ceremonies, dietary laws, etc., to be needless to those who have the "law of the heart," Judaism being not "law" (Gesetz), but "doctrine" (Lehre). Hirsch favors Sunday as a day of rest for Jews in the Occident, inasmuch as the Jew who would also rest on Saturday would break the commandment "six—[and not five]—days shalt thou labor." Joseph Abi's "Grundlagen zu einem Wissenschaftlichen Unterrichte in der Mosaik Religion" (Mayence, 1865; 3rd edition, Leipzig, 1875) lays stress upon the fact that faith, in the language of the Bible, is "trust based on knowledge." Superstition and atheism spring from ignorance and materialism, which are twin sisters. Falseness cannot be made truth by miracles, and truth needs no miracles. David Einhorn's "Ner Tamid" (Philadelphia, 1880) states the fact that faith, in the language of the Bible, is "trust based on knowledge." Superstition and atheism spring from ignorance and materialism, which are twin sisters. Falseness cannot be made truth by miracles, and truth needs no miracles. David Einhorn's "Ner Tamid" (Philadelphia, 1880) states the fact that faith, in the language of the Bible, is "trust based on knowledge." Superstition and atheism spring from ignorance and materialism, which are twin sisters. Falseness cannot be made truth by miracles, and truth needs no miracles. David Einhorn's "Ner Tamid" (Philadelphia, 1880) states the fact that faith, in the language of the Bible, is "trust based on knowledge." Superstition and atheism spring from ignorance and materialism, which are twin sisters. Falseness cannot be made truth by miracles, and truth needs no miracles. David Einhorn's "Ner Tamid" (Philadelphia, 1880) states the fact that faith, in the language of the Bible, is "trust based on knowledge." 

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ceremonies which he holds to have outlived their usefulness on Pesah. Sunday is the real day of rest.

He recognizes the authority of the Bible, but not that of the Talmud. "True religion is that which is either expressed or implied in the Decalogue. "The Decalogue was written by divine authority for the sake of certainty, that it be known for sure that this is the moral law, as ordained by the Creator of man." "The fourth commandment opens the duties of man to man" (p. 45) and "teaches duties to ourselves" (p. 45). "Hukkim are ordinances concerning the mode of worship, and are obligatory on every one in Israel," a definition which would make innovations in the mode of worship absolutely impossible.

George Jacobs' catechism (Philadelphia, 1882) teaches that "those who do not keep the Sabbath must surely die, and that the souls of those who eat leaven on Pesah shall be cut off from Israel." Short catechisms in English were published by David Asher (London, 1845), Benjamin Zuck, H. A. Franz, J. Mendes de Sola, N. S. Joseph, Julius Katzenberg, H. Loeb, I. Mayer, E. Pilz, Gustave Gottlieb, J. S. Goldammer, Joseph Strauss (London, 1850), M. Friedlander (London, 1869, 4th edition), Aros Messing, and Barnett Elzas; Koplowitz translated Feldshein's "Manual." In Kaufmann Kohler's "Guide for Instruction in Judaism" (New York, 1898) rabbinical as well as Biblical ethics are duly considered, and the growth of Jewish religious ideas and ceremonies is traced through the Biblical and rabbinical stages of development. It also takes the Decalogue as a basis.

Following are the catechisms written in French: "Catechisme du Culte Judaique" (Metz, 1819), written in Hebrew, German, and French; "Catechisme Judaique, en Hebreu, en Allemand, en Francais," by L. M. Lambert (Paris, 1857); "Catechisme d'Instruction Religieuse et Morale," in Hebrew, French, and German, by S. Bloch (Paris, 1859); "Guide pour l'Instruction Religieuse," by L. Kahn (Berlin, 1862); "Guide d'Instruction Religieuse et Morale," by L. Kahn (Berlin, 1869); "Quelques Paroles sur l'Instruction Religieuse," by L. Kahn (Berlin, 1869); "Précis Élémentaire d'Instruction Religieuse et Morale," by M. Nicholas (Paris, 1869). Among catechisms written in Italian are: "Catechismo della Istruzione Religiosa," by Marco Morra (Milan, 1857-58); "Compendio della Religione Israelitica," by the same author (Milan, 1855); and "La Prima Parte della Fede d'Israel," by R. M. Hecht. "A Catechism of the Jewish Religion," by S. J. Cohn (Hamburg, 1913), was in 1913 translated into Danish, Abraham Alexander Wolf's "Lehre der Israelitischen Religion" (Mayence, 1855) was translated into Danish (1868), Dutch...
Catechism

CATHARINES, HOUSE OF (called also Casa dei Neofiti) A Roman institution for converting Jews to Catholicism, which the Jews, by means of taxes, were compelled to support. The


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CATECHUMENS, HOUSE OF (called also Casa dei Neofiti): A Roman institution for converting Jews to Catholicism, which the Jews, by means of taxes, were compelled to support. The Vatican founded this house for converts March 21, 1548 (Rieger, ii, 64), by setting apart various sums from its revenues. By a papal decree of Jan. 1, 1565, certain revenues were to be used for the support of the catechumens, and the fines levied on Jews for possessing scrip certificates of indebtedness, lending money on interest, or engaging in certain occupations were to go to their support also. Under Pius V, forcible conversions occurred in large numbers. His successor, Pope Gregory XIII., continued the institution. Hibbert many Jews became converts through the fear of powers that might be exerted against them: now many took this step in the hope of profiting thereby. For Gregory XIII. ordained that all church dignitaries should assist the converts by material support, encouragements and recommendations. Put on the Jews, these converts up to this time, it was decided that the Jews themselves had now to bear this burden. Sireto, protector of the catechumens or neophytes, was active in his opposition to the Jews. Before the establishment of the House of Catechumens all conversions that took place were voluntary. The House marked the second stage, since it was designed as a retreat and prison for recalcitrant neophytes during the process of transition. Later, when the revenues for the catechumens had fallen to a very low point, conversion by means of the compulsory attendance of Jews three times a year at Christmas sermons against Judaism was begun. Sixtus V, by a bull of Oct. 22, 1596, permitted the Jews to rebuild synagogues on the earlier sites, provided the contributions for the support of the catechumens be not reduced in amount. And Clement VIII. reduced the tax of the Jews of Rome for the support of the House of Catechumens from 3,500 scudi to 500 scudi, whereof 300 scudi fell to the Cloister of Converts.

After the Jews had been expelled from the Roman, with the exception of Rome and Ancona, those remaining were, in later times, taxed oppressively. In Nov. 1604, the chief rabbi of Rome, Joshua Assoult, with his four children, was forced to enter the Casa dei Neofiti, and the latter were baptized (Rieger, i.e. 160). Besides, where the neophyte refused to become a convert voluntarily, force often was applied, and finally the victims were killed by hanging. If they accepted baptism, a grant of money from the government was usually made in addition to the sum derived from Jewish taxes. The catechumens, as a Roman institution, survived until late into the eighteenth century. As late as 1784 sixty Jewish children were thrown into prison because two other children were being hidden from the officers of the Casa dei Neofiti; they had to be given up to release the remainder (Rieger, i.e. 235).

The general term adopted in Hebrew for “category” is מַכָּלָה (makkalah), which is the translation of the Arabic term “makalah,” used by the Arabian philosophers. Hebrew designations of the several categories, also translated from the Arabic, are: בּוֹשָׂה (bosh), בּוֹשָׂה אֲרוֹמָה (bosh aroma) (substance), בּוֹשָׂה אֲדוֹנָה (bosh adonah) (quality), בּוֹשָׂה הָאֱלֹהִים (bosh elohim) (situation), בּוֹשָׂה הָאָדָם (bosh adam) (time).
their families and servants (Buchholtz, "Gesch. der Juden in Riga," p. 57).

In this diplomatic manner avoiding the name "Jew," the empress deemed it advisable to usher in the settlement of the Jews into Russia. In another letter to Governor-General Browne, she speaks of her great intentions concerning the Jewish question in Russia, and of his knowledge of these intentions (ib. p. 61). In answer to a complaint of Benjamin Baehr, "factor the Jews of the Polish, Lithuanian, and Courland Jews," against the municipal authorities of Riga, Catherine wrote to Browne, Oct. 15, 1785, directing him to inquire whether the council (Hath) in spite of his privileges had the right to oppress such people, who had begun to develop trade in Riga to the benefit of the country, and enjoining that the complainants be protected and their petitions granted (ib. p. 63). The "foreign merchants" did not go to South Russia; most of them settled in Riga, and some of them in St. Petersburg. In 1786 Catherine permitted Jews to settle in the New Russian provinces on an equal footing with all foreigners, these being invited to the deserted South Russian steppes.

With the first division of Poland in 1772, a great number of the Jews of White Russia became Russian subjects. In a manifest issued by Count Chernevich, the new governor-general of White Russia, in the name of the empress, promised equal rights, without distinction of religion or nationality, to the inhabitants of the newly acquired territories. The phrase, "without distinction of religion or nationality" is used in most of the ukases of the empress. The Russian historian Gradovski emphasizes the fact that Catherine II., having declared, on ascending the throne, her profession de foi, to rule in the spirit of the Orthodox Church from the Jews and Judaism, never saw any danger to the Orthodox Church from the Jews and Judaism, as his predecessors. While she often warned the governors against the Roman Catholic orders, and especially against the "plotting" Jesuits, she did not hesitate (in 1773) to grant religious rights to the Jews ("Onoshen'ya k Teryvanam," etc., p. 478, note).

But notwithstanding the magnanimous intentions of Catherine, the Jews were restricted to a FALL OF SETTLEMENT, almost immediately after the rights of equality had been officially granted them. This was certainly not the wish of the empress, but was due to the local authorities and the Senate, which at that time possessed great power in the administration of the empire. While the law recognized the Jews as Russian subjects, granting them equal rights with the other inhabitants throughout the empire ("Complete Russian Code," s.x., No. 18,858), administrative decrees were issued, keeping them out of the great Russian provinces. By a ukase of 1776 the rule of the "kalash" was reestablished, and the old poll-tax reintroduced. In 1786 the Senate, in answer to an application of the Jews of White Russia to the empress, issued a decree curtailing the judicial, commercial, and industrial rights of the Jews. That the empress was opposed to the narrow-minded policy of the Senate may be seen from this remarkable decree: "Since the above-mentioned [White Russian] inhabitants, holding the Jewish faith, have, in virtue of the ukases issued, already entered into a position equal to that of other inhabitants, it is necessary in all cases to observe the rule that every one according to his rank and standing shall be enabled to enjoy his rights and benefits without distinction of faith or nationality" ("Vost. kad.," Jan., Feb., 1889, p. 45; Gradovski, "Otno. shenyami," etc., l. 12). For the inhuman cruelties perpetrated upon the Jews of Livonia and other places in South Russia in 1782, Catherine was not responsible.

At the end of Catherine's reign two ukases were issued which bear the signature of the empress, but are utterly opposed to her previous teachings. The first, dated Jan. 3, 1792, under the title of "Restricting the right of the Jews to carry on business in the great Russian provinces; it also compels the Jewish merchants to pay a tax for their business and trade licenses in the provinces open to them the double of that paid by Christian merchants. Only the Karaites were in 1795 exempt from the double tax, and from that time the Karaites enjoyed special privileges. The reforms introduced by the "Semiramis of the North" affecting the Jews did not, like many of her well-meant reforms, accomplish the expected results; but through the fault of the narrow-minded officials they rather resulted in establishing the Pale of Settlement in which the Russian Jews are still shut up at the beginning of the twentieth century."

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CATHANEO, CARLO: Italian Christian jurist; born in Milan June 15, 1801; died at Cangnole, near Lugano, Feb. 5, 1869. Although Cattaneo was not favorably inclined toward the Jews, he vehemently protested against the oppressive laws to which the Jews in Italy were subjected.

In a work entitled "Ricerche Economiche sull'Interruzione Imposte dalla Legge Civile agli Israeliti" (Milan, 1869), Cattaneo demonstrated that the outlawry of the Jews is detrimental to society.


CATTOLE: Hebrew, 7152 = "possession"; Term used to denote all domestic animals, the principal possession of nomadic and pastoral peoples.
Cattle were very important in the early life of the Hebrews. The story of Abel, who was a "keeper of sheep," and offered unto the Lord "of the dreggling of his flock" (Gen. iv. 4), is without doubt an indication of the conditions of early times. Abraham, Isaac, and Jacob his sons were "shepherds" in all the signification of the word (Gen. xvi. 54; xvii. 1, 3, 4, 6); and their respective stories show the importance of cattle in their lives. Their cattle furnished them their dwelling, the tent, their clothing, and their food, the last consisting of milk, cheese, and butter, and, on great occasions, meat. They also supplied them almost exclusively with the material of the sacrifices.

After having settled in the Land of Promise, the Israelites did not entirely abandon their early mode of life. Some tribes, particularly those of Reuben, Gad, and Simeon, continued the raising of cattle, along with their new agricultural occupations. Therefore the herdsmen and flocks were a part of all blessings (Deut. viii. 18, xiii. 4) and prophets (Jer. xxxii. 37, xxiii. 12; Zech. ii. 4). In the ordinary usage of the language, kings were called "shepherds" (I Sam. v. 2, vii. 2; Isa. xi. 30), and the same figurative language is used to describe Providence (Ps. xxiii. 3).

The livestock of the Israelites consisted chiefly of cattle, horned cattle, and asses. The camel and the horse were not common in Biblical times. Small cattle—i.e., sheep and goats—were the most numerous, since Palestine, like the other Mediterranean countries, was in ancient times, as in modern, well suited to the habits of these animals. They were known by the collective name "qót; (aron; compare "Homerica," see Goretz, Ditten). Horned cattle were raised successfully only in well-watered places, as the valley of the Jordan, the plain of Sharon, and, particularly, the western part of Bashan. They were called "qóm (takur, "power"); compare "a'rematum," from "aron" (see Oss). Asses were as common as they were good, and the asses were especially appreciated (Gen. xii. 10, xxx. 4; Josh. vii. 24; I Sam. viii. 16), even after the introduction of the horse (Ezra ii. 66 et seq.; Neh. vii. 68 et seq.). Many passages in the Scriptures enjoin man kindness and humanity toward domestic animals. God, as Creator and Providence of all Kindness animals, gave man sway over them, to Animals, delegating to him His providence, as well as His dominion. Punishing man, He strikes also the animals; making His peace with them, He extends the reconciliation to animals. The firstlings of the domestic animals are His, as are the first-born of Israel. Domestic animals were entitled to their rest on the Sabbath (Ex. xx. 10, xxiii. 11; Deut. x. 14), and during the Sabbath year they were allowed to wander through the fields feeding on the spontaneous products (Lev. xxv. 7; Ex. xxiii. 11). Castration was forbidden, according to Josephus ("Ant." iv. 8, § 40; probably based on Lev. xx. 24), and, likewise, hybridization (Lev. xi. 19). To plow with an ass and an ox was not allowed, probably because of the superior strength of the ox, which was the plower par excellence (Deut. xxii. 10). The overladen ass must be relieved of part of his burden, and if he should fall under it, his master must help him up (Deut. xxii. 4). The ox treading out the corn was not to be muzzled (Deut. xxv. 4). A cow or a ewe and her young could not be killed in one day (Ex. xxii. 29). The origin of the command not to shear a kid in its mother's milk (Ex. xxii. 19, xxiv. 26; Deut. xiv. 21) is uncertain. Its purpose seems to have been to defer the Israelites from a heathen custom (see Bochart, "Hierozoicon," pp. 624 et seq.; Wilh., on Ex. xxviii. 19; Nowack, "Lehrbuch der Hebräischen Archäologie," p. 117. Malmonides, "Morch Nebokim").

During the summer cattle were kept in the open air. At night they were driven into pens or folds, for which the Bible has a great variety of names: דכ, Dic, מים, Mīm; מים, Mesha'ayim (Gen. xlix. 14).

Shelter at Night. These pens were sometimes fenced about with stakes, more often, however, they consisted of an enclosure with a stone wall, to protect the cattle from wild beasts; and occasionally they were provided with watch-towers (II Chron. xxvi. 10). The cattle were counted in the morning and the evening when going out and coming in; and the shepherd was obliged to replace every missing head, unless he could prove that he had not permitted his own fault (Gen. xxxix. 12; Ex. xii. 12-13; compare Amos iii. 12). In the neighborhood of the pens were watering-places, consisting generally of a well or cistern, with a trough. To dip out the water and fill the troughs must have been one of the hardest duties of the shepherds (Gen. xxiv. 10, xxv. 10). During the winter the cattle were sheltered in regular stables (מארב שַפִּק, marbet), which were furnished with cribs (דֹאר עֵבֶר, dāer 'ebër). It is incidentally mentioned that the oxen in the corral were generally fed on chopped straw (בִּשָּׂנֶה, bīšanna, or Ex. i. lv. 35, or sometimes on a sour mixture (מָוְתָות כֹּלָה, melōt ẖolā), a provender consisting of various grains, soaked with alkaline herbs (Isa. xxx. 24), sometimes like the "farrago" of the Latins (see Bochart, l.c. pp. 115, 309). Even in Z. D. M. G. xxvii. 502 et seq.). Horses also were fed on chopped straw and on barley. Oats and hay were then, as now, unknown in Oriental countries. Fattening was probably kept always in the stables, hence the expression "מִכְלַ֑ד" or "מִכְלַ֑ד מָרֶבָּב" (Ceri'm, l.c. p. 309). Elsewhere fat-bees are called מַעֵר (Me'ār, l.c. p. 309). In Z. D. M. G. xxvii. 502 et seq.). To plow with an ass and an ox was not allowed, probably because of the superior strength of the ox, which was the plower par excellence (Deut. xxii. 10). The overladen ass must be relieved of part of his burden, and if he should fall under it, his master must help him up (Deut. xxii. 4). The ox treading out the corn was not to be muzzled (Deut. xxv. 4). A cow or a ewe and her young could not be killed in one day (Ex. xxii. 29). The origin of the command not to shear a kid in its mother's milk (Ex. xxii. 19, xxiv. 26; Deut. xiv. 21) is uncertain. Its purpose seems to have been to defer the Israelites from a heathen custom (see Bochart, "Hierozoicon," pp. 624 et seq.; Wilh., on Ex. xxviii. 19; Nowack, "Lehrbuch der Hebräischen Archäologie," p. 117. Malmonides, "Morch Nebokim").

Bibliography: Bochart, "Hierozoicon;" Nowack, "Lehrbuch der Hebräischen Archäologie;" K. G. H.
CAUCASUS or CAUCASIA (Russian, "Kavkazski Krai" = the country of the Caucasus): A division of Russia, bounded on the north by European Russia; on the east by the Caspian sea; on the south by Persia and Asiatic Turkey; and on the west by the Black sea. It consists of six governments, four provinces, and two districts. The Jewish inhabitants, according to the census of 1897, numbered 58,471, or 6.3 per cent of the total population ("Voskhod," 1902, No. 3). These figures are probably too low.

The exact number of the Caucasian Jews is not easy to determine. Some of them (in the southern provinces) have adopted the Mohammedan religion; while others (in Georgia) have embraced Christianity. They are also often confounded with Jewish immigrants from European Russia. Von der Hoven estimates the number of the native Jews of the Caucasus to be about 100,000 ("Budushchnost," 1900, No. 52).

The following table illustrates the distribution of the Jews of the Caucasus among the various governments, provinces, and districts according to the censuses of 1886 and 1891-92:

<table>
<thead>
<tr>
<th>Distribution of Jews of the Caucasus.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jews</td>
</tr>
<tr>
<td>Northern Caucasus (1886-92):</td>
</tr>
<tr>
<td>Government of Stavropol</td>
</tr>
<tr>
<td>Province of Terek</td>
</tr>
<tr>
<td>Government of Kuban</td>
</tr>
<tr>
<td>District (Cheinisches) (Black Sea)</td>
</tr>
<tr>
<td>Transcaucasia (1886):</td>
</tr>
<tr>
<td>Government of Kars</td>
</tr>
<tr>
<td>Government of Tiflis</td>
</tr>
<tr>
<td>Government of Erevan</td>
</tr>
<tr>
<td>Government of Baku</td>
</tr>
<tr>
<td>Government of Yelisavetpol</td>
</tr>
<tr>
<td>Province of Dageistian</td>
</tr>
<tr>
<td>Province of Kars</td>
</tr>
<tr>
<td>Street of Kazakh</td>
</tr>
</tbody>
</table>

Some of the Caucasian Jews claim to be descendants of the Lost Ten Tribes of Israel, which were taken captive by Nebuchadnezzar; Supposed while others (particularly the Georgians) are equally certain of their descent from Lost Ten Tribes, taken from Palestine by Shalmaneser. It is hard to determine whether this belief is based upon valid tradition or whether it is of later origin, and an attempt, by means of bad philology, to connect the "Habor," near which river the exiles were settled, with "Iberia," the name by which the Casaucaes is known to classical writers. In the Georgian language the Jews are called "Horia," a term which is related to "Ebera" (Koch, "Iris Durch Russland," Preface, p. ix.).

The Russian archaeologist and linguist Vsevolod Miller believes that a large Jewish population formerly existed in that part of Media which was later called "Arturpatakan," and which is at present known under the name of "Azerbaijan," and that this country was probably the cradle of the Caucasian Jews. He thinks that they have preserved the old Semitic type to a more marked degree than the European Jews. The presence of a distinctive Jewish type among many of the Caucasian peoples has long been noticed by travellers and ethnographers. It is especially interesting, as some of these Caucasian people, the Armenians, Georgians, and Persians, are, for instance, not of one and the same race. Baron Peter Uslar suggests that during the past two thousand years Jewish tribes often emigrated to the Caucasus ("Russische Revue," xx. 42, xxi. 300). Miller is of the opinion that in very remote times they emigrated thither from Media. All the Armenian and Georgian historians speak of the existence of a large Jewish population in Transcaucasia until the beginning of the present era.

When St. Nina came to the city of Urbn not Georgia from Jerusalem in 314, she is said to have spoken to the Jews in the Hebrew language ("His-
conquered Daghestan in the eighth century, found a large number of Jews there. According to Pantyukhov (probably following Quatrefages, "Observations Anthropologiques au Caucase," Tiflis, 1893, cited in "Archiv für Anthropologic," xxvii. 448.), the Caucasian Jews may be considered descendants of the Chaldeans (early Babylonians), who originally dwelt on the upper Euphrates and in the vicinity of Lake Van, but who later, though even still remote, times intermarred with the native Caucasians. In the course of time many of these Jews preserved Judaism and embraced Mohammedanism. It is probable that the Khevsurs and a portion of the Swauetes and of the Lesghians are of Jewish descent. In the fifth century the rulers of Georgia claimed that their ancestors came from Jerusalem. The Chaldean has little in common with the Arabo-Semitic type. Erckert, as the result of a comparison of the head measurements of the Caucasian Jews with those of the other inhabitants of the districts in which they dwell, gives the following data:

<table>
<thead>
<tr>
<th>Cephalic Index</th>
<th>Azerheijan Tatars</th>
<th>9.4</th>
<th>brachycephalic Armenian</th>
<th>85.6</th>
<th>hyperbrachycephalic Mountain Jews of the Caucasus</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Facial Index</th>
<th>Mountain Jews</th>
<th>62.4</th>
<th>Armenian</th>
<th>62.5</th>
<th>Georgian</th>
<th>62.9</th>
<th>Kalmuck</th>
<th>75.3</th>
</tr>
</thead>
</table>

If the shape of the head be taken as a standard of a fine type, the mountain Jew may be considered to rank first among the Caucasian races, which are classified by Erckert in the following order: mountain Jews, Armenians, Kouskys, Georgians, Azerbijan Tatars, Ossetes, Circassians, Tchechentsy, Lenghians, Nogais, Kalmucks ("Der Kaukasus und Seine Völker," pp. 370-377).

The nature of the Jews in the district of Kub (government of Baku) is 1,618,424 mm.; that of the Jews in the government of Kutais, 1,600; of those of Daghestan, 1,644. These three groups exhibit slightly varying types; they have completely adopted the language of the people among whom they live (Pantyukhov). Mountain Jews ("Bergjuden") are those of the Caucasian Jews who live in villages ("auls") and some towns of the provinces of Daghestan, Tersk, Kuban, and in the governments of Baku and Yelisvetpol, and who speak an Iranian language, a dialect of the Tair. The Taira themselves are of Iranian origin, but have intermarried with Jews. They speak the same dialect (Tair mingled with Hebrew) as the mountain Jews. They probably arrived in the Caucasus with the Jews in the time of the Achæmenide having been sent to guard the northern boundary of Persia on the Caspian Sea. According to Anisimov, the Taira of to-day were Jews when they arrived in the Caucasus, and they embraced Mohammedanism only when the Arabs conquered the country. They themselves cherish this belief, and carefully preserve their Hebrew books (Hahn, "Aus dem Kaukasus," p. 181).

Ḥasdai ben Isaac, in his letters to the king of the Chazars (about 900), says that, according to a tradition, the Chazars formerly lived in the mountains of Seir (Ser in the eastern Caucasus). Miller is of the opinion that the Jews of the Caucasus introduced Judaism into the kingdom of the Chazars, and that the Jews of Daghestan originated in Azerbijan. He refers to Esther iii. 8 and to II Kings xvii. 6. He thinks that old Jewish colonies in the Caucasus existed in Talassaran and in Kutais, in which region there is a place still called "Shult-Katta" (Jewish pass). About three hundred years ago many Jews emigrated thence to Major, the capital of the Tatars, and a little later to Jangi-kent (= "New Settlement").

Large Jewish communities existed in the ninth century in Tiflis, Barban, Derbend, and other places in the Caucasus. According to Benjamin of Tudela (1160-73), the power of the exilarch extended over all the communities of Armenia, Kato, and Georgia. Guillaume de Rubrouquis in 1254 found a large Jewish population in the eastern Caucasus.

The traveler Judah Chorny also concludes that the Jews arrived in the Caucasus before the destruction of the First Temple, and that up to the fourth century of the common era they lived under Persian protection. At the end of the Sassanian dynasty, when Tatar hordes overran Persia, and the Cau-
The Caucasian Jews were driven from their homes, the latter came in contact with their coreligionists in Babylonia, and adopted the rabbinical teachings as religious law. Soon they began to study the Talmud, of which they had an intimate knowledge when Elhad the Darii (ninth century) visited them. This is corroborated by Benjamin of Tudela and Petrahisha of Regensburg. In the centuries when the great Talmudic schools flourished in Babylon, many eminent Talmudists lived in Derbent and the ancient Shemacha, in the government of Baku. In many regions in the government of Baku, where there are no mountain Jews, ruins of their synagogues and traces of irrigation channels, etc., are to be found. The local Mohammedans still call these ruins by their old Jewish names; e.g., "Chifot Tebe" (Jewish Hill), "Chifot Kabir" (Jewish Grave), etc. In some parts of Daghestan the Mohammedan religion has supplanted Judaism; but in many Mohammedan families are to be found Jewish books inherited from Jewish ancestors.

The Caucasian Jews cannot be classed among the Karaites, as they still adhere closely to the Talmud. There is no question, however, that at the present time their Talmudic knowledge is not extensive and that they have added demonology to Superstition. Judaism. Owing to this comparative ignorance they are nicknamed by the Jews of Daghestan and Baku "Byly" (cow) and "baron" (western). The Jews of Daghestan and Baku believe in good and evil spirits; e.g., Seer-Ovy (the spirit of the water), Ide, Hafaret, Res- wortel, and others. The most venerated is the mighty Nun-Negor (the spirit of travelers and of the family), which name signifies "irresistible" (literally, "do not take a name"). A belief in perpetual warfare between the good and the evil spirits is deeply-rooted among the Jews as well as among the Mohammedans of the Caucasus. According to Erckert, the Caucasian Jews in the times of the Seleucids were in communication with Palestine. They helped to spread Christianity in Armenia, Georgia, and the highlands of Alania. The mountain Jews are probably later emigrants, who in the eighth century and at the beginning of the ninth settled in the region north of Derbent. It was not until the end of the sixteenth century that they removed to the neighboring Marts. Another stream of emigrants may have followed about 1180 from Jerusalem and Bagdad via Persia. Erckert and many others are of the opinion that the Caucasian Jews amalgamated at an early date with the native tribes. It is certain that among the peoples of the Caucasus the Jewish type in everywhere represented, and that even among Christian and Mohammedan tribes many Jewish customs and habits have been preserved to the present day. Among the Ossetes the old Mosaic law of levirate marriage still exists, which, according to Chorny, the mountain Jews also strictly observe. Even the outward appearance and the manner of speech of the Ossetes resemble those of the Jews. Many of their villages bear Hebrew names, and the marriage and funeral ceremonies correspond in many respects with those of the ancient Hebrews. The same may be said about the Tushetschi.

The Caucasian Jews differ greatly from the European Jews. Their language, dress, education, employment, and their whole character render them almost a separate people; and they even differ greatly among themselves.

The Georgian, Lzhichani, and Ossete Jews differ as much from one another as do the countries in which they live. The Jews of Daghestan have nothing in common with the foregoing, either in language, dress, mode of life, or Manners and Customs. among whom they dwell. They only differ from their Mohammedan and Christian neighbors in their adoption of the Talmudic language. They all dress in the Circassian style, and go about armed with daggers, pistols, and swords, even being armed when they go to bed or when praying in the synagogue. They are skilled horsemen. Their occupations are mostly dyeing, cattle-breeding, gardening, and viticulture. They own small farms, and rent land from their Mohammedan neighbors, by whom they are much oppressed. They raise tobacco, and manufacture excellent weapons. Even their huts know how to handle the spade, the hoe, and the hammer.

Owing to their persecutions under Mohammedan rule, the mountain Jews in the Russo-Caucasian wars always sided with the Russians; and the Russian government, after the conquest of the Caucasus, in acknowledgment of their valuable services, granted them equal rights with the other Caucasian tribes. Lately, however, these rights have been curtailed.

In contradistinction to the mountain Jews, the Georgian Jews have always exhibited great patriotism, and have fought against the Russians. Their love for the fatherland is proverbial as their bravery in war. Notwithstanding his warlike character, however, the Georgian Jew becomes penitent and humble in the synagogue. Here he may be seen to weep for the unfortunate destiny of his coreligionists scattered over the world. Georgian Jews are found in Tiflis, Kutais, Suran, Karabuzan, and the surrounding villages. Besides the Georgian and mountain Jews, mention should here be made of the Caucasian Skhorts (Skhortsians), a tribe which is probably the descendants of the Chazars. Their type is more Slavonic than Semitic, but their mode of life is Jewish; they not only keep the Sabbath strictly, but also observe all the Mosaic laws and many rabbinical precepts. In Tiflis in 1884 their community numbered thirty families, besides many who lived outside the village and occupied themselves with cattle-breeding, agriculture, and the cultivation of the vine. They have the same prayers as the Russian Jews, but use the Russian language instead of the Hebrew. Some of them send their sons to Wilna for a higher rabbinical education. They consider it a great honor to intermarry with rabbinical Jews; but such marriages are rare.

The Georgian and especially the mountain Jews deem it beneath their dignity to intermarry with the Subbotniks.

In recent years, with the improvements in com-
The Jewish Encyclopedia

Caucasus

Caul

Bibliography:

1. Giirber, Tsveyste o Naklmdyashchihi Storonu Kapitkavo Norya, 1891; Yevreukoe Obozryenie, 1884, v. 157; D'OIsson, Des Peuple* du Caucase, 1828; El-Cassim, Pirns. 1828.

2. Schroederemends this to "shemisim," which he comparesto the Arabic "shumaisab" (little sun). It would thenmean an article of jewelry, perhaps a pendant. It is quitepossible to take it to designate nets used as adornmentsfor the hair. The Septuagintgives it this sense; and the Targum reproducesthe word, which by Mishnaicusage is confirmed as a net for the hair (see Levy, "Neuhebr. Wörterb." iv. s.v.).

3. Used in an anatomical sense of the enclosure of the heart, perhaps of the pericardium (Hos. xiii. 8).

4. Most frequently, however, it is used to translate "yoteret," a word occurring frequently in the priestly regulations and in connection with the liver. It is best taken to mean the fatty mass surrounding the liver. This was always included (Ex. xxix. 13, 22; Lev. iii. 4, 10; iv. 9; vii. 4) in the burntoffering. In six of the former (the only exception being Ex. xxxix. 22), yoteret is described as being situated (over the liver), which cannot be said of a lobe or of any part of the liver itself. Were the preposition "from" (Ex. xxix. 13, 22) taken to mean "above," "over," "upon" absent in the mandatoryclauses as it is in the narratives, it might be assumed that "yoteret" is in the construct state, and the phrase "lobe of the liver" would really mean "the pendant." But the presence of the preposition in the six mandatory clauses precludes this construction, and consequently also this rendition.

5. That the narrative clauses do not embody the preposition does not prove the contrary. The narrator simply relied on the exact designation conveyed in the mandatory passages. The yoteret was therefore, as for any of the viscera adjacent to and over the liver, "the caul over the liver." This is also supported by the Vulgate, and agrees with that of Rashi (to Ex. xxix. 13, accordingto Musaphia, in "Aruk," s.r. 1555), and with the translations of Zunz (Amheim), Luzzatto, Furst (in Lev. li. e.; in Ex. i.e. he translates "lappen"); and it is meant that part of the caul which forms the duplicature extending from the transverse fissure of the liver to the lesser curvature of the stomach, technically called the "gastrohepatic" or "small omentum" (compare Strack to Ex. xxix. 13; Fuhrer, "Die Entwickelung des menschlichen Körpers," 1876; Strzelecki, "Der Gastrohepaticus" in "Kunstformen der Natur," 1893; and others). The Karaites include the yoteret among the animal parts forbidden to the Jews as food (see Aaron b. Elijah, i.e.; Elijah Bashyazi, "Aderet Eliyyahu," she'eloth viii.); rabbinic law, however, knows of no such prohibition (see Hal. 111a; Rashid, ed. sc. s. r. 1569; Pesak Zutta, i.e.; Malmonides, "Yad."); and the Karaites (see Aaron b. Elijah, "Sanhedrin," 9; i.e.; Nahmanides to Lev. iii. 6er.)

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6. In Rabbinical Literature: According to the A. V., it was the caul, with some other parts of the sacrifice, that was burned on the altar. For we read: "And thou shalt take all the fat that covereth the inwards, and the fat that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar" (Ex. xxix. 18; compare references below). The Hebrew term here rendered "caul" is "yoteret," always occurring in connection with "kabed" (liver); this "yoteret" is variously translated by earlier and later scholars. Thus, the Septuagint renders it "the lobe of the liver"; and so do Josephus (Ant. iii. 9, § 2), Gesenius ("Dict.," s. r.), Kolton ("Aarch Compenium," iii. 376, s. r.; Jastrow ("Dict." p. 578), and the Karaites (see Aaron b. Elijah, "Sanhedrin," 9; i.e.; Nahmanides, "Yad."); and the Karaites (see Aaron b. Elijah, "Sanhedrin," 9; i.e.; Nahmanides, "Yad.").
CAUTION (DVX): Warning given to witnesses before testimony. Neither Biblical nor rabbinical law requires a witness to confirm his testimony by an oath. Jewish casuists are of opinion that the witness who would not tell the truth without an oath would not scruple to depose a falsehood with an oath (Tosef., Kid. 43b, s.v. "Hashta"); compare Josephus, "B. J." ii. 8, § 6.

Instead of an oath, rabbinical law prescribes in criminal cases a preliminary caution or admonition, in the course of which the witnesses are exhorted to testify to such matters only as have come under their personal observation, and are warned not to state anything based on imagination or hearsay. They are told that the court will subject them to a careful examination and a searching cross-examination. Finally, the formal caution laid down in the Mishnah (Sanh. iv. 5; Maimonides, "Yad," Sanh. xii. 9) proceeds as follows:

"Know ye that the responsibilities devolving upon the witness in criminal cases are vastly more serious than those of the witness in civil suits. In civil suits a man makes good the loss sustained through his falsehood, and is for given; but in criminal cases the blood of the witness and the blood of the blood of his streets. The saying of the Rabbis is: 'If the witness will not tell the truth, neither will his children tell the truth.'" (Maimonides, "Hos. Hazdah," Sanh. xi. 2).

The object of the closing admonition is to remind the honest man of his duty to bear witness even against a person tried for his life, to impress upon him the verity that the escape of the guilty is an injury to the innocent, while the punishment of the wicked is a benefit to the public. Therefore, although the criminal's death can not be undone, no mawkish compassion should prevent the giving of testimony leading to conviction (Deut. xix. 18; Sifre, Lc. 187); therefore, too, the honest witness must not scruple to testify against the accused, in the event of whose conviction he, the witness, must act as executioner (Deut. xvii. 7; Sifre, Rood.

shim, viii.; Sifro. Deut. 99). See CAPITAL PUNISHMENT, WARNING.

Bibliography: Maimonides, Esh. ha-Edah, Sanh. ii. 5; Sifre, Lc. 187.

CAVAILLON: Small town in the department of Vaucluse, France. In his book, "Chroniques du Rabbin Paul E. de Lorraine" (Vienna, 1891), Joel Miller mentions (No. 17) a rabbi of Cavaillon, Eliezer ben Judah, pupil of Isaac ben Menahem, who lived at Orleans in the second half of the eleventh century. It also appears from the same book (Nos. 21, 22) that the celebrated Hasid of Troyes was in correspondence with the scholars of Cavaillon. Gross ("Guilla Juden," p. 591), however, maintains that the passage refers not to Cavaillon, but to Chalon-sur-Saône. However that may be.

It is certain that Jews were living at an early period at Cavaillon. A Jew named Jagneul was a tenant of crown lands in 1383 (Bardinet, "Revue Historique," 1880, xiii. 36). A document of the year 1372 mentions five Jews who, in the name of the community, rendered homage to the bishop, to whom the Jews of Cavaillon paid an annual quit-rent for the houses and lands owned by them in his territory (ib. xii. 44, 46).

In 1543 the Jews were relegated to a special quarter ("Inventaire des Archives de la Communauté de Cavaillon," No. 157). The year 1883 was an unfor
runate one for the Jews of Cavaillon. Imitating the inhabitants of Arles and Toulouse, the Christians of Cavaillon fell upon the Jews and pillaged their property ("Rev. Et. Juives," vi. 25).

Towers of Cavaillon, one of the three warden cities of Arles in 1400, is identified by Steinschneider with the physician Todros of Cavaillon, the author of a pharmacopoeia written partly in Hebrew and partly in Latin (Hassan-Nouveau, "Le Eravim de Julli," p. 725). Something is known of another scholar of Cavaillon, Jacob Leon, for whom Moses Farissol Botarel in 1565 wrote a treatise on the calendar. Gross (i.e., p. 518) identifies this Jacob Leon with Jacob of Cavaillon, whose suggestion Moscuel Durand Farissol copied, in the same year, a part of Levi ben Gerson's book, "Milhamot ha-Shem."

Cavallaro was one of the four communities ("arba kabbilot") having a special ritual of prayers (see Carpentras), this being edited in 1567 at Avignon, by Elijah Carmi, a teacher at Carpentras. A new edition of this liturgy was published in 1835 at Aix, by Michel Milhaud.

The lists of the Jews of Carpentras ("Rev. Et. Juives," xii. 198-212) contain the names of a number of Jews called after the town of Cavaillon. In 1412-1414 there were also at Perpignan Jews who came originally from Cavaillon (ib. xiv. 75). At Arles R. Joseph of Cavaillon was in 1585 a member of the rabbinical college of judges in the scandalous trial mentioned in the article on Cabiety, Provence.

R. Isaac ben Nathan of Cavaillon was in 1583 a member of the rabbinical court of the Jews of Perpignan. A document of the same year, relating to the excommunication of the woman Bonastorga of Carpentras, bears the signatures of R. David de la Rocca and Moses Farissol Botarel.

The old community has almost disappeared, only three Jewish families residing in Cavaillon in 1901.

Caves in "Palestine": By "me'arah" (מֵאָרָה) the Hebrew designates natural caves. The mountains of Palestine, which for the greater part are formations of soft limestone, abound in natural caves and grottoes. Most of these have developed from an initial fissure or crack in the rock, which, widening, in time becomes the channel of a subterranean stream. But as the latter changes its bed in the course of years, a large, dry, hollow passageway is finally left. In many places the skill of man has completed the work of nature. This has been the case more particularly east of the Jordan, and especially in the Hauran. In the latter district, artificial caves are very numerous (see Wetzstein, "Reisebericht über Hauran und Trachonitis," pp. 22, 44 et seq, Berlin, 1860). These caves are historically of the highest interest. Undoubtedly they served for the original habitation of the Jews of Cavaillon. Imitating the inhabitants of Arles and Toulouse, the Christians of Cavaillon fell upon the Jews and pillaged their property ("Rev. Et. Juives," vi. 25).

Towers of Cavaillon, one of the three warden cities of Arles in 1400, is identified by Steinschneider with the physician Todros of Cavaillon, the author of a pharmacopoeia written partly in Hebrew and partly in Latin (Hassan-Nouveau, "Le Eravim de Julli," p. 725). Something is known of another scholar of Cavaillon, Jacob Leon, for whom Moses Farissol Botarel in 1565 wrote a treatise on the calendar. Gross (i.e., p. 518) identifies this Jacob Leon with Jacob of Cavaillon, whose suggestion Moscuel Durand Farissol copied, in the same year, a part of Levi ben Gerson's book, "Milhamot ha-Shem."

Cavallaro was one of the four communities ("arba kabbilot") having a special ritual of prayers (see Carpentras), this being edited in 1567 at Avignon, by Elijah Carmi, a teacher at Carpentras. A new edition of this liturgy was published in 1835 at Aix, by Michel Milhaud.

The lists of the Jews of Carpentras ("Rev. Et. Juives," xii. 198-212) contain the names of a number of Jews called after the town of Cavaillon. In 1412-1414 there were also at Perpignan Jews who came originally from Cavaillon (ib. xiv. 75). At Arles R. Joseph of Cavaillon was in 1585 a member of the rabbinical college of judges in the scandalous trial mentioned in the article on Cabiety, Provence.

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Caves

THE JEWISH ENCYCLOPEDIA

of prehistoric man. In the cave where the Nahal-Kaufr takes its rise, in the grotto at the bridge across the river near its mouth, and again in the Feraraja grotto in the district of Kesrwan, etc., Flint knives, arrow-heads, and fragments of pottery have been found, of essentially the same kind as those unearthed in Europe; while the remains of animals are largely of species that are now extinct or have disappeared from the region. This circumstance points to a time when the climatic conditions were evidently different from those now prevailing; it presupposes a temperate, if not a semi-arctic, climate. Formerly it was the common opinion that the entire people of the Horites, who, anterior to and contemporaneous with the Edomites, inhabited the mountains of Seir (Deut. ii. 12, 21; Gen. xxxvi. 29), were troglodytes, their name being connected with רע, "bur" (hole, cave). It is not probable, however, that this may be applied to a whole people, and it is certainly more correct to identify רע, "Hor," with the Egyptian "Horn," the designation of southern Syria.

Caves were used: (a) as dwellings, and (b) as burial-places. (c) Even in historic periods, long after houses had become the common abodes, caves served, especially in time of war, as places of refuge or as natural fortresses (compare Josh. x. 16 et seq.; Judges vi. 2; I Sam. iii. 6; Ezek. xxxiii. 27; I Macc. i. 50). Robbers made them their hiding-places; shepherds used them for folds, and as dwellings when the flock was at large; and travelers rested in them at night. (b) The custom of using the caves for burial-places dates from the earliest times. The entrance was closed with large stones in order to protect the bodies against men and animals. Perhaps the best known of these burial caves in the Machpelah cave at Hebron, which Abraham bought from the inhabitants for a burial plot for himself and his family (Gen. xxiii.). The descendents of David had their plot in the caves on Zion. Even to-day a large number of vaults in the rocks around Jerusalem show how widespread was this custom among the ancient inhabitants of Jerusalem (see HEBRUS).

Tradition locates the so-called Machpelah cave in the eastern part of the present Hebron, on the edge of the valley, and the mosque erected thereon is supposed by many to enclose it. It is certain that this important spot of great antiquity, whose associations date back to Josephus (compare Iuliu, "Geographie des Alten Palastina," p. 111). There is some difficulty in reconciling the Machpelah tradition with that of the Mamre oaks at Hebron, and it is not improbable that these two traditions date from different epochs (b, pp. 109 et seq.).

The cave of Makkodoth ( Josh. x. 16 et seq.), where five kings are said to have hidden in the days of Joshua, is probably identical with one of the caves near the village Al-mughar, southwest of Ekron. That of En-gedi, where the encounter between Saul and David occurred (I Sam. xxiv.), can not be definitely located. On the old road northwest of En-gedi (I Sam. xxiv. 2) several caves may be seen to-day; e.g., Magharat Nasraniyeh and Magharat al-Sakf. It is probable that the cave of Adullam (אדול) owes its name to a scribal error, the true reading of the passage, I Sam. xxii. 1, 4 being מַחְרָת or מַחְרַת (compare I Sam. xxii. 1, 4 and II Sam. xxiii. 18, 14).

W. N.

CAYENNE or FRENCH GUIANA: An island of South America, and a town of the same name situated on this island that lies at the mouth of the Cayenne or Orinoco river, in the Atlantic. A band of Jews settled in Dutch Guiana as early as 1644. They were chiefly immigrants from Holland, who had arrived two years before from Amsterdam, under the leadership of Isaac Abul and Moses Raphael de Aguiar. After the capitulation of Recife Jan. 23, 1654, when all Dutch possessions in South America, excepting Dutch Guiana, were ceded to Portugal, the Jews having supported Holland in the struggle for supremacy (1629-54), were compelled to leave Brazil. Many of them returned to their native country, whither their conquerors accorded them a safe-conduct; others migrated to New York or the West Indies, and the majority of them, under the leadership of David Nassy, a native Brazilian and a cultured and influential man, settled at Cayenne, in French Guiana. The directors of the West India Company, alive to the possibilities of such a colony, and eager to encourage Jewish settlements everywhere, granted them, under date of Sept. 12, 1659, a most liberal Charter of Privileges ("Vrijheden onder Exemptien"), wherein freedom of thought, liberty of conscience, and political autonomy were vouchsafed to the new colonists headed by David Nassy, who was the accredited representative of the company. This document, one of the most remarkable in American Jewish history, numbers 18 paragraphs and has been published at various times (see bibliography). Attracted by these generous inducements, the colonists thrived, and encouraged their coreligionists in Holland and elsewhere to join them. In 1660 one hundred and fifty-two Jews of both sexes arrived from Leghorn, Italy (on the 9th of Ab = August), and among them was the famous poet, historian, and literature Don Miguel Levi de Barrios, who afterward visited the West Indies, where his wife Deborah died. The colony prospered for nearly five years, but owing to the constant wars between Holland and Portugal and to the frequent depredations of the French, the settlement was, on May 15, 1664, transferred to Surinam. Dutch Guiana, where it flourished for two centuries, with occasional interruptions. Among the "Articles and Conditions" of surrender, agreed upon and signed by the French and the Dutch, March 13, 1664, when the island was ceded to France, we read that the Jews stipulated, among other things, "that the expenses incurred by the patron (patronus) and individuals of the Hebrew colony shall be repaid them," and that they be given "the free and public exercise of their religion."

It was on the Ille du Diable, off the coast of Cayenne, that Capt. Alfred Dreyfus was imprisoned.
Cedar


A. G. A. K.

Cazes, David: Moroccan educator and writer; born at Tetuan in 1851. Sent to Paris in his early youth, he was educated by the Alliance Is-

raelite Universelle, and at the age of eighteen was commissioned to establish and direct several primary schools in the East; namely, at Yolo in Thessaly (1869), at Smyrna (1873), and at Tunis (1878-83). In each of these places he took part also in the organization of the communities. At Tunis especially the official organization of Judaism by the government of the French protectorate was his work. Since 1883 he has been in Buenos Ayres, Argentina Republic, serving as a member of the administrative committee of the colonization fund founded by the Baron Maurice de Hirsch under the name of the Jewish Colonization Association.

In 1878 Cazes was appointed an officer of the Order of Nishan Itthikar of Tunis; and the French government in 1889 awarded him academic laurels, and in 1890 the title of Chevalier of the Legion of Honor.

Cazes is the author of the following works: "Essai sur l'Histoire des Israélites de Tunis," Paris, 1889; "Notes Bibliographiques sur la Littérature Juive Tunisienne," Tunis, 1890, giving an exact picture of the literary life of the Jews of Tunis. He has also contributed a large number of articles to the "Herve des Etudes Juives" and other Jewish periodicals.

M. E. R.

Cedar (n.) A tree of the pine family frequently mentioned in the Old Testament, where the "cedar of Lebanon" is generally meant. The cedar tree grows best in a high, dry, and sandy region, and it found these requirements in the northern part of Palestine in the Lebanon district. In this district there are to be seen trees that reach a girth measurement of no less than forty-two feet. The tree spreads its roots among the rocks and thus secures a strong hold. From this hold the tree sometimes grows to a height of ninety feet, but this scarcely gives an idea of its size, for the cedar usually grows horizontally, the limbs out from the

Cedars of Lebanon (from a photograph by Bonfils.)

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Katra, three and one-half miles southwest of Ekron, and to his sons Judas and John. Judas was wounded, but John continued the pursuit to Cedron. 

Bibliography: Buhl, Geographie des Alten Palastina, p. 188; Guila, Judas, ii. 35 et seq.

CEDRON: Name of the brook Kidron as given in John xviii. 1. Near the stream was the garden in which Jesus was taken by the officials after he had been betrayed by Judas (see Mimno).

2. A place mentioned in connection with Jamnia (the "Lamouch") of II Chron. xxiv. 4 and fortified by Cendebeus at the command of Antiochus (I Macc. xv. 39). From Cedron as a base, Cendebeus began to ravage Judea. According to the account of Josephus ("Ant." xili. 7, § 9), Simon Maccabeus, although at this time quite old, himself led the attack and drove back Cendebeus; but, according to I Macc. xv. 39-41, vi. 9, Simon delegated the command to his sons Judas and John. Judas was wounded, but John continued the pursuit to Cedron and thence to Azotus (Ashdod). Cedron is perhaps the same as Gederoth (Josh. xiv. 41; I Chron. xxviii. 18), and to be identified with the modern 'Akir.

Bibliography: Buhl, Geographie des Alten Palastina, p. 188; Guila, Judas, ii. 35 et seq.

CELIBACY: Deliberate renunciation of marriage. In the Old Testament there is no direct reference to the subject. The prophet Jeremiah was a celibate (Jer. vii. 15). He seems to have regarded it as futile to begot offspring doomed to death in the impending national catastrophe (vi. 31, 32). The pessimistic author of Ecclesiastes, although no admirer of woman (Eccles. vii. 26, 29), counsels "enjoying life with a woman whom thou lovest" (ch. ix. 9).

In post-Biblical literature Jewish opinion stands out clear and simple: marriage is a duty, and celibacy a sin. "The world was created to produce life; he created it not to waste. He formed it to be inhabited" (Isa. xvi. 18; Ge. iv. 5 = "Eden, i. 10"). "To fruitful, and multiply" (Gen. i. 28) is taken as a command; marriage with a view to that end is a duty incumbent upon every male adult (according to some the duty devolves also upon women; Yeb. vi. 8; Maimonides, "Yad." Idut, xiv.; Shelihan "Aruk, Eben ha-"Ezer, i. 13).

Abstention from marital intercourse on the part of the husband exceeding a legitimate limit, which varies with the different occupations, may be taken by the wife as ground for a divorce (Ket. v. 6, 7). A single man who is past twenty may be compelled by the court to marry (Shelah "Aruk, l.e. 1.8).

Joseph adds that this custom is obsolete. Exception is made in favor of a student, who may postpone marriage until a time when his education is complete and beyond the possibility of being endangered by the cares incident to procuring a livelihood (ib.; the source is Kether 30b). "He who is without a wife is without joy, without bliss, without happiness, without learning, without protection, without peace; indeed, he is no man; for it is written (Gen. v. 2); 'Male and female created He them, and called their name Man [A.V., 'Adam']" (Yeb. 62b, 63a; Shelihan "Aruk, l.e. 1.1, note). "He who is not married is, as it were, guilty of bloodshed and deserves death: he causes the image of God to be diminished and the divine presence to withdraw from Israel" (Yeb. 63b, 64a).

The only known celibate among the rabbi of Talmudic times is Ben 'Azai, who preached marriage to others, but did not practise it himself. "My soul is fond of the Law," he is reported as having said; "the world will be perpetuated by others" (Yeb. 63b).

Regarding the passages which appear to indicate that Ben 'Azai was married (Ket. 62a; Sojah 60); see Tosef., Ket. xxi. 277-78, and Tura, l.e. 68b, 96a. The excuse is recognized by the Shelihan "Aruk (l.e. 1.4); it is by no means recommended to follow an example which, at best, is considered exceptional. According to Josephus ("B. J." ii. 8, § 2) marriage was repudiated by some of the Essenes. Inasmuch as intercourse with a woman was regarded as polluting, the aspiration to the highest degree of Levitical purity and sanctity may have led them to the rejection of marriage.

There is nothing in Jewish literature to parallel Matt. xix. 12 in physiology or motive (Dalman, "Worte Jesu," p. 140). Paul's views on celibacy may be found in I Cor. vii. 25. See Asceticism, Eternity.
CELSUS (Ktérois): Greek polemical writer against Christianity, flourishing in the second century. He was the first pagan who denounced Christianity, and in his work, "The True Word" (Alex. "Avgi"), he attempted not only to refute but to ridicule the doctrines of Christianity. Although the work has been lost, large fragments of it are preserved in the apology of Christianity ("Contra Celsum," in eight books) written by Origen in answer to Celsus. An attempt was recently made by Keim and Muth to reconstruct the original from these fragments. Origen was not clear as to the person of Celsus; he mentions two Epicureans by that name, one of whom was said to have lived under Nero and the other under Hadrian; and it was against the latter that he directed his polemic. In designating his opponent by the apppellative epithet of "Epicurean," Origen was misled by his prejudice: for Celsus, according to his own teachings, was an eclectic, following Plato and perhaps also Philo. Moreover, he must have lived after Hadrian's time, probably to become convert to a false doctrine. He composed his work, "The True Word," dedicated to him his "Alexander, the Ilying Prophet" ("Alex." xxi.).

In the first book of Celsus from which Origen took his extracts, a Jew, introduced by Celsus, addresses Jesus: in the second book, the Jew Celsus addresses his Jewish coreligionists who the Jews have embraced Christianity: and in the remaining six books Celsus speaks in his own person. All this shows, as Mosheim says, that Celsus mingled with the Jews, getting from them the story of the life and passion of Jesus. Yet the Jew introduced knew so little about Jesus as well as about his own religion as to describe it often incorrectly; hence his introduction in the work is merely a rhetorical device, and Celsus himself is the speaker, promulgating opinions which he had heard or learned from Jews. Whether he reproduced mere verbal assertions of the Jews (compare Origen, "Contra Celsum," vii. §§ 27, and Justin, "Dial. cum Tryph." pp. 10, 17, 108), or information from written Jewish sources, can hardly be determined. Keim believes that Lucian ("De Spect." xxv.) had a written Jewish polemical work before him; but it is certainly wrong to assume that Celsus used the "Toledot Yeshu." Celsus was by no means friendly to the Jews, regarding them as slaves escaped from Egypt. He denounced their history, ascribing to Jews sorcery and other unbecoming actions. He describes the "Toledot Yeshu" as a "bird of ill omen." He denies the existence of the Messiah, and is applied almost exclusively to Jewish and Christian graveyards (see Eusebius, "Hist. Eccl." viii. 16; 18: "Apost. Const." vi. 39; and Hengel-Hauck, "Real-Encyc." etc. "Koimeterien"). In Hebrew it is variously termed: "yittok ha-bayit" ("the place of sepulchers," Neb. ii. 3; Saba. vi. 9); "vyittok ha-bayit" ("house of eternity"); "long house," Eerl. xii. 5. A. V.); or "vayittok ha-bayit" (Eerl. ii. x. 9; Targ. Isra. xiii. 11; Yer. M. i. 160); and "vyittok ha-bayit" ("house of the living," after Job xxx. 28 and Isa. xxvi. 19). The modern ethiopic name is "the good place." and among Polish-Russian Jews "the pure place." Non-Jewish names are: "horzu Qodserem" (garden of the Jews), probably from the tree surrounding the graves (Abrahams, "Jewish Life in the

It has been assumed that Celsus' work contained material not to be found elsewhere; but he knows more than is found in the Gospels, as has been proved. All beyond this is merely an addition to what has been called the Jesus myths. Yet there are connections between Celsus and Judaism that must be emphasized: e.g., he asserts that Jesus was the illegitimate son of a certain Panthera, and, again, that he had been a servant in Egypt, not when a child, as according to the New Testament, but when he was grown, and that he learned there the secrets of the Talmud. Celsus might have heard this from the Jews; he makes his Jew say that he could tell more about Jesus if he chose. Origen, however, rightly explains this phrase as a rhetorical device (ii. § 1). Celsus agreed with the Jews in the chief points of their controversy with Christians, denying the divinity of Jesus, declaring all the marvelous stories about him to be false and similar to those of Greek mythology, and saying that the Jews were right in refusing to accept Jesus, especially as he was betrayed even by his own disciples, and left helpless into the hands of his enemies.

Origen had no single historic fact to oppose to Celsus' assertions; he too knew only what the Gospels recount, but he interpreted them allegorically, as a faithful Christian, and explained allegorically even the difunctional passages in the Old Testament. Celsus gave all the ideas on miracles, angelology, and demonology current at his time even among the Jews; so that his treatise is important also for the study of Judaism.


8. Kn.

**CEMETERY:** A place for the burial of the dead. The word "cemetry" is derived from the Greek "katozma," the place where the dead sleep (from "katazo" to sleep), used of the dead in 1 Kings xi. 43, LXX.; H Macc. xii. 45; Eccles. (Sirech) xvi. 19, xvi. 16; Matt. xxiv. 31; I Cor. xv. 20, and is applied almost exclusively to Jewish and Christian graveyards (see Eusebius, "Hist. Eccl." vii. 11, 18; "Apost. Const." vi. 39; and Hengel-Hauck, "Real-Encyc." etc. "Koimeterien"). In Hebrew it is variously termed: "yittok ha-bayit" ("the place of sepulchers," Neb. ii. 3; Saba. vi. 9); "vyittok ha-bayit" ("house of eternity"); "long house," Eerl. xii. 5. A. V.); or "vayittok ha-bayit" (Eerl. ii. x. 9; Targ. Isra. xiii. 11; Yer. M. i. 160); and "vyittok ha-bayit" ("house of the living," after Job xxx. 28 and Isa. xxvi. 19). The modern ethiopic name is "the good place." and among Polish-Russian Jews "the pure place." Non-Jewish names are: "horzu Qodserem" (garden of the Jews), probably from the tree surrounding the graves (Abrahams, "Jewish Life in the
Cemetery

THE JEWISH ENCYCLOPEDIA

MIDDLE AGES, "P. 77; "MONS JUDAICUS" (Jewish hill; Berliner, "Gesch. der Juden in Rom," ii. 14); and "JUDEN-SAND" or "SANDHOF" (sand-yard).

The ancient law (see BUCHAN) required the burial-place to be at least fifty ells distant from the nearest house (B. B. ii. 9); the place for the cemetery was therefore selected as remote as convenient from the city (Luke vii. 12). In Talmudical times the tombs were either in caves—hence Site. נֵבָא, frequently the name for a cemetery (M. K. 17a; B. M. 8a; B. B. 58a)—or hewn out of rocks; and the site was marked by a whitewashed stone (אֶהוֹל) to warn passers-by against Levitical impurity. MAUSOLEUMS, MONUMENTS, and inscribed TOMBSTONES, though not unknown, were exceptional. In the Middle Ages the Jewish cemetery was as a rule situated at the extreme end of the ghetto, the hospital and other communal buildings being frequently erected in the neighborhood. The limited area often made it necessary to inter bodies above those previously buried; and thus the rule became general to leave a space of six handbreadths between them (Tur Yoreh De'ah, 363, after Hai Gaon, and Sifte Cohen to Yoreh De'ah, 363, 4).

The Jewish cemetery in London in 1285 was within the city walls and was surrounded by a protective wall (Abrahams, i.e. p. 79), as was one in Rome (Berliner, i.e. i. 14; compare idem, ii. 62), to bury their dead in Altona; the Amsterdam Jews, In Ouderkerk (Schuch. "Merckwürdigkeiten," vi. 39; 12; Jacobs, "Jews of Angevin England," p. 22); the Jews of both upper and lower Bavaria, in Regensburg (Berliner, "Aus dem Leben Medieval der Deutschen Juden im Mittelalter," Cemeteries, p. 118); and the municipality often imposed a tax for the right of burial (Stobbe, "Rechtsverhältnisse der Juden," p. 21).

In ancient times the cemetery was a necropolis consisting of family sepulchres, and common burial-grounds, in which criminals had special sections assigned to them (Yanah, vi. 5; compare "the potter's field," Matt. xxvii. 7). In the Middle Ages the area was often limited, but the dead were as a rule buried in a row (Yair Bacharach, Responsa, No. 239). Rabbin and men of distinction were placed in a special row (see Fenchwagen, in Kaufmann Gedankenbuch, p. 300; and Hotzkani). On the other hand, baptized Jews and persons of evil repute, as well as suicides, were buried in a corner outside of the line (Shulhan 'Aruk, Yoreh De'ah, 342 and 363).

In regard to the direction in which the head was...
Cemetery

THE JEWISH ENCYCLOPEDIA

placed custom differed: some preferred it toward the east; others toward the west or south; others, again, toward the exit of the cemetery (see Horowitz, "In-
schrift des Alten Friedhofs," Introduction, iii.). Each cemetery had, as a rule, a place for the ablu-
tion of the dead, called the Tamarah, in which
the prayers were also recited and the Hakkafot
made. Adjacent to this hall or house lived the keep-
er, whose duty it was to watch the cemetery to pre-
vent profanation.

In Talmudic times the cemetery was visited on
fast-days for the sake of offering prayer at the graves
of the departed, "in order that they may intercede
in behalf of the living" (Ta'an. 16; Tosef. Ta'an. 1;
66a; compare Sech. 266); and this remained the cus-
tom throughout the Middle Ages (see Inseres, Shul-
han 'Arukh, Orach Hayyim, 439, 10, and 481, 4;
Schmidt, loc. vi. vi. 38, 78; Berliner, loc. pp.
Sacredness 118 et seq.). Any occupation showing
careless disregard of the dead, such as eating,
Cemetery, drinking, profane work, even the
wearing of tallit and tefillin, or the use
of a scroll of the Law, is forbidden in the cemetery;
nor may the vegetation growing there, or the ground
itself, be used for private purposes (Meg. 29a; Shul-
han 'Arukh, Yoreh De'ah, 397, 8, and 369). The
non-use of the grass, however, often led to total neg-
lect of the cemetery, which gave it a very dreary
aspect not at all in keeping with its original design.

In Talmudic times great care was bestowed upon
the cemetery; so that the saying became current,
"The Jewish tombs are fairer than royal palaces"
(Sanh. 96b; compare Matt. xxvii. 58, and Schifer,
"Gesch." 83 ed., iii. 14). Orthodox rabbis in modern
times, however, have strongly objected to the deck-
ing of graves with flowers (see the report of a bitter
controversy in Löw's "Ben Chananjah," 1858, pp.
439-441). A singular custom in the Middle Ages
permitted first-born animals, which were held too
sacred for private use (Yoreh De'ah, 309, 1), to pas-
ture in the cemetery (Schudt, loc. vi. 8, 59). On
the other hand, the cemetery was an object of fear
and superstition, inasmuch as it was regarded as the
dwelling-place of spirits and demons (Jas. Ixiv. 4;
Matt. viii. 28), and dangerous to remain in overnight
(Hag. 12b; Nid. 17a); wherefore exhalts deprecated
the idea of women—who since Eden's days have had
a special predilection for the archfiend— visiting the
cemetery.

On entering a cemetery the following benediction

is to be recited: "Blessed be the Lord our God,
King of the Universe, who created you injustice,
who maintained and supported you in injustice,
who caused you to die in injustice, and who recorded
the number of you all in justice, and who is sure to
revive you all in justice. Blessed art Thou, O Lord,
who revivest the dead" (Ber. 58b). Compare an
older and milderversion in Yer. Ber. ix. 13, and
Tosef., Ber. vi. 5: "Blessed be He who recordeth
the number of you all. He shall judge you all,
and He shall raise you all. Blessed be He who is
faithful in His word, the Reviver of the Dead.*

Compare also Pesik. R., ed. Bieber, 40b, and Bar's
"Abodat Yisrael," p. 366. For other prayers com-
piled later, see "Makor Yehudah," compiled by
Aaron Berechiah of Modena; L. Landshuth, יד
יהודא בם י uyוניה, Berlin, 1867; and
1874. A manual of prayers and devotional readings
upon visiting the cemetery was prepared by the
New York Board of Jewish Ministers, and published (1898) under the title of "The Door of Hope.

The fate of their cemeteries forms one of the most tragic chapters in the tragic history of the Jewish people. Every massacre of the living was, as a rule, followed by furious attacks on the dead in their graves and by wanton spoliation of the tombstones. Graveyards, though regarded as asylums by the pagan Roman and Teuton alike, were not sacred enough in the eyes of the numerous mobs to serve as a last refuge for the martyr race during the centuries of persecution. Old synagogues and 

Tragic Fate 

many eye-witnesses, quoted in Zunz, of Jewish "'Z. G.' pp. 366-391, tell the same Cemeteries, and story of the Jewish cemeteries. Most of the tombstones were scattered about the cities and used for building and other purposes; and only occasionally were the lines of an inscription recorded by the historian. There is consequently little hope that the history of the old Jewish communities will ever, like that of buried cities of old, be unearthed. Nearly every trace of the ancient cemeteries and settlements has been wantonly effaced. Still, a few scanty records saved here and there, and occasional discoveries of scattered tombstones and of graveyards long concealed from sight, have brought considerable material to light, with which the historian is enabled to reconstitute in part the history of "those that sleep in the dust" and to revive their memory. See Catacombs, Paleography, and Tombstone.


Part of the Cemetery of the Emanu-El Congregation, at Salem Fields, New York. (From a photograph.)

III.-111
CENSER: An implement shaped like a bowl or a pan, intended for the burning of incense. In the English Bible the term is employed indiscriminately to render two Hebrew words which seem to have denoted different objects. One of these words, "mikteret," occurs only three times (once in the variant "mekatserot," II Chron. xxx.14). This, according to its etymology, indicated a censer which was among the appointments of the Temple required for the performance of holy offices. The other word, "mah-tah," is mentioned in the Bible twenty-onetimes. In the English version it is rendered thirteen times as "censer," four times as "fire-pan," three times as "snuff-dishes," and once as "snuffer." Derived from the root "hatah" (to gather together coal or ashes), it was probably the name of various contrivances intended to remove the ashes or to carry live coals. The larger ones in connection with the altar for burnt offerings (Ex. xxvii.3; Num. xvii.3 et seq.) may more properly be rendered by "fire-pan." From Midrash Keilim 3.7 it is evident that various forms of these were known; some were open without rims, while others, designated as "complete," were provided with raised rims.

The mahtah was, as a rule, not used to burn incense. From the documents, as now incorporated in the Pentateuch, it appears that only on the golden altar, or, as it is also called, "the inner altar," could incense be offered (Ex. xxx.1-7, xl.26, 27). The critical school has indeed contended that the inner or golden altar was not recognized in earlier times. But this does not weaken the evidence of the documents to the effect that in post-exilic periods censers were not proper utensils for the burning of incense. The story of Korah's adherents (Num. xvi.17, 18) as well as Ezek. viii.11, proves that in the opinion of the later days the use of the mahtah for this purpose was regarded in the light of an illegal profanation.

But the mahtah was used in conveying incense to the altar. An exception to this was in the ritual for the Day of Atonement. The high priest filled the censer with coals from the altar and, placing upon them a handful of incense, caused the smoke to cover the mercy-seat of the Ark in the Holy of Holies (Lev. xvi.12, 13). These "pans" were of bronze, silver, and gold. Mishnah Tamid 5.1 indicates that those in the Temple were completed in construction and of costly material (see also Yoma 48b).

CENSORSHIP OF HEBREW BOOKS: Censorship is the regulation, first decreed by the Church and then carried out either by that institution or by the state, whereby books (both manuscript and printed) were examined for the purpose of ascertaining whether they contained heretical or other objectionable passages. Upon this examination depended the conditions under which a book might be used or printed, or its condemnation. If a book was unconditionally rejected, it was laid under the ban, and all copies that could be found were destroyed. If a book was authorized conditionally, all the words and passages that the authorities found objectionable had to be expunged, being either omitted entirely in works that were about to be printed, or rendered illegible in those that had already been set up. Censorship, however, as regards the books of the Jews, is generally taken to mean only the revision, expurgation, or purification (pipḥ) of the text undertaken in Italy by persons appointed by the Inquisition.

The word "censura," in the sense of objection to questionable passages, is found from the middle of the fifteenth century. "Censura" was the title of the official appointed by the Church to decide, after examination and revision, whether a book was beyond all objectionable passages. Upon this examination depended the conditions under which a book might be used or printed, or its condemnation. If a book was unconditionally rejected, it was laid under the ban, and all copies that could be found were destroyed. If a book was authorized conditionally, all the words and passages that the authorities found objectionable had to be expunged, being either omitted entirely in works that were about to be printed, or rendered illegible in those that had already been set up. Censorship, however, as regards the books of the Jews, is generally taken to mean only the revision, expurgation, or purification (pipḥ) of the text undertaken in Italy by persons appointed by the Inquisition.

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B. D.—E. G. H.
Censorship

The Jewish Encyclopedia 844

The chief seat of censorship, but in the territory of Austria. Since the beginning of the nineteenth century they are not in Italy, the censorship of the numerous censures of censorship of Hebrew books that have come down from Italy; but “revisers” and “censors” in the seventeenth century in the usual title, and, as an exception, “expurgator” (1617). It would be more correct, therefore, to speak of the “revisers” than of the “censors” of Hebrew books in Italy. The three converts appointed by the bishop of Mantua to revise the Hebrew books are only occasionally (and then incorrectly) designated as “censors.” In a document dated Aug. 27, 1595 (printed by Stern, “Urkundenliche Beiträge,” No. 158). Evidently none of them ever bore the title “censor” or added it to his signature.

There was no censorship for Hebrew books appointed and authorized by the Church as such. For even after a more careful expurgation the books of the Jews were not to be of ecclesiastical authority as proper.

Censorship was conferred upon non-Jewish works when revised and certified by censors.

The reasons employed to examine the Hebrew books were not considered by the Church as censors in the full meaning of the word.

The censors (using the term in its common acceptance) proceeded as follows: The Hebrew books were demanded from their Jewish possessors in the name of the Inquisition, and were handed over to the local office. Condemnation of books was rigorously punished, not only by seizure of the books and by large fines, but, under certain circumstances, also by imprisonment and by confiscation of property. The books collected were examined by the appointed revisers, who destroyed the interdicted ones, and punished their possessors. The objectionable books were then expurgated and restored to their owners with a certificate of censorship. The Jews had to provide the costs of the censorship; that is, the payment of the revisers. It was forbidden, on pain of heavy punishment, to restore the expurgated words, or to supply the missing passages between the lines or in the margins.

All passages which, in the opinion of the revisers, contradicted the doctrines, regulations, or customs of the Christian Church, or contained blasphemies, heresies, or errors, were condemned. Thus they rendered illegible in Hebrew books any accounts of Christianity and baptized Jews, clericals or heretics, the uncircumcised, Judaeophobes, or observers of strange rites (abbreviation of words). Unless the context showed unmistakably that only the idiocy of antiquity, and not Christianity, could be intended. They also expurgated all references to Judaism as the one true religion in contrast to all the others; all mention of the Messiah to come; any passages of Scripture interpreted apologetically in favor of Judaism, or polemically in an anti-Christian sense; all complimentary epithets (as, for instance, “pious,” “holy”) when applied to the Jewish race, to a Jewish community, or to individual Jews, especially to Jewish martyrs (in the Latin edition of Benjamin of Tudela’s “Itinerary.” Expressions like “benevolent,” “fellow,” “prophetic memory,” etc., following the names of “rabbi,” “honest friend,” “following Judaism,” “sacred” before “synagogues,” etc., are also condemned by the papal INDEX of 1613). The revisers also deleted any reflection on non-Jews and non-Jewish matters, or even a commendation of Jews or Judaism, that could be construed into a reflection on the opposite party. All expressions like “demonic kingdom,” “sorcerer,” “witch,” “stranger,” that really or apparently referred to Christians and Christianity; all mention of the words “bānī nāṣir” (“Talmud”) or of the euphemistic phrase “bānī yāh,” (“may his dignity be exalted”; usually applied to rulers), and similar expressions, when appended to the names of non-Christian rulers.

The words to be expurgated were scored through more or less heavily with pen and ink, and sometimes were rendered quite illegible by means of cross-lines. In consequence of this heavy crossing with acid ink, the paper in the course of time frequently crumbled, as was especially the case with prayer-books, Bible commentaries, and liturgical works, wherein many so-called anti-Christian passages were treated with unusual severity. At the same time, in many other cases, the ink of the expurgator has in the course of centuries gradually faded and revealed the original text. The application of printing-ink, to render the passage completely and permanently illegible, seems to have been an invention of the nineteenth-century censorship. Occasionally the objectionable passage was emended, not by being stricken out, but by the addition of one or more words, such as “ve inte” after "yom kippur," “workdays of the stars and constellations”), in order to exclude any possibility of applying the word "yahrzeit" to the holy images of the Christian. Sometimes a totally objectionable word was substituted for that erased by the reviser; thus, instead of "ve," that might be referred to the Christians, was inserted the word "ve'ahamā" ("Cumanian") or "ve'amos" ("Babylonian"); and for "ve'ahamā," abbreviated into "ve" ("strange rite"), which might also mean Christianity, was substituted "ve'ahamā," abbreviated into "ve" ("idolatry"). Still, such emendations can hardly have been made by the Christian revisers, on account of the trouble connected therewith; they were probably undertaken by the Jewish owners themselves, either under compulsion or as a precaution. From the end of the sixteenth century, whenever a large part of the text of a folio, or of a page, or even of a column was considered objectionable, the reviser, not taking the trouble to strike out the several expressions and passages, preferred to deal summarily by cutting or tearing out the whole folio or a part of it. This explains for example the absence of several folios from the middle of the third edition of Joseph Albo’s “Tikkun” in most of the Italian copies of the first three editions. In several cases it has been definitely stated that the revisers lightened their work either by correcting
only one copy of each book, and using that as a pattern for all the other copies of the same edition, or by employing the so-called “Index Expurgatorius” (apostolicae), a list of passages to be expunged, prepared either by themselves or other experts.

When the work of expurgation was finished, a short certificate by the censor, in Latin or in Italian, occasionally in Hebrew, or in Italian or in Hebrew, was appended to the last page of the book, or sometimes to the title-page. The earliest censor’s note extant is as follows: “1555, 10 Dec, (timo) rex Judaicus per D[ominum] Jac[obo] Generalini co[missarii] apostolici et dicti D[ominii] Com[issorii] not[ar]ius uicar[ius],” which may be translated: “Dec. 10, 1555, Jac. Geraldini apostolic commissioner, revised this book and Caesar Belliusius, notary (and vicar) testified to this by his signature to the bishop of Bologna and to the above mentioned commissioner.” There is a similar endorsement of the episcopal notary at Reggio made in 1556 by order of the above-mentioned apostolic and dual commissioner Geraldini.

The earliest censor’s certificates (and even those as late as 1604) were formalized, at the request or with the consent of the ecclesiastical authority, by the notaries or the vicars of the Inquisition, who sometimes added the information that the inquisitor N. N. authorized the book, and that he (the notary or vicar) signed by order or in the place of the former. Toward the end of the sixteenth century, and less often during the seventeenth, the local inquisitor signed alone, sometimes adding a statement to the effect that he had commissioned the reviser N. N. to look through the book. In 1594 a reviser (Hipollitus Ferrarensis of Cremona) testified to the effect that the book revised by him had been passed by the Inquisition with the permission of the vicar of the inquisitor, his predecessor; all mistrusted the previous revisers and the Jewish owners. This distrust increased by repeated denunciations and by the prevailing inclination to harass the Jews, led in Italy to repeated domiciliary visits and to the confiscation or renewed expurgation of Hebrew books.

Censorship

THE JEWISH ENCYCLOPEDIA

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in the old territory of the Pontifical States in 1533 and 1754. This last extensive book-inquisition marked the end of expurgatorial censorship in Italy.

The rules followed in the expurgation became more and more stringent as time went on. The revisers up to the end of the sixteenth century were much less lenient than those who came after; and the latter, again, were not so rigorous as the revisers of the seventeenth and eighteenth centuries. A list of the general rules to be observed in expurgating Hebrew books is found in the preface to the "Principles" of several hundred Hebrew books of Censorship, and was begun in 1594 by an anonymous Capuchin. It was finished in 1596 by Domenico Hierosolymitano, who made a mistake, bringing it down to 1612. Finally it was further enlarged in 1626 by the reviser Renato da Modena. It was not used, however, until the seventeenth century. Although theoretically there was a definite agreement as to the methods to be followed in expurgating a book, practically the revisers acted most arbitrarily; so that frequently different copies of the same book were severely scored by one censor and hardly touched by another. No similarity of treatment was observed even by the same censor. At one time he would be severe, at another lenient; at one time thorough, and at another lax. Chance and bribery also came into play. As the revisers were paid by the Jews, and were usually poor converts to whose money was a consideration, the Jews bought their good-will in order to save the books from being mutilated; hence the revisers were often bribed to certify to the expurgation, though the books had hardly been touched.

Numerous blunders were made by the generally ignorant censors of the sixteenth and seventeenth centuries. The following striking examples, unlike the fictitious illustrations which, given first in the "Histoire du Talmud et de ses revises" of Genzano, and was begun in 1555 by Gian Andrea de Monte, appointed ducal commissioner by the duke of Modena. It was finished in 1562. Eight months after the Talmud was publicly burned at Rome (Sept. 9, 1553), a papal bull (May 29, 1554) commanded the Jews, on pain of heavy punishment, to give up within four months all books containing alleged blasphemies or vituperations against Jesus; but they were allowed to retain other Hebrew books that contained no objectionable passages. Hereby expurgation of all Hebrew books was naturally assumed without being expressly demanded. An ecclesiastical decision from Rome, given through the " Roverettio contra la Blasphemia" in Venice toward the end of 1558, declared, in answer to the question which Talmudic books apart from the Talmud proper should be burned, that the non-Talmudic books should be revised by Christians who knew Hebrew.

The first one officially appointed for this work was the baptized Jew Jacob Gersholm (Gemalini), proposed by the Jews themselves and made apostolic commissioner by the pope in 1555. In 1569 he was appointed dean of the Jews of the city of Venice. The extent of the work of a busy censorman may be estimated from a manuscript notice of Domenico Hierosolymitano, probably of the year 1618 (in a copy of "Sefer ha-Zikkurut"), which states that he had expurgated 21,067 (read "29,167") printed books, 4,311 manuscripts, and 2,533 books, partly printed and partly in manuscript; a total of 29,911 works.

The first notice of Jews having been forced to expurgate books was given in 1569. This command would entail the destruction of the books and a heavy fine. Books of the fifteenth century also show many omissions in the text, gaps not filled in, and textual emendations, which are due either to previously expurgated manuscript copies or to Jewish expurgation made before printing. In 1594 the Jews of Savoy expunged from their Talmud copies and prayer-books passages pointed out as objectionable by the Inquisition. In the second half of the sixteenth century the Jews in the duchy of Milan expurgated their prayer-books in order to anticipate the denunciation of the apostate Vicenzo. When compared with earlier editions, printed books of the first half of the sixteenth century also show many omissions, indicating a Jewish anticipatory expurgation; but whether this was undertaken from fear or by order of the authorities is not certain.

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Censorship 648 THE JEWISH ENCYCLOPEDIA

got beyond thirty books, mostly Bible commentaries.

In order to anticipate the censorship by correcting the texts before printing, the printing establishment founded at Cremona in 1556 engaged as reviser Vittorio Bianco, a baptized grandson of the grammarian Elijah Levi. The Jews were so glad to save their non-Talmudic books from expurgation, that they willingly made great pecuniary sacrifices in order to soften the severity of the expurgators. There was a tendency in the Roman Inquisition, however, to restrict as much as possible the number of books permitted to be expurgated. When, in 1589, the first papal index of prohibited books appeared—which included the Talmud with all its commentaries, glosses, notes, interpretations, and expositions—the vicar of the Index at Cremona (Sixtus of Siena and Hieronymus of Vercelli) endeavored to give to it the widest possible interpretation. On complaint of the Jews of the duchy of Milan, however—to which Cremona at that time belonged—most of the non-Talmudic books were restored, although grudgingly. The two above-mentioned vicars demanded a high price for the revision of the returned books, made either by themselves or by others, and in addressing the duke the Jews could unhesitatingly say that the two revisers had cared more for the money than for the expurgation.

The index of Pius IV. of Trent, which appeared March 24, 1564, permitted the Jews to use Hebrew and even Talmudic books, provided they were printed without the word "Talmud, " and were purged of vituperations against the Christian religion. The expurgation of Hebrew books, thus expressly declared admissible, was henceforth regularly undertaken before printing, either by the Jews themselves or by Christian correctors; and this accounts for the more or less mutilated state of reprints since the middle of the sixteenth century.

Although the expurgation of Hebrew books and manuscripts was undertaken about 1560-74 in accordance with instructions of the Inquisition, it was certified to neither by the signatures of the Inquisition nor by those of the expurgators. There is a single certificate (1568) that the rabbi "Jacobodah" of the tribe of "Dan" expurgated a book by permission of the Inquisition. As late as 1598-90 it must have been customary in Mantua not to sign censor's certificates; for not a single signature by Alessandro Scipione is extant from this period, although in 1588-90 he corrected and revised all the Hebrew books in that city. The statement in Neubauer's "Catalogue of Hebrew Manuscripts in the Bodleian Library" (Index, "Censors"), that Laurentius Franquelles signed censors' certificates as early as 1571, seems to be due to an error in reading the date; the signature of Laurentius Franquelles, who was one of the busiest revisers of whom there is record, is not found before Nov. 1574.

In 1571 the first papal Index Expurgatorius for non-Jewish books appeared. For Hebrew books busy expurgators doubtless used a similar index, as it would have been a waste of time to correct every book afresh page by page. None of these Hebrew indices, however, not even the "Sefer ha-Zikkum," already mentioned, received the authorization of ecclesiastical sanction granted to the Index Expurgatorius for non-Hebrew books. For, although the Church declared the expurgation of Hebrew books indispensable, neither the Roman Congregation of the Index, existing since 1571, nor the Congregation Sancti Officii of Rome, founded 1588, nor any pope would vouch for the correctness of the expurgation undertaken by the Christian revisers, who were generally of Jewish origin; nor would they confer upon the purified texts the approbation of the Church. Furthermore, the opinions of the Church in regard to the admissibility and value of the expurgation of Hebrew books were continually changing, not only with successive incumbents of the papal chair, but at times even with one and the same pope.

By permission of Pope Gregory XIII. the censored (multiliterated) edition of the Babylonian Talmud appeared at Basel in 1578-81 with many of its passages changed beyond recognition, a scandalous instance of Roman censorship. But even this "purified" Talmud did not receive ecclesiastical approbation, but was merely tolerated. In the third quarter of the sixteenth and in the first half of the seventeenth century extraordinarily large numbers of Hebrew books were expurgated, in consequence of the many annoyances and the heavy expenses connected therewith, the Jews were glad to be able to save their books from destruction, and to be protected against the punishment attendant upon the use of non-expurgated books.

The customary inconsistency of the papal court was now again shown in the continual wavering between leniency and rigor. At the instance of the Jews, who shrank from no trouble and no sacrifices, Pope Sixtus V., in 1590, ordered a renewed expurgation of the Talmud by the Index commission, and the rules to be followed were formulated; but the year after Sixtus' death the Roman Inquisition wrote that the expurgation of the Talmud was a ridiculous and useless work. In 1592 the Inquisition repeatedly declared, in accordance with the wishes of Pope Clement VIII., that the Jews had no right to keep any Hebrew books except the Bible and grammars. A year later, however, a bull of the same pope limited the prohibition to a few Talmudic and cabalistic books, together with some other Hebrew books and manuscripts—already condemned by his predecessor—which could not be permitted, even under the pretext that they had been expurgated. A papal writ of April 17, 1593, allowed the Jews six weeks in which to expurgate other books that had not been expressly forbidden. The bishops and local inquisitors, confused by these contradictions, waverings, and changes of the chief authority, treated the books of the Jews according to their own personal likes or dislikes, rather than in accordance with the severe or lenient inquisitorial edicts. The Jews, therefore, could not rely on the protection of the Index of Pius IV. of Trent, and frequently were censored and threatened because they had participated in the expurgation of Hebrew books, and had affixed their signatures to them.
In 1588 various Jewish communities vainly urged the Roman Inquisition to depute an expurgator to purify their books from heresies and errors. The Inquisition continued to insist that it was the duty of the Church not to engage in any way in expurgating Hebrew books, but merely to punish those Jews found in possession of uncorrected or insufficiently expurgated ones. Thus, the Jews of Mantua, who at their own expense had their books revised by the convert Alessandro Scipione (1589-90), could not obtain a signed official certificate of the revision.

It was not until 1595 that the Jews of that city prevailed upon the bishop to appoint as censors of Hebrew books the three converts, Laurentius Franciscus, Domenico Hierosolymitano, and Alessandro Scipione. All the Hebrew books of Mantua were again expurgated en masse; and the completed revision was certified to at the end of each book by the signature of one or two revisers. In the same way the Roman inquisitional tribunal, contrary to former ordinances, decreed in 1598 that Hebrew books, as far as they were not among the prohibited ones, should be left to the local instruction for correction; but in 1602 the Roman Inquisition ordered the local inspections to have nothing to do with the expurgation of Hebrew books. Nevertheless many censors' certificates of the end of the sixteenth century and the beginning of the seventeenth show that the local inspections often disregarded this decree of their superiors, and were repeatedly remonstrated therefore by the Holy Office.

The series of contradictions from Rome is repeated in the seventeenth century. Notwithstanding the strict prohibitions renewed from time to time, Hebrew books were expurgated not only by Christian revisers, but also by those appointed and authorized by the Church; as, for instance, in 1608, when Pietro Ferdinando signs himself "Hermene deputato." In 1618 Giovanni Domenico Carretto was appointed corrector for one year by the inquisitor-general of Mantua. Pope Gregory XV. (1621-23), unlike his predecessors, doubtless approved the censorship of Hebrew books by Christians; for during his incumbency of the papal chair at least three expurgators of Hebrew books were appointed by the Roman Inquisition: Vincentius Matelica, 1622, "auctoritate apostolica"; Isaias de Roma, 1623, "per ordine di Roma"; and Petrus de Trevia, 1623, "deputatus" (officially appointed to revise books). After the death of Gregory XV., more stringent rules in regard to books seem to have been adopted by Rome, probably at the instigation of the fanatic cardinal Carlo Borromeo. In 1625 it was again decreed that the Jews themselves should expurgate their books; but in the following year Renato da Modena was appointed expurgator by the Inquisition of that city.
In 1641 the work of expurgation was relaxed in Italy. The old Hebrew books and manuscripts had been repeatedly expurgated; the newly printed books were by a rigorous censure purged of all objectionable matter before publication, and after that generally again examined by expurgators. Yet the monk Antonio Francisco Costanzi, appointed by the archbishop of Urbino, was still busily employed as expurgator (1683-88). 

In the eighteenth century, after an interval of more than sixty years, the work of revision was resumed with renewed zeal throughout the papal dominions, by Giovanni Antonio Costanzi, actively assisted by Filippo Peruzzotti (1733-54). Costanzi was scrupulous in the library of the Vatican, and the author of the large catalogue of its Hebrew manuscripts that appeared in 1756 under Assemani's name. During the interval of rest, the Jews had undone the work of the censors by restoring the expunged or omitted passages. Though this was a dangerous thing to do, punishable not only by confiscation and large fines, but also by long imprisonment, as in the case of Rabbi Solomon Abi'ad Basila in Mantua, 1733, yet the Jews could not resist the temptation. They were suddenly dumbfounded when, at the instigation of Costanzi, searching domiciliary visits in quest of Hebrew books were made in all the ghettos of the pontifical States. The Hebrew books, without exception, were collected and divided into three classes: (1) those permitted without reserve, which were immediately returned; (2) those permitted conditionally, returned after having been revised and paft for; and (3) those absolutely unmissible, which were confiscated. Whenever several copies of the same book had to be revised, the reviser corrected merely one copy, which he signed: the Jews were then obliged to correct all other copies by this one, and to bring them to the reviser for his signature. 

After the arduous work of revision had been completed an edict was issued, in 1755, for the Pontifical States, either prohibiting Hebrew books entirely or permitting them under certain restrictions. Costanzi planned to formulate exact rules for the censorship of such works; endeavoring also to work out an Index Expurgatorius for Jewish books, similar to that first made by the Spanish Inquisition for non-Jewish books. His trouble was in vain; and his book, which, according to the opinion of the celebrated Assemani, was arranged with signal clearness and knowledge of the subject, is now buried in the library of the Vatican. Outside of Italy the expurgation of Hebrew books and manuscripts was undertaken only in the French territory belonging to the Pontifical States. For the censorship of Hebrew books in Russia and for a list of censors see below.


In Russia: Jews at once took advantage of the ukase of Catherine II., dated Jan. 27, 1780, permitting the establishment of printing-presses; and in the same year Hebrew books were published at Shklov and Polonnoe. These, as well as books imported from Poland (on account of these being no Hebrew censors among the censers of foreign books at the custom-houses, or among the censers of domestic printed matter in the chief towns), escaped the notice of the government. The attention of the authorities was first drawn by Governor-General Paszek to the condition of affairs with regard to Hebrew books. This official reported in 1790 that he had ordered some Jewish books, imported from Poland, to be detained at the custom-house of Tolochin; holding the silence of the fiscal laws in favor of such works; endeavoring also to work out an Index Expurgatorius for Jewish books, simulating a prohibition against their admission to the Pontifical States, either prohibiting Hebrew books entirely or permitting them under certain restrictions. Costanzi was scrupulous in the library of the Vatican, and the author of the large catalogue of its Hebrew manuscripts that appeared in 1756 under Assemani's name. During the interval of rest, the Jews had undone the work of the censors by restoring the expunged or omitted passages. Though this was a dangerous thing to do, punishable not only by confiscation and large fines, but also by long imprisonment, as in the case of Rabbi Solomon Abi'ad Basila in Mantua, 1733, yet the Jews could not resist the temptation. They were suddenly dumbfounded when, at the instigation of Costanzi, searching domiciliary visits in quest of Hebrew books were made in all the ghettos of the pontifical States. The Hebrew books, without exception, were collected and divided into three classes: (1) those permitted without reserve, which were immediately returned; (2) those permitted conditionally, returned after having been revised and paft for; and (3) those absolutely unmissible, which were confiscated. Whenever several copies of the same book had to be revised, the reviser corrected merely one copy, which he signed: the Jews were then obliged to correct all other copies by this one, and to bring them to the reviser for his signature. 

The Jewish communities soon felt the scarcity of sacred books, due first to the interference of the government with private enterprise in the printing industry, and secondly to the forced import of Hebrew books through one channel; namely, through Riga. Jewish merchants complained to the local officials, and petitioned the higher authorities at St. Petersburg. The censors at Riga also petitioned the government to increase the number of Jewish censors, on the ground that in the governments of Volynia, Podolosk, and Minsk there were many Jews who needed Hebrew books both for prayer and for the education of their children in the Law and Faith. The request was refused, the government considering one Jewish censor sufficient for the...
needs of all the Russian Jews. It was not until 1788 that a censor's office was established at Wilna.

At Wilna, censorial operations continued to be exercised in Riga, while the Jewish printing-houses of Grodno, Shklov, Slavuta, Koretz, and Kovno had to send their works for approbation.

It is interesting to note that the first book to puzzle the official censor as to its being in accord with the designs of the government was an ordinary prayer-book, entitled "Hosh Hodcsh Siddu-rim." The most doubtful passages were found in the "Eighteen Benedictions," in "Pah-nim," and in the Sabbatic poem "Ilu Mashman-nim," the passages in the first two containing hints about tyrants and the land of exile; while the last was considered immoral on account of its exhortations to feasting and drinking. Censor Elkan did not recommend the burning of the prayer-book; but he advised that the page containing "Ilu Mashmannim" be torn out, and in the other cases that the obnoxious words be obliterated.

Of other books that were condemned by the censor the first to fall under the ban was the "Hizzuk Eman-nah," written at the end of the sixteenth century by Isaac ben Abraham Troki. In March, 1799, the entire edition of "Nirzahon," by Lip- man Milhausen, was confiscated, on the ground that it was written as a refutation of the Christian religion. In 1800 the historical work of Joseph ha-Kohen, "Dibre ha Yamim le-Malke Zarfat," was prohibited because it contained passages disrespectful to Chris-tians and the Christian religion. The same fate befell the "Tehinmot Immahot," because the prayers for the New Moon contained allusions to cruel poten-tates calculated to breed hatred. The history of the Cossack persecutions under Chmielnicki, entitled "Yavev Moshah," was prohibited, because of the same usage applied to Russians, and on the further ground that the rendering of the book might prejudice the Jews against the czar. The "Or ha Hayim," by Ya'abez, was prohibited because of one passage stating that God in heaven, unlike the czars on earth, is not influenced by the high social standing of the slaver. Other books, notably "Babe Ma'sach" and "Imre Yo-zel," were prohibited on account of alleged coarse or profane expressions in the text.

By the ukase of April 30, 1800, the importation of books in any language was prohibited till further notice, and the Hebrew censors at Riga were dismissed. During the 28 months of their activity in office 126 books were confiscated out of a total of 6,225 which were imported.

With the accession of Alexander I. the importation of books was once more legalized, the censorship being entrusted to the civil governors. This arrangement did not last; and in 1804 a committee of censors was reestablished in every Russian university.

During the reign of Nicholas I. the censorship of Hebrew books was entrusted to the official rabbis, who, partly through ignorance and Nicholas I. partly from fear of the government, to Alexander III. showed themselves particularly severe. Under Alexander II. Jewish publications shared with Russian literature a liberal interpretation of the law with regard to censorship. Since the reign of Alexander III. Russian, and especially Hebrew, literature has suffered much from
the severity of the censors. Thus, by order of the censor-in-chief at St. Petersburg, the press was forbidden to publish any news concerning the anti-Jewish riots. Other orders (May 3, 1883; Nov. 19, 1886; June 11 and July 19, 1891) forbade the Jewish periodicals (either in Russian or in Hebrew) to comment editorially upon, or to print any matter concerning, the "new, wildly circulating rumors that some persons have the senseless and insane intention to protest against a so-called oppression of the Jews." Several Jewish papers were temporarily stopped; and those published abroad were not admitted into Russia. By a circular issued from the chief censor Aug. 13, 1891, the publication of appeals for aid for Jewish emigrants, as well as the collection of subscriptions in their behalf, was forbidden.

The activity of the censor still continues in Russia, being exercised as late as 1901 on the first volume of the Jewish Encyclopedia, in which a passage relating to Alexander III. was blotted out in copies admitted into the czar's dominions.

The number of the people. Several cases are given in the Bible. The first mentioned is that in Num. i. (from which the book receives its name), when the males—i.e., men capable of bearing arms—numbered 603,550 at the Exodus. Modern critics, foremost among them Bishop Colenso ("The Pentateuch and Joshua," pt. i. ch. v.), have pointed out the difficulties attached to such a number arising in four generations from the twelve sons of Israel, nontobementhethecommissariatrequired forth least four times that number. The numbering was again gone through six months later, according to the account of Num. xxvi.-xxvii., with exactly the same result. On these occasions, the numbering was done indirectly, half a shekel being given to the sanctuary by each person of the proper age, and then the half-shekels, and not the persons, were counted. This expedient, according to the critics, was resorted to by the writer of Numbers owing to the superstition which had arisen through the experience in David's reign. After David had organized his kingdom he found it necessary, for military purposes, to know exactly how many men, of an age suitable for bearing arms, he could depend upon; and he determined to take a census (II Sam. xxiv.). Notwithstanding the remonstrances of Joab, David persisted in carrying out the numbering of the people. It appears to have been a laborious operation, as it took no less than nine months and twenty days to complete it. Unfortunately, the numbers given in the Biblical text are
Cento

CENTO (Cento) City of 8,000 inhabitants in the province of Ferrara, central Italy. If the statement is correct that the Ha-Me'at (המאטיב) a family of translators, derived their name from their native place, Cento (קנטה), *a hundred") or *cento") there must have been a Jewish settlement in that city as early as the middle of the thirteenth century; and the beginnings of the community would then have been contemporaneous with those of the neighboring capital Ferrara. Authentic accounts record the existence of a Jewish population from the end of the fifteenth century. The Padua family, still living at Cento, traces its genealogy back to Spanish exiles who came thither in 1492. In 1505 Duke Ereoled'Este traces its genealogy back to Spanish exiles who came thither in 1492. In 1505 Duke Ereoled'Este

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Bibliography: Commentaries on II Sam. xiv.; Schurer, as above. E.C. J.

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ay out at once a new cemetery at Cento, for which they obtained the permission of the papal legate. In 1737 the community received a new constitution, and both the societies were merged into the single Confraternita di Stigli e Savi di Misericordia. The community was reorganized during the period of liberty under the French civil constitution. In 1814 a new section was added to the Confraternita for redacting special prayers. These societies and philanthropic foundations for preserving the ritual, providing dowries for poor girls, and for the relief of the poor still exist. Under the kingdom of Italy this community, like many others, has been constituted a free association, the expenses of public worship and other congregational institutions being defrayed chiefly by the generosity of the Modena, Carpi, and Padua families. The community that numbered 150 persons in 1865 has been reduced to 24 (in 1908); it possesses a new synagogue and a cemetery.

Of the scholars and rabbis of Cento the following are known: Ishmael Hazak (1613. Oxford MS. No. 1371); Eliahu Daniel del Bene, רנופ (1667-78); Gamaliel; Monsele; Nathan ben Menashe Levi, Ismael Bassani; Israel Berechiah Fainzilber (1734); Reuben b. Zerachia Yahya (1727); Solomon David b. Moses del Vecchio; Giuseppe Alexander Modena and his son Isaac Modenese (1781); Haiman Neppl (1800-30); Abraham Carpezatti (1828-35); David Jacob Maroni (-1860); Moses Sorani (-1880); Donato Camerelli; Moses Levi (1800).


K. I. E.

Cento, Nathan Da. See Me'att, Nathan Da.
Cento, Samuel Da. See Me'att, Samuel Da.
Cento, Solomon Da. See Me'att, Solomon Da.

Central America. See South and Central America.

Central Conference of America.


Centralischer für Judische Literatur. See Periodicals.

Chias. See Peter.

Ceremonies and the Ceremonial Law: Symbolic rites and observances, expressive of certain thoughts or sentiments. As social life demands forms of etiquette (see Greetings), so every religious system has its peculiar ceremonies indicative of its own particular truths. The Biblical name for ceremonies appears to be "edut" ("testimonies"); Deut. iv. 43; vi. 17, 20; see Nahmanides on the last passage), in distinction to "midshapim" ("judgments, "ordinances," Ex. xx. 1, and elsewhere); while the term "hokkim" ("statutes") is applied to both moral and ceremonial laws (Ex. xx. 14, 18; Lev. xvi. 14, and elsewhere). The Rabbis distinguish between mishapim, moral laws— which are dictated by reason and common sense, such as laws concerning justice, incestuous marriages, and the like— and hokkim, those divine statutes by which the "Yerets ha-Ra" (the evil inclination) and the heathen object, such as the prohibition of pork or of wearing garments woven of wool and linen (Sifra, Abot, Mot. xiii, on Lev. xvi., 4; Yoma 67b).

The Prophets laid the greatest stress upon the moral laws, while condemning mere ceremonialism (see Hosea vi. 6; Amos vi. 21-24; Midr. vi. 6-8; Isa. 1. 13-17). The Psalmist (see Ps. x.v.), and especially the Book of Wisdom, do not even refer to the ceremonial law. Whenever Judaism entered into relations with other nations and religions, the moral laws were accentuated, and the ceremonial laws were put into the background. Hellenistic Judaism, therefore (for Pseudo-Philo see Bernays, "Genan- melite Schriften," i. 227), Philo, and the entire prop- aganda literature to which the Dura-tements belongs, take the same attitude toward the ceremonial law. And, again, when the Jew came into contact with Arabic culture, this view of the ceremonial laws prevailed as being dictated by reason and common sense.

The discrimination between "laws based upon reason " and "laws demanding obedience to God's will" was adopted by Saadia ("Emunot ve-De'ot," iii. 17; compare Ibn Ezra to Ex. xx. and "Yosad Merek," v.), and, with mention of direct reference to the rabbinical pas- Ceremonial sages quoted, by Maimonides ("Morch Laws.

Nobukin," iii. 26; "Shemonah Pera- kim," vi.). Joseph Albo ("Ikkarim," iii. 33), if not Simon ben Zemah Duran (see Zunz, "G. S." ii. 194), in the first who divides the Biblical laws into ceremonial, judicial, and moral laws. He admits, however, that he adopted this classification from a Christian controversialist; and, as a matter of fact, he forced himself in consequence to declare, with Maimonides (i.e. iii. 46), the sacrifices of the Mosaic law to be a concession to the pagan propen- sities of the people, and (in accordance with Sifre to Deut. xi. 13) pray to be the true "service of the Lord"— a standpoint hardly to be reconciled with the belief in supernatural revelation and the permanence of the Mosaic law.

The Mosaic Law expressly states that certain ceremo- monies are to serve as "signs" and "memorials": (a) Circumcision is enjoined as an "ot berit" Biblical and Rabbinical law is to be "ot" ("a sign between me and you"), Gen. xvii. 11. (b) The Sab- batical year to the Sabbath is to be "ot" ("a sign between me and you throughout your genera- tions," Ex. xxv. 12, 17; Exod. xx. 17, 20). (c) The Passover feast "shall be for a sign of the Lord between me and you," Gen. xxvii. 11. (d) The Sab- batical year is to be "ot" ("a sign between me and you throughout your genera- tions," Ex. xxv. 12, 17; Exod. xx. 17, 20). (e) Connected therewith is the redemption of the firstborn to be a "token upon thine hand and for a memorial between thine eyes" (Ex. xiii. 16). According to rabbinical traditions, there are: (f) The putting on of the phylacteries or Tefillin prescribed in Deut. vi. 8, 18. (g) Thou shalt bind them for a sign (ot) upon thine hand, and they shall be as frontlets between thine eyes. (h) The placing of Mezuzah upon the doors (Deut. vi. 9, xi. 30); "Thou shalt write them upon the doorstep of thine house." (i) The Zizit,
In fact, all the festivals are to be "remembrances" of God's deliverance and protection of the people of Israel (Deut. xvi. 8, 12; vi. 24; Lev. xxiii. 48); the paschal lamb, the saffron, and the bitter herb on Passover, and the sukkah and the four plants of the Feast of Tabernacles (Ex. xxi. 9; Lev. xxiii. 40-42), being the significant symbols. Similarly, the erection of the sanctuary and the sacrificial worship therein must be accounted among the ceremonial laws, and no less so the dietary laws (Ex. xxi. 30; Lev. xi.; Deut. xvi. 21), as symbolically emphasizing the idea of Israel being God's "holy" or priestly people.

To these, Pharisaic Judaism added a number of new ceremonies, among which may be mentioned the kindling of the lights, the blessing over the wine (see Ḳıḏudประโยชน์ and Ḳıḏud דוד), for Sabbath and festival days, and the blessing of the Moon.

Ceremonies are the impressive part, the poetry of religion. They invest life at its various stages and periods with "the beauty of holiness." The need of such has been all the more felt by Judaism since images or signs representing the Deity have been scrupulously shunned; and the home and every-day life of the Jew was to be sanctified no less than the Temple, the ancient domain of the priest. But exactly as the pomp of ritual called forth the protest of the prophet against "the work of men learned by rote" (Isa. xxiv. 10, Hebr.), so there was a danger lest the multitude of forms might crush the spirit, whereas many haggadists and writers, like Aristobulus and Philo, attribute symbolic meanings to Biblical ceremonies. Medieval mystics, like Bahya and Nahmanides, found their roots in Sefer Hakabbalah and festival days, and the blessing of the Moon.

Ceremonial new religious life and zeal in many, but likewise awakened opposition from the conservatives. "Ceremonies," says Geiger, in an article on formalism ("Der Faschismus in seinen Ursprüchen und seinen Folgen") in his "Wisas. Zeit. für Jud. Theol." 1889, pp. 1-12, "in order to imbue the people with a religious spirit and hallow their life, must have an elevating character and be in perfect harmony with their mode of life, or else they lead to superstition and boredom on idolatry. Blind obedience against one's conviction, 'the obedience of a dog,' is incompatible with the dignity of man and with faith in a holy God dwelling within him."

This view, advocating a gradual change of the ceremonial law, was pushed to its extreme, much to the detriment of the Reform movement, by the hazardous attempt of the Frankfurter Reform-Verein to abrogate circumcision and by the transfer of the Sabbath to Sunday made by the Berlin Reform congregation. Huldreich, the radical Reform leader, went so far as to deny the validity of the entire ceremonial law in his work, "Das Ceremonialgesetz im Messianischen" (1849), taking the stand that it is closely interwoven with the national idea and with the temple as center of the Jewish commonwealth, whereas the Messianic era of which modern Israel is to be the herald and harbinger is to be the realization of the universal prophetic ideal. Less outspoken, but in sympathy with the principle enunciated by Huldreich, were Einhorn, Geiger, Samson Raphael Hirsch (who, however, claimed permanency for the Abrahamic rites), Herzfeld, Hess, and others: the Sabbath, as far as the choice of day was concerned,
being included among the ceremonial laws, all of which were subject to change. A Talmudical passage, stating that "in the world to come (the Messianic time) the ceremonial commandments will cease to have validity," (Nid. 61b; compare Midr. Teshuva 3 to Ps. cxiv. and Yalk. to Isa. xxi. 2), is referred to by some as corroborating this statement (see Herzberg, "Zwei Predigten über den Messias," 1844).

Elilohn, in his "Sinai," 1836, p. 374, with deeper insight, refers to the frequent alterations and modifications of the Law in Biblical and Talmudical times, mentioned already by Albo ("Ikkarim," iii., xiii.-xvi.). Against these radical Reform views Leopold Zunz advanced the doctrine that the Sabbath and Circumcision have ever been regarded as institutions of a fundamental if not sacramental character, and can not be abrogated or radically altered without undermining Judaism itself (Zunz, "Gutachten über die Beschneidung," in "G. S." ii. 191-203). Joseph Arizal also, in an article on "The Symbols of Faith of the Mosaic Religion," in Frank's "Zeitschrift," 1845, pp. 409, 449, claims an exceptional position among the ceremonial laws for what he calls "the two fundamental symbols of Judaism" (see also Jost, "Neue Geschichte," iii. 218 et seq.; compare Delitzsch, "Nachgelassene Schriften," v. 181, and "Sinai," 1857, pp. 696, 698 et seq.).

The issue between Reform and Orthodoxy hinges clearly upon the view taken of the ceremonial law: the Talmudical conception of the Law knows of no such distinction as is claimed to exist between ceremonial and moral laws. The less important and the more important laws ("miyov vehabba" and "beinur") are rated alike (Yer. Ed. i. 61b; Tan., "Ekeb, i."). "Ceremonial laws must be obeyed as divine ordinances with unsparing and unrelenting obedience" (Yo. 67b), and "the willful transgressor of any of the ceremonial laws is considered as a breaker of the law" (Bab. Bod. 5a). "Be as careful in the observance of the smallest commandment as the greatest" is the issue between Talmudic and ancient Mishnaic rule (Abot ii. 1). On the one hand, the fact is being more emphasized, and more recognized that while ceremonial laws fall into disuse, and others take their place, as has been the case with the sacrificial and Levitical laws, there are some ceremonies which form distinctive features of Judaism and must be upheld in order to keep it from disintegration.

The narrow-minded Strasburg Germans, who made every effort to prevent the Jews from settling in that city, compelled Cerfbeer to endeavor to obtain from the government the repeal of exceptional laws. A petition to the king was drawn up by Cerfbeer and sent to Moses Mendelssohn for revision. The latter consulted Dohm, who offered to write an apology for the Jews. This apology, "Zur Erlaubung der Beschneidung," was published in 1775, and received the approval of the government. Cerfbeer took part in the campaign of 1813-15, under Count Wittgenstein, general of the Russian army. The courage and fidelity displayed by Cerf won for him the favor of Emperor Alexander, who conferred on him a gold medal.

Cerf then settled at Berlin, and obtained from Friedrich Wilhelm III. a perpetual grant for the erection of the Königstädisches Theater, which was devoted to French comedy and Italian opera, and which he managed until his death.

Cerfbeer was the leading Jewish philanthropist of the time. The regulations concerning the zizit, the mazzah, the sukkah, and the lulab are not observed even by conservative Israelites in exactly the same manner as prescribed in the Law. All religious rites have undergone great and radical transformations, and receive in their modified and sanctioned form only a new meaning or interpretation at the hand of the religious which enjoins it as sacred or sacramental; and the Jewish religion forms no exception to the rule (see Tyuber, "Primitiva Culture," ii. 962). Consequently, the question of ceremonial observance becomes of the theologian part of the larger problem, how far the principle of evolution is admissible and reconcilable with the belief in revelation and the divine character of the Law, and how far every age has power and authority to change and modify the Law and the forms of religion.


KARL FRIEDRICH CERF: German theatrical manager; born at Unterreichenbach on the Main in 1782; died at Berlin Nov. 6, 1845. He embraced Christianity when very young, and had to support his father's family when only seventeen years old. After having been engaged for many years in the horse trade at Dessau, he rose to the post of chief military agent, and in this capacity took part in the campaign of 1813-15, under Count Wittgenstein, general of the Russian army. The courage and fidelity displayed by Cerf won for him the favor of Emperor Alexander, who conferred on him a gold medal.

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CERFBERR, Samson

In 1848, as a member of the commission, and the first result of its efforts was the abolition of the poll-tax. At the outbreak of the Reign of Terror in France, Cerfbeer was thrown into prison on suspicion of favoring the royal cause; but was set free a year after confinement.

Being acquainted with the Talmud, Cerfbeer took a great interest in Jewish literature. He supported a yeshibah at Bischheim and published at his own expense rare Hebrew books, among which was the "Lehzen Scharit" of Solomon Alcali. Weissey wrote a poem in honor of Cerfbeer ("En Ha-Meassal," 1786, p. 390), and Abraham Amoroch dedicated to him his poem "Diklo ha-Mekor ve-Bittulo."

Bibliography: Lowenstein, in Bilbey für Judaic Send, 1848, i. 176; Stresemann, in "Handwörterbuch der Geschichte der Juden in Deutschland," x. 412 et seq.; Kupper, Gesch. der Juden in Deutschland, iii. 210 et seq.; Salveth, Gesch. der Juden, ii. 174 et seq.

I. Br.

CERFBERR, ANATOLE: French journalist and author; born at Nancy, Meurthe, Dec. 9, 1792; died Jan. 15, 1826. He entered the army at an early age, and was made an officer by Napoleon I. Without having passed through the military school, he succeeded in having the army commissioned to raise the old soldiers increased by 150,000 francs. Cerfbeer, now a colonel, was reelected to his seat in the Chamber of Deputies July 9, 1842, as representative from Wissembourg.

In 1847 he was made captain on the general staff, and in 1854 commander of a squadron, and was attached to the War Department as staff secretary. When General Schneider became minister of war in 1829, he placed Cerfbeer at the head of his bureau. Cerfbeer, promoted to the rank of lieutenant-colonel, took his seat in the Chamber of Deputies July 9, 1842, as representative from Wissembourg, having received 86 out of a total of 161 votes against 71 cast for Renouard de Bussieres. He cast his vote for the Chambre of Deputies Aug. 1, 1846, having received 86 out of a total of 161 votes against 71 cast for Renouard de Bussieres, the retiring deputy. He supported the government, devoting himself chiefly to military questions; thence succeeded in having the government could find no representative for Santo Domingo, on account of an outbreak there of yellow fever. Cerfbeer freely offered his services. On learning the miserable state to which the inhabitants of Oayes were reduced in consequence of an earthquake, Cerfbeer despatched at his own expense a ship loaded with food and other needful articles. Cerfbeer fell a victim to his devotion to duty. The destructive earthquake at Haitl, May 7, 1842, killed his only daughter, and wounded him so severely that he expired on his voyage home.

Bibliography: Servi, Gesch. der Juden in Europa, ii. 42; Jost, Neuere Gesch. der Juden, ii. 165; La Grande Encyclopédie, ii. 361; La Grande Encyclopédie, ii. 361 et seq.

I. Br.

CERFBERR, MAX-THEODORE: French officer and deputy; born at Nancy, Meurthe, Dec. 9, 1792; died Jan. 15, 1826. He entered the army at an early age, and was made an officer by Napoleon I. Without having passed through the military school. Being fond of travel and foreign languages, he obtained (in 1809) the appointment as secretary of the imperial consular in the Ionian Isles. Later he successively represented France at New York (1822), New Orleans, Haiti (1827-32), and again in the last-named place as consul-general, distinguishing himself in all three offices. In 1826, when the French government could find no representative for Santo Domingo, on account of an outbreak there of yellow fever, Cerfbeer freely offered his services. On learning the miserable state to which the inhabitants of Oayes were reduced in consequence of an earthquake, Cerfbeer despatched at his own expense a ship loaded with food and other needful articles. Cerfbeer fell a victim to his devotion to duty. The destructive earthquake at Haitl, May 7, 1842, killed his only daughter, and wounded him so severely that he expired on his voyage home.

CERFBERR, FREDERIC: French consul; born at Strasbourg Oct. 27, 1786; died at sea Sept. 18, 1847, on a voyage from New York to France. Being fond of travel and foreign languages, he obtained (in 1809) the appointment as secretary of the imperial consular in the Ionian Isles. Later he successively represented France at New York (1822), New Orleans, Haiti (1827-32), and again in the last-named place as consul-general, distinguishing himself in all three offices. In 1826, when the French government could find no representative for Santo Domingo, on account of an outbreak there of yellow fever, Cerfbeer freely offered his services. On learning the miserable state to which the inhabitants of Oayes were reduced in consequence of an earthquake, Cerfbeer despatched at his own expense a ship loaded with food and other needful articles. Cerfbeer fell a victim to his devotion to duty. The destructive earthquake at Haitl, May 7, 1842, killed his only daughter, and wounded him so severely that he expired on his voyage home.

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I. Br.


Cerfbeer wrote on several other subjects of less importance; and he translated several works from German into French.

Bibliography: La Grande Encyclopédie, ii. 361; La Grande Encyclopédie, ii. 361 et seq.

I. Br.

CERFBERR, SAMSON, of Medelsheim: French soldier and author; born at Strasbourg about 1790; committed suicide at Paris, 1838. He led an erratic and adventurous life, wandering...
over the world, changing his name and even his religi-
on several times. At one time he is disguised as a
Mussulman with the name of "Dinah Musa Effendi," serving in the Turkish army; at another
he is found holding office in Westphalia under the
name of "Mechelsheim." In 1519 Corffyer fought
against the Servians in Bosnia. At the end of the
war he wandered throughout the East, sojourning
for a time in Austria and at Naples, and in 1814-17
served in the army of Ali Pasha of Janina.
On his return home Corffyer published a work en-
titled "Mémoires sur la Grèce et l’Albanie Pendant
le Gouvernement d’Ali-Pacha" (Paris, 1829), con-
taining much valuable information.

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Laromse Illustre, x. 82.

1. Br.

CERVERA (סְבָרֵרָה): Hill-town in Catalonia,
Spain, which in the fourteenth and fifteenth cen-
turies had a Jewish community. In 1329 a quarter
near the San Miguel place was assigned by King Al-
fonso IV, to the Jews, who enjoyed full commercial
freedom; but four years later, because of their in-
cresed trade, they received permission to live in the
"Calle de Vent" (the Traders' street). At the time
of the Black Death, in 1349, the Jews were attacked
and plundered during a riot, and eighteen of them
were killed. The rest fled, but returned to Cervera
after order had been restored.

The liberality and benevolence of Don Juan II.
won for him the hearts of his Hebrew subjects; and
upon his death, in Jan., 1479, the Jewish communi-
ty of Agramont, Belpuig, Tarrega, and certain
other places assembled at Cervera for memorial serv-
ices. All were dressed in black. The most distin-
guished Jews of Cervera carried a coffin decorated
with the royal escutcheon and covered with a silken
pall. Four men bearing huge torches preceded it.
Singing psalms and extracts from the Jewish liturgy,
they proceeded to the market-place. There the
coffin was set upon a platform erected for the pur-
pose, with torches at the two ends; and men and
women joined in antiphonal dirges. Crescas ha-
Kohen, physician to the king, delivered the mem-
orial address, dwelling on the virtues of the deceased
monarch; and the impressive services were closed
with more dirges.

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ha-Kohen, "Emekha-Baha," pp. 49; Balaguer, Historia de
Cataluna, viii. 1. 27.

6. M. K.

CESINA (קֶיסִינָה): City of the Pontifical States.
In early times a Jewish community existed here,
whence the tosaff Eliezer is mentioned in the thir-
teenth century. The "payyetan" Moses de Rossi
and the exegete Obadiah Sforno were born in the
city toward the end of the fifteenth century; and
the rabbi Isaac Josia b. Immanuel de Leites offici-
fated there in the sixteenth century. Under the
papal dominion the community was subjected to all
the exceptional laws, and even to the Inquisition
with all its horrors. The Jews amassed so much
wealth by their commercial enterprises that in 1514
the people feared that the money so accumulated
would enable the Jews to become masters of the
whole city. The community was dissolved when
the Jews were expelled from the papal dominions.
In 1459 Angelo de Rossi da Cesena was granted
by Pope Pius II. permission to practice medicine,
and in 1474 Manuele de Solomon received similar
permission from Sixtus IV.; and in 1490 he was ap-
nointed physician and confidant to the duke of
Milan.

1. E.

CESTUS FLORUS. See Florus Cestius.

CHADAD. See Hadad.

CHABAT. See Habar.

CHIBBAZ. See Periodicals.

CHABER. See Haber.

CHABIB. See Jabir.

CHABRIS: Son of Gothoniel, and one of the
three governors of Bethulia, a city besieged by Hol-
fenes. Toward the end of the siege, which had
entailed much suffering upon the Israelites, Chabris
and his colleagues had agreed to hold out for five
days longer in the hope of deliverance; promising
the people that if no prospect of relief appeared by
the end of that time, they would yield. For this
they were reproached by Judith, who pledged her
help, and redeemed her pledge by killing Hol-
fenes (Judith vi. 15, vii. 1, 90; x. 6; xili.
2 et seq.).

G. B. L.


CHACHAM BASHI. See Hakam Bashi.

CHACHAM ZEBI. See Ashkenazi, Zebi.

Hirsch b. Jacob.

CHAD-GADYA. See Had Gadya.

CHADAD. See Hadad.

CHAREMON (Xαρημων): Stoic philosopher and
anti-Jewish writer (Origen, "Contra Celsum," i.
59; Eusebius, "Hist. Eccl." vi. 19). Egyptian priest
(Porphyr., "De Abstinence," iv. 6-8). Jerome, "Ad-
versus Jovinianum Libri II." ii. 13, teacher of Necho
(Suidas, s. v. "Αριστοτέλη Νησχοί", and of Dionysius
of Alexandria, and predecessor of the latter as librar-
ian of Alexandria (Suidas, s. v. "Διονυσίου Αλεξάν-
drias"). Hence he flourished about the year 95. He was
a younger contemporary of Josephus, who refutes in
detail his anti-Jewish writings. Josephus quotes an
extensive fragment from Charemon's Egyptian his-
tory (Αριστοτέλη Νησχοί), in which he scornfully re-
counts and ridicules, in a manner similar to that of
Manetho, the departure of the Jews from Egypt.
Josephus points out his errors and intrunge ("Contra
Δρ." i. 23, 33), and boast of having refuted him as
well as Manetho and others (ib. ii. 11). Charemon's
history is mentioned by Porphyry ("Eusebius, "Pre-
parato Evangel." iii. 4, v. 18; Porphyr., "De
Abstinence," iv. 6-8); who regards the author as a
truthful and reliable writer. In this case hatred of
the Jews must have induced an otherwise honest
man to make false statements. Charemon's descrip-
tion of Egypt recalls the ideas which Philo, Clement,
Origen, and others introduced into the Old and the
New Testament. The asceticism especially, which
he ascribes to the ancient Egyptian priests, is analogous to the description in Philo’s work, “De Vita Contemplativa”; still there is no literary connection between the two authors.

Fragments of the “History of Egypt” may still exist in a treatise of Psellus published in 1877 (Suidas, in “Bulletins de Correspondance Hellenique,” vol. 1.) According to Suidas (e. c. 9th cent.), another work of Chajremon was entitled “Hieroglyphics,” and probably contained interpretations of the hieroglyphics (collected from the works of the Byzantine Tzetzes, in Miller’s “Fragmenta Historicorum Graecorum,” iii. 409); while a third work may be the book “On the Comets” mentioned by Origen (“Contra Celsum,” i. 59). Origen also made use of other writings of Chajremon that are now lost (Suidas, e. c. 9th cent.).


2. CHAFF (נשeph or נשאeph): Separated husks of grain. The Bible frequently compares things evanescent to chaff blown away by the wind (Zeph. ii. 2; Ps. i. 4, xxxv. 5; Job xxi. 18; Hosea xxiii. 3; Is. xlvii. 13, xxix. 5, xlii. 13). In the process of winnowing, by tossing the cut straw, grain, and chaff into the air, or letting it fall from an inverted fork, the grain falls almost vertically back upon the heap; the straw is blown a short distance away, while the chaff, consisting of the husks and finer particles of the straw, is carried by the wind ten or fifteen feet away. Other uses of the word “chaff” in the Old Testament are not accurate, referring rather to cut straw (Isa. v. 24; Jer. xxiii. 28) than to chaff.

3. CHAGIS, JACOB, MOSES, and SAMUEL: See under Hagiz, Jacob; Hagiz, Moses, etc.

4. CHAIRAB, ARABIA: See Khaibar.

5. CHAIKIN, MOSES AVIGDOR: Rabbi and author; born at Sklow, government of Mohilev, in 1852, and removed at an early age with his father to St. Petersburg, where the latter became chief sho-phet. Chaikin was educated for the rabbinate, and obtained several rabbinical diplomas, among others one from Rabbi Spektor of Kovno. After the riots of 1881-82 he emigrated to Paris, where he worked as rabbi of the Polish Jews from 1883 to 1887, but then returned to Russia and was rabbi at Brest-on-the-Dan from 1888 to 1889. Being expelled from Russia in 1890, he went to England, and in 1892 was appointed rabbi of Sheffield, England, and in 1901 of the Federation of Synagogues, London.

6. CHAINS: A word employed in English versions of the Bible as an equivalent for the various Hebrew terms applied to devices consisting of a series of links and used (1) as means of restraint, or (2) for ornamental purposes on persons or on buildings. These Hebrew terms are as follows:

- יָרָנָס: Occurring in Num. xxxi. 50; R. V., “ankle chains.” In II Sam. i. 10 it is translated “bracelet”; and this is evidently its more exact meaning (see Driver and Klostermann on II Sam. i. 10, and compare יָרָנָס below No. 11).
- יָרָנָס: occurring in Dan. v. 17, 18, 20 (read יָרָנָס), and indicating a necklace worn as a mark of distinction. One was conferred upon Daniel for interpreting Belshaz- zar’s dream. In the Targum it is employed for יָרָנָס (Gen. xii. 3). Compare No. 12 below.
- יָרָנָס: Occurs in Dan. v. 28, and Ps. cxxxiv. 8, where it indicates a necklace, probably of iron, for binding captives.

The word “chaff” in English versions of the Bible is translated as “chain” in Ex. xxv. 22, A. V., but more correctly rendered “hook” in R. V. Inverted in the nose, it served as a means of leading captives (compare II Kings xiv. 20). It is also indicated as an ornament (Ex. xxv. 22, A. V., “brooches”; R. V., “brooches”). From its insertion in the nose of the captive, it seems probable that as an orna-ment the יָרָנָס was a nose-ring (compare יָרָנָס).

- יָרָנָס: Occurs in Song of Solomon i. 10 (R. V., “strings”). Ornamental chains for the neck, probably strings of coral, metal, or pearls, are meant.

- יָרָנָס: This word occurs only in Ps. lxviii. 7 (6), and is translated as “chains” in A. V., but more correctly in R. V. as “brooches.” Compare dictionaries of Gesenius, Buhl, Siegfried-Stade, and Baethgen, on Ps. lxviii. 7.

- יָרָנָס: Occurring in Lam. iii. 7, and often translated “brooches,” as in Judges xvii. 21; II Kings xvii. 7. Chains for prisoners, made, as the name implies, of bronze. They consisted of two rings—one for each foot or arm—connected by a link.

- יָרָנָס: Rendered “chains” in Isa. iii. 9, 13, 14, but better taken, in R. V., as “pendants.”—obviously with reference to the drop-like form of the ornament. In Judges ix. 16, A. V., it is rendered “collars” (margin, “sweet jewels”); in R. V., “pendants.”

- יָרָנָס: Employed in Ex. xxvii. 14, xxxiv. 15 to designate the gold chains on the ephod and breastplate of the high priest.
diplomas as a rabbi, and a year later took charge of the rabbinical candidate to pass a university examination in the liberal arts and philosophy. Chajes, though in office, passed his examination at Lemberg, and received the degree of doctor of philosophy. After officiating for twenty-four years as rabbi of Zolkiev, he accepted a call as chief rabbi of Kalisch, Russian Poland, where he remained until shortly before his death, when he returned to Zolkiev. He stayed there for a short time only, and then went for medical treatment to Lemberg, where he died. Chajes left several learned sons, among whom may be mentioned Solomon, Moses, and Isaac, chief rabbi of Brody, (born 1843 and died Feb. 1901).

Chajes was the author of the following works: a) Tiferet Talmud, a funeral oration on the death of Emperor Francis I. (Zolkiev, 1825); b) His Works. "Torat Nebi'im," a funeral oration on the death of Emperor Louis II. (Zolkiev, 1823; Vienna, 1834); c) In Oriental, Lit. in "Orient. Lit." 2. Nos. 44 et seq.; d) Ateret Zebi, six treatises on different subjects, which have appeared under separate titles, namely: (1) "Durem," an address on the accusation that the Jews are averse to agriculture and trades as means of livelihood; (2) "Mishpat Ha-Hora'ah," on the constitution and authority of the Great Sanhedrin; (3) "Tiferet Le-Moshav," and (4) "Darke Moshav," a defense of Maimonides against the attacks of S. D. Luzzatto and Reggio, also on the dogmas of Maimonides in his halakic works (in a discourse on the blood accusation is added as an appendix); (5) "Iggeret Bikkoret," with newly added notes; and (6) "Matbea ha-Berakot," on the principle according to which the Rabbis pronounce the blessings in performing religious offices, to which are appended responsa under the title "Ateret Zebi" (ib. 1849-40). Chajes also wrote also "Darke ha-Hora'ah," an examination of the rules that obtained in Talmudic times in deciding practical religious questions (Zolkiev, 1842); "Mebo ha-Talmud," Introduction to the Talmud (ib. 1845); translated in part by Jost in "Orient. Lit." vi. 16 et seq.; "She'elot u-Teshubot," responses and scientific treatises (ib. 1850); "Iggeret Bikkoret," to the late handling of the title "Ateret Zebi" (ib. 1849-40).

10. כנף: An ornament for the neck mentioned in Song of Solomon iv. 9, etc. (compare נַעֲנָה, Ps. liii. 6). The word is not in Judges viii. 29 to designate the chains worn by camels.

11. חָצִיק: Rendered by R. V. in Isa. iii. 29 as "collar chains"; A. V. has "ornaments of the legs." Compare חָצִיק (No. 1) above.

12. כַּרְיָה: Occurs in Gen. xlii. 41 and Ezek. xvi. 11, where it indicates a necklace evidently employed as a sign of distinction. Pharaoh adorned Joseph with a chain of this kind when investing him with office.

13. חָצֶ֫יק: Applied (1) to chains of captivity (Ezek. xvi. 11); (2) to the gold chains hung before the "oracle" (Ex. xxviii. 21); and (3) to silver chains hung upon a graven image (Isa. xli. 9).

14. חָצֶ֫יק: Translated "bracelets" in Isa. iii. 20, both A. V. and R. V., but "chains" is the margin rendering in the latter. The word seems to indicate arm-ornaments; compare the Arabic "silwar" (bracelet).

15. חָצֶ֫יק: Chainwork used in ornamentation. It was employed in the Temple (II Chron. iii. 5, 10) and for the ephod and breastplate of the high priest (Ex. xxviii. 14, xxix. 15). Compare חָצֶ֫יק (Ex. xxviii. 22), which is an abbreviated form of this word. See FETTERS.

BIBLIOGRAPHY: Nowack, Lehrbuch der Hebräischen Archäologie, pp. 128 et seq.; and the various Bible commentaries. E.G.H. C. J. M.
contain the portion of Chajes' "Mevo' ha-Talmud," dealing with the Haggadah, as well as his notes to the haggadic passages of the Talmud.

Krochmal, Rapport, and Chajes form the triumvirate of the critical school of Galicia in the second third of the nineteenth century. Although Chajes lacked the penetrating insight of the first-named and the critical sense of Rapport, he excelled both in acumen and range of knowledge.

His Importance. - His contributions to the history of the Talmud are of great importance. The Targumim, the Halakah, and the Haggadah have to some extent been superseded by later investigations; yet, he rendered great service in that field, because he paved the way for those investigations. Geiger's hypothesis regarding the Jerusalem Targum is, as he himself admits ("Z. D. M. G." xiv. 314), but the carrying out of the idea which Chajes had developed in his "Jure Biblic." There are few modern works dealing in detail with the Halakah or the Haggadah which have not profit ed by the labors of Chajes, although his name is often passed over in silence. His Introduction to the Talmud is especially noteworthy. For the conservative Chajes the Talmud is everywhere the source of law, even where it does not embody the oldest tradition; hence a Talmud Introduction means for him closely a systematization of the forms that the traditional law is all connected with it as assumed in the schools. In this respect Chajes' Introduction is the only attempt made on the part of Orthodoxy to formulate the nature, extent, and authority of tradition. Although the proof of the truth and necessity of tradition are not valid from a strictly scientific point of view, yet it may be assumed that Chajes' conception of tradition was the one that must have prevailed in Talmudic times. Whatever one's practical attitude toward this question may be, Chajes' representation of tradition is highly important for the comprehension of Talmudic literature.

The views expressed in his works are not an entirely trustworthy criterion of Chajes' attitude on religious questions. A rabbi in a Galician town, most of the members of his community took him for an Arukhav, who only doubted the genuineness of the Zohar; therefore Chajes had to be guarded in the expression of his liberal views, and frequently his views on important doctrines are to be read only between the lines. On reading Chajes' treatise on the Haggadah in his Introduction, one must admire the courage with which he uttered such heretical opinions without regard to Reform, in his surroundings. Jost's criticism of Chajes that he changed "from a liberal thinker favoring Reform to a bitter persecutor and attacker of all that is calculated to arrest superstition" (Jost's "Annalen," 1841, p. 72) is unfounded. Chajes' tolerance toward scientific questions is best proved by his renunciation for Jost, whose works he almost knew by heart. It was the radical Reform theories of Holdheim and Geiger that he opposed, at the same time avoiding all personal attacks on the Reformers.

Bibliography: Rubin, Ahaduah, vol. 2, 299 contains also Chajes' epitaph; L. Rokeah, in Ha-Mapos, 1, No. 8-9; Ko-

CHALDEA: Capital of the island of Eubea in the Aegean sea; under Greek dominion since 1822. Benjamin of Tudela found 900 Jews on the island. There is also testimony to the early residence of Jews in Chaldea in a Hebrew inscription on a gravestone set up in the city walls at the entrance gate. This stone, dated 3426 (1004 B.C.), shows that Jews came to Benosia and Negropont before the expulsion from Spain, and therefore were not necessarily of Castilian origin.

According to information gathered at Chaldea, there were several Jewish communities in this region before the War of Independence (1821-27). The most important was at Thebes, where it is said there are still some Hebrew inscriptions. These communities suffered the ravages of the war, and some were completely broken up. The little synagogue of the congregation at Chaldea does not testify to any great prosperity in the past. The documents of the community were lost in a fire more than a century ago, and the synagogue itself, built about 1400, was also destroyed by fire in 1844, but was rebuilt five years later.

In a total population of 7,000 inhabitants there are in Chaldea about fifty Jewish families, all of the Sepharadite ritual. All live in the same quarter, and are extremely poor, so that no rabbi is maintained and very little religious instruction is given. Few know the Tora or understand their prayers. Nevertheless they are attached to Judaism, and generally go to end their days in the Holy Land.

Their family names are for the most part Greek — such as Marzoukos, Kony, Moceousas, Sakkys, Polit, Dabasaktis,—and their features are of the purest Greek type. Their language is Greek. The old men dress a la Pallakos, wearing the "shalvar," or "fustanella, with a high fez on the head, and a heavy tassel hanging down the neck. The old women cover their hair with an unbecoming hood-dress consisting of a dark silk kerchief twisted tightly around the head. The young people, however, like their Christian fellow-citizens, have recently adopted European dress.

The Jewish cemetery of Chaldea, which has no enclosure, covers a large extent of ground. The dead are buried in a most primitive way, without any sign to mark the grave.

Bibliography: Croniquet desallos, Corto, 1891.

CHALDEANS, see KASSITES.

CHALDEA: The Hebrew "Kasdim" (generally without the article) usually designates the Chaldeans as a people, sometimes also their country (Jer. 1. 10; li. 24, 35; Ezek. xli. 34, xlvi. 29, xxvi. 13 et seq.) or the people together with the country (Gen. xl. 29, 31; xv. 7; Neh. ix. 7). The word is Assyrian, or rather Babylonian, yet the Hebrew is the earlier form; while the cuneiform inscriptions give the later or classical Babylonian sound of the word, namely,
"Khal'da." Probably the Hebrew pronunciation was learned indirectly from the Chaldean tribes themselves before the latter had changed the earlier pronunciation. The "land of the Chaldeans" (Jer. xxiv. 6 et al.) is also a frequently occurring phrase. The Chaldean country, in the strict sense, lay in southern Babylonia, on the lower Euphrates and Tigris. But the name was extended by the Biblical writers to include the whole of Babylonia, after the Chaldean Nebuchadnezzar had established the new Babylonian empire and brought his people to world-wide fame. Indeed, it is doubtful whether the Biblical "Chaldean" and "Chaldeans" ever connote the ancient country and people; these terms, until the eighth century B.C., were restricted to the region along the head of the Persian gulf (see BABYLONIA). The only doubtful passages are those in which "Ur of the Chaldees" is spoken of (Gen. xi. 26 et seq.). On the whole, therefore, the Bible agrees with the inscriptions in making the Chaldeans of history a comparatively modern race, and in excluding them from all association with the ancient dynasties of Babylonia.

The term "Chaldeic," for the language spoken by the Chaldeans, does not occur in the Bible. What has been popularly signified under that name is properly called "Aramaic" in Dan. ii. 4. The Chaldeans of course spoke Babylonian in the days of the prophet Daniel; but when the Book of Daniel was composed (second century B.C.), Aramaic had come to be used by all classes throughout Babylonia.

R. O. H.

The Land: Chaldeas as the name of a country is used in two different senses. In the early period it was the name of a small territory in southern Babylonia extending along the northern and probably also the western shores of the Persian gulf. It is called in Assyrian "mat Kaldi"—that is, "land of Chaldeans"—but there is also used, apparently synonymously, the expression "mat Bit Yakin." It would appear that Bit Yakin was the chief or capital city of the land; and the king of Chaldeas is also called the king of Bit Yakin, just as the kings of Babylon are regularly styled simply king of Babylon, the capital city. In the same way, the Persian gulf was sometimes called "the Sea of Bit Yakin, instead of "the Sea of the Land of Chaldeas."

It is impossible to define narrowly the boundaries of this early land of Chaldeas, and one may only locate it generally in the low, marshy, alluvial land about the estuaries of the Tigris and Euphrates, which then discharged their waters through separate mouths into the sea. In a later time, when the Chaldeans had burst their narrow bonds and obtained the ascendancy over all Babylonia, they gave their name to the whole land of Babylonia, which then was called Chaldeas.

The People: The Chaldeans were a Semitic people and apparently of very pure blood. Their original seat may have been Arabian, whence they migrated at an unknown period into the country of the sea lands about the head of the Persian gulf. They seem to have appeared there at about the same time that the Ammonites and the Sutu appeared in Babylonia. Though belonging to the same Semitic race, they are to be differentiated from the Aramaeans, stock, and Semachrith, for example, is careful in his inscriptions to distinguish them. When they came to possess the whole land their name became synonymous with Babylonian, and, though conquerors, they were speedily assimilated to Babylonian culture.

The language used by the Chaldeans was Semitic Babylonian, the same, save for slight peculiarities in sound and in characters, as Assyrian. In late periods, the Babylonian language ceased to be spoken, and Aramaic took its place. One form of this wide-spread language is used in Daniel and Ezra, but the use of the name Chaldee for it, first introduced by Jerome, is a mistake.

History: The Chaldeans, settled in the relatively poor country about the head of the Persian gulf, early erected the rich dikes and richly cultivated lands of the more favored Babylonia to the north of them. They began a running fire of efforts to possess themselves of the country. These efforts varied much. On the one hand, Chaldean communities were formed in several parts of Babylonia by the simple and peaceful process of immigration. On the other hand, Chaldean agitators were ever ready to participate in rebellions against Assyrian authority, hoping that the issue might make them the rulers of the independent kingdom. Such a man was Nebuchadnezzar, who was king of Babylonia several times, being deposed by the Assyrians, but always reconquering in seizing the reins of power again.

Methods similar to those which he pursued triumphed in the end, and the new empire, which began with the reign of Nabopolassar in 605 B.C. (see BABYLONIA), was Chaldean, though there is no positive proof that its founder was himself of pure Chaldean blood.

When the Chaldean empire was absorbed into the Persian, the name Chaldean lost its meaning as the name of a race of men, and came to be applied to a class. The Persians found the Chaldean masters of reading and writing, and especially versed in all forms of incantation, in sorcery, witchcraft, and the magical arts. They quite naturally spoke of astrologists and astronomers as Chaldeans. It therefore resulted that Chaldean came to mean astrologist. In this sense it is used in the Book of Daniel (Dan. i. 4. 2 et seq.), and with the same meaning it is used by the classical writers (for example, by Strabo).

J. J.

CHALFAN, PHOEBUS. See HALEPON.

CHALILA. See HALILAH.

CHALON-SUR-MARNE (Latin, Catalau- num; Old French, Chalônes): Capital of the department of Marne, France. Little is known of the Jews of this city. In 1392 Davy and his son Salamon, Jews of Chalons, were living at Paris. The "Document sur les Juifs du Barrois" (1231-23) mentions for Chalons only Lyonnais, his mother Doucine, Morel, and two other Jews, whose names are not given. In 1366 the king, Philip the Fair,
demanded the confiscated property of the Jews of Chalon in behalf of the royal treasury, but the bishop of the city maintained that as the Jews were subject to him, their property also belonged to him. The Parliament was asked to settle the difficulty, but in the course of the proceeding, the king yielded and presented the bishop with the cemetery of the Jews (1814). This cemetery seems to have been the burial place of all the Jews of Barrois. The Jewish community of Chalon to-day consists of forty or fifty families; it has a synagogue and a rabbi.


S. K.

### CHALUKEAH

See Halukkah.

### CHALYZIANS

A people who, according to the Byzantine historians, John Chalinus (twelfth century), accepted the Mosaic law. They fought, together with the Dalmatians, against the Greeks in the reign of Manuel Comnenus in 1134. "Chalizi," as A. Harkavy suggests, is probably the name given by Cinnamus to the Chaluzzians, whom Duke Fulk of Hungary invited, among other tribes, to settle in his domains, in order to make good the losses in the population of the country, due to the many raids which the Hungarians undertook into surrounding countries, but which, after causing alarm to the whole of Europe, resulted in the final defeat of Duke Fulk in the year 1170.

The Polish historian August Hickererh, however, suggests that the Chaluzzians of Cinnamus were the Chaluzzians of Novgorod. When the Hungarians removed to Dacia and Pannonia, the reigning family among them was the Rabari, one of the Chazars.


H. R.

### CHAMA (PL. CHAMAE)

See Halei.

### CHAMAI (GAON)

See Halei.

### CHAMBERLAIN

The English rendering of מנהיג. This Hebrew word is also translated "officer" (Deut. xxxii. 41; II Kings viii. 6). If "chamberlain" is to be used at all, it must be taken in a very broad sense. The chamberlain is sometimes a mere servant (Acts xii. 20), or messenger (II Kings viii. 6); at other times he holds a position of trust, and even has charge of the finances (Rom. xvi. 23). See KHAM and OFFICERS.

In Jer. ii. 50 the word stands for יִקְרָבָּה, which is incorrectly given by the A. V. as "a quiet prince." The chamberlain here referred to was a brother of Baruch, the secretary of Jeremiah.

G. B. L.

### CHAMBERLAIN, HOUSTON STEWART

An Anglo-German musical critic and anti-Semitic writer; born Sept. 9, 1855, at Portsmouth, England; son of Admiral W. G. Chamberlain. He received his early education abroad, but went to France, where he went to school at Versailles. Subsequently he removed to Switzerland and studied science at Geneva University, and finally he settled in Austria, where he became privat-docent in philosophy at the University of Vienna.

Besides several works on Richard Wagner, from whom he probably imbibed much of his anti-Semitism, he has attracted attention by his chief work, "Die Grundlagen des 19 Jahrhunderts." Munich, 1899; 4th ed., 1902. In this he regards all history as a conflict between the Aryans and the Semites; the latter he regards as forming a special genus, "homo Syriacus," of which the Jew, "homo Judaicus," is a typical species. Race rules history; and the influence of the Semites in the early forms of Christianity broke down the ancient world, which had to be revived by the new blood of Germanism against which the Roman Catholic Church is perpetually struggling in order to introduce once more the abstract universalism of the Semite. Chamberlain defends the world-supremacy on the part of the Jews, and attacks in every way their intellectual, moral, and religious qualities. While evincing great admiration...
for the character and views of Jesus, so great is his anti-Semitic bias that he denies Jesus' Jewish origin.

Chamberlain's journalistic style and wide generalizations have attracted considerable attention, especially in German-Jewish journalism, as can be seen from the accompanying bibliography.

BIBLIOGRAPHY: Meyer, Konversations-Lexikon, Supplement, 1835; Bochart, Hierozoicon, iv. ch. vi.; Costade Beauregard, "Notes et Documents sur la Condition des Juifs en Savoie," in "Memoires de l'Academie Royale de St.-Genis," 2d series, 11; compare Victor de St.-Genis, "Histoire de Savoie," i. 496; Anselme V., granted them privileges which were confirmed Nov. 17, 1393, E. S. K.

In 1448, at the time of the Black Death, the Jews of Chambery were accused of having poisoned the wells at the invitation of Rabbai Poyret and Abogeb. Many were massacred at Chambery, and 2,000 florins (gold) were paid at the instigation of Vincent Ferrer (Joseph ha-Kohen, "Emek ha-Baka," translation by E. S. K., p. 85). In 1417 two converted Jewish physicians, Guillaume Saffon and Master Pierre of Macon, were commissioned to examine works written in Hebrew, and to translate the passages that were to be condemned ("Rev. Et. Juives," viii. 230). At the request of the archbishop of Lyons, Marie de Berry, duchess of Bourbon, who governed the city of Tarves in the absence of her husband, Jean de Bourbon, she had the Jewish books examined in 1409. The physician Ayme (Amadeus), a converted Jewish physician, was commissioned to examine works written in Hebrew, and to translate the passages that were to be condemned ("Rev. Et. Juives," x. 34). He also conducted an inquiry against the Jews of Savoy, whose books he ordered to be burned (ib. viii. 239).

Solomon Ibn Verga ("Shebet Yeludah," No. 11) tells of a general persecution of the Jews in Savoy and Piedmont in 1490. Grené (p. 236) thinks, without reason, that this was the persecution instigated in 1496 by Louis of Vexin or Provence, a converted Jewish physician, commissioned by his godfather, Duke Louis, to make an inventory of the books of the Jews of Chambery, who had been accused of witchcraft and sacrilege. This accusation was later acknowledged to be false (Costade Beauregard, i. 496; compare "Rev. Et. Juives," vii. 362). Another persecution occurred in 1394, at the instigation of Vincent Ferrer (Joseph ha-Kohen, "Emek ha-Baka," translation by E. S. K., p. 85). In 1430 the Jews were confined to a special quarter assigned to them by Amadeus VII. The count of Savoy compelled them to wear, like the Jews of France, a wheel, half red and half white, upon the left shoulder ("Rev. Et. Juives," x. 33). They were finally forced to leave Chambery in consequence of the general banishment of the Jews from Spain in 1492. According to Victor of St.-Genis, however (i. 435), this city had a Jewish community in 1714.

Among the scholars mentioned as having lived at Chambery are: R. Aaron, commentator on the Pentateuch; R. Jacob Levi; R. Solomon, the father of Joseph Kolon, who states that when he lived at Chambery, about 1440, there were distinguished rabbis in that city; and the celebrated publisher, Gerson Soncino, who, in his preface to the Hebrew grammar of David Kleinh (1533-34), says that he collected the Tosefta of Fasques in Chambery. There were also several eminent Jewish physicians, among whom may be mentioned: Master Sasso, physician to Anselme V.; Master Palmieri, attached to the person of Amadeus VII.; Master Solomon, physician to Anselme VII.; Master Jacob of Cramonaz, physician to the great Vaudes ("Rev. Et. Juives," viii. 241, 242).

A. M.

CHAMELEON : An animal of the genus Chamaeleo, the only genus of the tribe Chamaeleontidae (Chamaeleontidae, Rhynchocephales, Vertebrata), of the Chamaeleontidae family, or of which it is the type. Some sixty species of the genus are known to exist, the most common of which, Chamaeleo calyptratus, is frequently found in Egypt and the Holy Land. The word "chameleon" is taken from the Greek kamaileon (literally "ground-lion"), presumably a Greek adaptation of a foreign word, Bochart ("Hierozoicon," iv. ch. vii.) derives it from a supposed Arabic word, bochol ("little camel"). This conjecture he bases on the same "jamaal al-Yahud" ("camel of the Jews") which the Arabs give to the chameleon on account of the bump on its back.

In the A. V. "chameleon" is the rendering of the Hebrew בּ (loah), which occurs only once (in Lev. xi. 30), in a list of five unclean animals, where it occupies the second place. This rendering, apparently, has the support of the Septuagint and the Vulgate, which may, however, be due to the fact that the animals are not arranged in the same order in the LXX, as in the Hebrew. The same can be said of the rendering "budda" of the Peshitta. The loah is presumably a species of monitor, as the bud is of the Mox. It is now commonly thought that the chameleon is to be identified with the 5th animal on the list, עֶבֶדֶל (tracheme), in the R. V.

This identification is based principally on the etymology of the word בּ ("the breath," "inhaler").
from the root שופ (“to blow,” “to breathe”). The chameleon is remarkable for its habit of inflating itself, which, combined with its power of fasting, led the ancients to believe that it lived on air (see Bochart, i.e., quoting Kimhi). In reality it lives on insects, which it captures by darting at them its long and viscid tongue. The little animal, six or seven inches long, or, with the tail, eleven to twelve inches, lives almost exclusively upon trees, where it finds itself quite at home, thanks to its prehensile tail and feet.

Another peculiarity of the chameleon is its ability to change its color, supposedly in accordance with that of the objects with which it comes in contact. Whatever be the occasion of the phenomenon, its possibility is due to the presence in the skin of contractile cells, both clear and pigment-bearing, placed at various depths, and so arranged that, under the control of the nervous system, the one or the other only, or both kinds in various proportions, will come to the surface.

The Chiamet of Lev. xi. 18 must not be confused with a bird of the same name mentioned in Lev. xi. 19.

BIBLIOGRAPHY: A. B. Tristram, The Natural History of the Bible, i. 20, 22, 23, 29, 73, 87, 102, Wort, Bible Animale; S. Bochart, Hierozicon; Kamal al-Din al-Samani, al-Bulbul, see under al-Bulbul.

RAM.

CHAMPAGNE: The rendering of the Hebrew שִׁבְמָו (shemav), both in the A. V. and in the R. V., probably on the authority of Bochart (“Hierozicon,” iii. ch. xiii). It must, however, be discarded, for the reason that the chamos is exclusively a European animal. The zemer cannot be identified with precision. The word occurs only once (Deut. xiv. 5), and it has no parallel in the cognate languages. The versions of the Bible are at variance as to its translation. The Septuagint and the Vulgate, following the Coptic, have “camelopard” or “gi-raffe”—apparently a mere guess, and not a happy translation. The Chami of Lev. xi. 18 must not be confused with a bird of the same name mentioned in Lev. xi. 19.

BIBLIOGRAPHY: A. B. Tristram, The Natural History of the Bible, i. 20, 22, 23, 29, 73, 87, 102; Wort, Bible Animals; S. Bochart, Hierozicon; F. Hommel, Die Namen der Saugethiere, Leipzig, 1884.

K. O. H.

CHAMOIS: The rendering of the Hebrew שומר (zemer), both in the A. V. and in the R. V., probably on the authority of Bochart (“Hierozicon,” iii. ch. xiii). It must, however, be discarded, for the reason that the chamos is exclusively a European animal. The zemer cannot be identified with precision. The word occurs only once (Deut. xiv. 5), and it has no parallel in the cognate languages. The versions of the Bible are at variance as to its translation. The Septuagint and the Vulgate, following the Coptic, have “camelopard” or “giraffe”—apparently a mere guess, and not a happy one considering the remoteness of the home of that animal from Palestine. The Peshitta translates שומר by arzam, a word which does not occur elsewhere in Syriac literature; Bar-Sabah renders it “mountain-sheep,” on the authority of Gregory of Nyssa and Bar-Sereshewy; while BarAll (ed. Hoffmann, gloss 1518) has al-taynal, “wild goat,” or al-cenel, “mountain-sheep.” Both the chalam and the wall belong to the wild goats (steinböcke, bouquetins; see Hommel, “Die Namen der Saugethiere,” pp. 290, 292). The rendering “elk” (Luther) is to be rejected for the same reason as “camelopard” or “chamos.”

Modern naturalists generally agree that the zemer must have been a kind of wild sheep, of the same type as the ammotragus, the orei of the Arabs which is represented on the Egyptian monuments and is still common in Egypt, Arabia Petrea, and the Atlas range.

BIBLIOGRAPHY: A. B. Tristram, The Natural History of the Bible, i. 20, 22, 23, 29, 73, 87, 102; Wort, Bible Animals; S. Bochart, Hierozicon; F. Hommel, Die Namen der Saugethiere, Leipzig, 1884.

K. O. H.

CHAMPAGNE (שָׁפָמָה, שָׁפָמָה, שָׁפָמָה, שָׁפָמָה): A former province of France, now known as the departments of Marne, Haute-Marne, Aube, and Ardennes, with part of Seine-et-Marne, Yonne, Aisne, and Meuse. Jews settled in Champagne as early as the Gallo-Roman epoch. They depended on the protection of the counts governing the country, this protection, however, being dearly bought. Often the Jews of Champagne migrated to adjacent countries, being unable to pay the heavy taxes imposed upon them. To avoid this loss to the treasury and to get “their Jews” back, the counts of Champagne concluded treaties of extradition with the neighboring countries. Such a treaty was concluded in 1188 between Count Thibaud IV. and Philip Auguste, and was renewed in 1201 by Countess Blanche, the widow of Thibaud. The latter claimed the extradition of a wealthy Jew named Crescelino, who sought refuge at Paris from the extortions of the counts.

In 1294 Champagne was incorporated into the kingdom of France, and the fate of the Jews of this province became that of all the French Jews. In taking possession of Champagne Philip the Fair imposed upon the Jews of the province the payment of 25,000 livres as a gift for the “happy event.” Champagne was renowned in the twelfth century for its Talmudical schools at Troyes, Ramapo, Dampierre, and other places. It was the native country of Rashi, Jacob Tam, and many other Talmudical celebrities. Its religious customs are often cited in the ritual laws.

At the present day (1902) the greater part of the ancient Champagne belongs to the consistorial district of Lille.


K. H.


CHANAN, CHANAEL, CHANANA: See Hanan, Hananel, Hananiah.

CHANELES, LOB. See Haneles, Judah Lör.

CHANILAI. See Ariil.

CHANINA. See Hanna.

CHANOCH. See Enoch.

CHANTING. See Cantillation.

CHANUKKAH. See Hanukkah.

CHANUKKAH. See Hanukkah.

CHAO YNG-CHENG: Chinese mandarin; flourished about 1638. After the sack of Foo and Foo, which followed the fall of the Ming dynasty in 1642, the synagogue there was destroyed, and the Jews took refuge on the north side of the river Hoang-Ho, having saved the scrolls, which had been thrown into the water. Ten years later Chao, who was a Jewish mandarin from the province of Chao- Si, was detailed to restore the city, and with the aid of his brother, Yap-shen, induced the Jews to cross the river and take up their old quarters, and rebuild the temple in 1658. One complete scroll of the Law was made up out of the fragments which had been saved from the waters, and other copies were made from this. Chao wrote an account of the saving of the scrolls and the rebuilding of the temple.
which was expanded by his brother into a book of ten chapters. A stone dated 1663 was afterward erected, giving the details of his action.


CHAPLET. See Crown, Diadem, and Mitre.

CHAPMAN, JOHN: English educationalist and communal worker; born 1840. Educated at Jews' College, London, he became an assistant master in that institution, and was subsequently appointed head master of the Jews' Hospital and Orphan Asylum. He has been for many years principal of the Great Ealing Proprietary School, at which large numbers of Jewish lads of the middle class have been trained. For a time Chapman was minister of the Western Synagogue, Haymarket. He is the honorary secretary of the council of Jews' College. Chapman was one of the founders of Ealing Public Library.

BIBLIOGRAPHY: Jewish Year Book, 1904-50, London.

CHARAATHALAN or CHARAATHALAR: Name occurring in I Esd.v.36. It is a corruption of "Cherub," "Addan," and "Immer" (Ezra ii. 59 = Neh. vii. 61). Compare Cherub.

CHARACA: A city about 750 stadia distant from Caspius. It was the seat of the Jews called "Tubieni." Judas Maccabeus went to this place after his conquest of Caspius (II Macc. xii. 17).

CHARAN. See Haran.

CHARASHIM. See Ge-Harashim.

CHARCHEMISH. See Carchemish.

CHARES (Χαρῆς): Leader of the Zealots in the Judaeo-Roman war, and one of the most eminent men of Gamala (Josephus, "B. J." iv. 1, § 9). When the men of Bathyra, "called the Babylonians," who sided with Agrippa and the peace party, were at Gamala without their leader, Philip, they were attacked by the Gamalians, and Chares, Philip's relative, and his brother Jesus were killed (idem, "Vita," xxxv., xxxvii.). Chares' name is found in inscriptions.

BIBLIOGRAPHY: Waddington, Inscriptions de la Syrie, No. 512.

CHARGER: A rendering of two Hebrew words and a Greek one: (1) קָרָ֗ה (ka'arah), occurring in the list of the donations of the chief of the tribes on the day of the dedication of the Tabernacle (Num. vii. 13 et seq.). Elsewhere the word is rendered "dish." (2) λακτόν (laktón), the etymology of which is uncertain. It is, perhaps, the Greek word taken into the Aramaic. The word is found in the list of vessels restored by King Cyrus to the returning Jewish exiles (Ezra i. 9). (3) ἱδή (hēdē), the dish upon which the head of John the Baptist was presented to Herodias (Matt. xiv. 8, 11; Mark vi. 25, 28).

CHARIOT: Vehicles are designated in Hebrew chiefly by two expressions, "aghalah" and "rakab," with "merkab" and "merkabah" derived from the latter. The former denotes the wagon used for heavy loads and general work, the name being connected with the root "to roll"; while the latter is the chariot of war or of state. Wagons for carrying burdens or persons are found among the different peoples of antiquity, having displaced at an early time the sledge and the drag on rollers, drawn by men or oxen (compare the pictures in Wilkinson, "Manners and Customs of the Ancient Egyptians," iii. 324). Early Egyptian monuments show also a frame like a litter, which was fastened between asses and used to carry persons. Originally the wheels of the wagons were solid disks (ib. i. 369), but a more artistic type, consisting of hub, spokes, and fellies, was gradually evolved. The spokes, "blishahkinim" (I Kings vii. 50), sprang from the hollow cylinder in the center of the wheel ("ofan" or "galgal"), that is, from the hub, "blishashinim" (I Kings vii. 50), around the stationary axle-tree, "yad," and connected it with the rim or the fellies, "gibim" (I Kings vii. 33; Ezek. i. 18, x. 13). In extant Assyrian illustrations the wheels generally have eight spokes, while in the Egyptian wagons four, or more frequently six, spokes are found. The body of the wagon and the pole were connected directly with the axletrees. The pole had a yoke arranged for two animals only, so that each additional animal had to be harnessed separately, and not in
but on the side of the first two animals. As horses did not come into general use among the Israelites until the time of Solomon, oxen were originally the chief draft animals (I Sam. vi. 7), while asses were generally used for the saddle. That the Israelites in very early times had wagons for carrying burdens, is evident from I Sam. vi. 7 and II Sam. vi. 3. Mention is also made of threshing-wagons (Isa. xxviii. 27). There is no definite information regarding harvesting-wagons (see Amos ii. 15). It is to be noticed that the latter are not used to-day in Palestine ("Zeit. Deutsch. Paläst. Ver." ix. 60, and the commentaries on Amos, i.e.). Persons traveled chiefly on asses, because the poor condition of the roads in Palestine made it difficult to use wagons to any extent, especially for long journeys.

Nevertheless, the fact that the Egyptians evidently received the word r6j(r (Egyptian, "agolt"), as well as nnm (Egyptian, "merkobt"), from the Canaanites, shows that wagon-building was known at an early date in Canaan.

War-chariots proper were also known in Canaan at an early time, for as a result of having them the Canaanites were so superior to the Israelites that the latter could not meet them in open battle on the plain (Josh. xi. 4; Judges i. 19, iv. 3; I Sam. xiii. 5). These vehicles were indeed strange to the Israelites. Although David captured chariots and horses in his wars with the Syrians, he did not use them, and even hamstringing the horses (II Sam. viii. 4). It remained for Solomon to introduce war-chariots, which were stationed partly in Jerusalem and partly in other cities (I Kings xi. 19). Beginning with his time, chariots and horsemen are often mentioned in the army of the southern, as well as of the northern kingdom (I Kings xvi. 9; II Kings viii. 21, xiii. 7; Isa. ii. 7; Micah v. 9). Horses were indispensable to these chariots, and the great difficulty in procuring them (II Kings vii. 13, xvii. 28) probably often induced political leanings toward Egypt (Isa. xxx. 16, xxxi. 1, xxxvii. 9).

The war-chariots doubtless resembled the Assyrian and Egyptian two-wheeled chariots, open in the back; they were not furnished with axles, as is often stated, for the latter were introduced by the Persians. They were made of fig-wood, and trimmed with bronze or iron. Like those of the Assyrians, the Hittites, and others, the chariots of the Israelites probably carried three men: the driver, the warrior proper, and the shield-bearer; while on those of the Egyptians there were generally but two men. According to I Kings x. 29 the price of a chariot imported from Egypt in the time of Solomon was 600 shekels, and that of a horse 150 shekels.

During the last decades of the southern kingdom mention is made of sun-horses and sun-chariots stationed in the outer court of the Temple, those being removed later by Josiah. They had been introduced at the time that syncretism was flourishing, and the cult of the sun-god had become dominant under Assyrian influence. As in the case of the Canaanite Baal (in reality the sun-god), the Assyro-Babylonian sun-god had been identified with Yhwh, and his symbols placed in the court of the Temple. Such syncretism was not altogether foreign to Hebrew ideas, for Yhwh is not only the God of heaven, but also He who rides in a chariot (I Sam. iii. 6; Ps. xlvii. 8; Isa. xli. 12) and on the Cherubim, and who descends in a chariot of fire to take His saints into heaven (II Kings ii. 11). For God's chariot-throne see Mekorah.

Chapter 11, v. 17, xii. 14). For God's chariot-throne see Mekorah.

W. N. CHARIITY AND CHARITABLE INSTITUTIONS.—Ancient and Medieval Times. Charity is kindness shown to the needy; Hebrew, "zedakah" = "righteousness" (Deut. xxiv. 13; Isa. xxxvii. 17; Prov. xiv. 34; Ps. cii. 8; Dan. iv. 34); "gemiluth hesed" or "gemiluth asherim" = "the bestowing of kindness," is the rabbinical term for personal charity. Charity may be regarded merely as a free tribute of love, as in the New Testament, where love is often translated in A. V. by "charity"; or it may be equivalent to "liberality," a term borrowed from the Hellenic world, where, as in Greece, only on a larger scale, the free-born ("libri") or wealthy showed generosity by great donations to the lower classes. But in Judaism charity is an act of duty incumbent upon men of means to provide for those in want. Charity is righteousness in so far as God, the Giver of all blessings, claims from His gifts a share for the poor, and, as the actual owner of the land, claims certain portions of the produce for the fatherless and the widow, the Levite and the stranger: "Thou shalt surely give him [the poor], and thy heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works and in all that thou puttest thine hand unto. For the poor shall never cease out
of the land: therefore, I command thee, saying, Thou shalt open thy hand widely unto thy brother, to thy poor and thy needy in thy hand" (Deut. xv. 10, 11). In the Mosaic legislation the right of proprietorship does not extend to the corners of the field, the gleanings of the harvest, the forgotten sheaf, and the growth of the seventh year; they "shall be for the stranger, the fatherless, and the widow" (Lev. xix. 10; xxii. 22; Deut. xxiv. 19-21; Ex. xxxiii. 11; compare Lev. xxv. 23, xxv. 39). The titles of the yearly produce also were claimed every third year for the Levite, the stranger, the fatherless, and the widow (Deut. xxi. 13, xxii. 13 of seq.; compare Mal. iii. 10). So should every enjoyment of God's gifts be shared by the needy (Deut. xvi. 11, 14). Charity from this point of view may be called an assessment of the rich in favor of the poor. This also is the view of the Rabbis. When asked by Tannithi Hufus: Righteousness. "Why does your God, being the lover of the poor, have no special care for his support?", R. Akiba replied: "By charity wealth is to be made a means of salvation. God, the Father of both the rich and the poor, wants the one to help the other, and thus to make the world a household of love." (B. B. 10a).

In another aspect charity is righteousness. The helpless has a right to claim the help of his more fortunate brother. The cry of the distressed is an appeal to human compassion, which must be responded to, lest the gracious God, who "doth execute the judgment of the fatherless and widow" (Deut. x. 19) hear it and punish those who remain deaf to the call of duty (Ex. xxii. 22).

Charity Is 22). The poor are "my people," says Righteousness. God: "If thy brother be waxen poor among thee... thou shalt relieve him that he may live with thee" (Lev. xxv. 35).

He is "of thine own flesh," and when thou seest him naked thou shouldst cover him, and give him bread when he is hungry, and shelter when he is cast out (Isa. liii. 7). The idea that the poor and forsaken stand under the special protection of God, who "loves the stranger" and is "father of the fatherless and judge of the widows" (Deut. x. 18; Ps. lxxviii. 6, 15), is the underlying motive of such charity as is expressed in Proverbs: "He that hath pity upon the poor lendeth unto the Lord" (xix. 17); "He that spareth his soul shall lose it; and he that hateth his soul shall have it" (xxii. 29); "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble" (xxiv. 13). Compare Ps. xii. 1: "Blessed is the man that considereth the poor; the Lord will deliver him in the time of trouble; and the soul of him that is pure will he preserve." As such the ideal type of the righteous man is he who is "eyes to the blind," "feet to the lame," and "father to the poor" (Job xxix. 13); and that of the virtuous woman, who "stretcheth forth her hand to the poor" and "reacheth forth her hands to the needy" (Prov. xxix. 20).

Charity is a human obligation. Man owes it to his fellow-man as a brother. It is expected of all men and toward all men (Deut. xxiii. 5; I Kings xv. 31; Amos. i. 11, 16; Philo, "De Caritate," §§11, 18). Abraham is a type of charity and benevolence (Gen. xxiii. 3). In the Testaments of the Twelve Patriarchs it is simple-hearted Isachar (Isach. 5, 5, 7) who, by example and precept, teaches charity in "helping the poor and the feeble and sharing every gift of God with the needy." (Phil. iv. 10)

Charity (ed. Manzey, ii. 629), in the fragmentary Human preserved by Eusebius ("Preparatio Evangelica," vii. 7), gives, as especial ordinances of Moses the lawgiver, the Buzygian laws; that is, the old Athenian laws of humanity (see Bernays, "Geometrische Schriften." I. 32), and one's own relatives, and then those in the same town, having the leading claims upon charity (B. M. 30a; and Targ. Yer. Ex. xviii. 20, to mean: "Show them the house of life," i.e., the synagogue where the poor are to be sheltered; "the way," that is, to visit the sick; "where they should walk," that is, to bury the dead; "therein," that is, "to bestow kindness to other persons in need; and the work they should do," that is, to "do more than is strictly required." "To him who shows mercy to all his fellow-creatures, Heaven will also show mercy; to him who fails to show mercy to his fellow-creatures, Heaven will not show mercy." (Shabbat, 131b, based upon Deut. xvii. 18 [A. V. 17]). The Israelites are distinguished for charity, modesty, and benevolence (Yeb. 79a). When Moses asked the Lord to show him His way, He showed him the treasures of heaven in store for those who do works of charity, especially for those who rear orphan children (Thalmud, Ex. xxvii. 7). Charity, however, should not be so altruistic as to overlook one's duties toward self and those nearer home. "He commits a crime who imposes on himself the heavy burden of the poor by his own negligence." (On the other hand, charity is to provide each poor person with "what is sufficient for his need in accordance with what he lacks," that is to say, his personal claims and wants with a view to his former social position should be considered; and if he needs
III. ABRAHAM HAVING LEARNED THEM FROM MELCHIZEK

Daniel, Job, and Abraham practiced edek (Midr. Teh. Ps. xxxvii.); and there are many indications that the ancient Hasidim divided them into groups according to these seven different branches of charitable work (see M. E., 27b; Sanh. xli. Ab. R. N. viii. 36 et seq.; Geiger, "Jiid. Zeit.", vi. 270, ix. 2-3; Boll, "Jahrb." iii. 25, and art. "Estab."). These seven branches, mutatis mutandis, mentioned in rabbinical literature, are: (1) feeding the hungry and giving the thirsty to drink; (2) clothing the naked; (3) visiting the sick; (4) burying the dead and comforting the mourners; (5) redeeming the captive; (6) educating the fatherless and sheltering the homeless; (7) providing poor widows and orphans. The "Apostolic Constitutions" (iv. 2) enumerates ten branches.

The Mosaic law, based upon the simple agricultural life of the Hebrews, offered provisions for widows, orphans, and strangers who were Systematic had entered into a state of dependence.

Relief. - While theifting and otherwise unfortunate often sold themselves as slaves with the view of recovering their freedom in the seventh year and their patrimony in the jubilee year, in times of famine, emigration was resorted to (I Kings xvi. 9; Ili. i. 1). It is interesting to notice the changed conditions in Palestine during the first century, when Queen Helena of Adiabene during a great famine bought shiploads of wheat and eggs to aid the starving, and her son Iratus sent great sums of money "to the foremost men of Jerusalem for distribution among the people" (Josephus, "Ant." xx. 2, § 8). Here is the first historical evidence of the existence of a body of men at the head of the community having relief work in charge. And that the foremost men were selected for the office of charity collectors or overseers ("gabba'ezedakah"), may be learned from the ancient Mishnah (Kid. vi. 5): "He whose father belonged to the gabba'ot "edakah is qualified to marry into priestly families without inquiry as to his pure descent." It is also known that at the beginning of the second century, Akiba held the office of charity overseer (Kid. 29a).

The following system of relief was established in Mishnaic times. Every community had a charity-box, called "kupah," or Korban (see Alms), or "sara" (Tertullian, "Apologia," xxxix.), containing the funds for the support of the indigent townsfolk, who received every Friday money for the fourteen meals of the whole week, and for clothing, as well as the charity for the transplant poor, who received only as much as was needed for the day, and on Sabbath eve for three meals: also a charity-bowl ("tampa") for the keeping of viaticals needed for immediate relief. The charity-box was given in charge of three trustees, who formed a regular body to decide on the worthiness and claims of the applicants before giving money; personal merit as well as parentage and former social station being considered. To guaranty who went from door to door received nothing, or at best a pittance. For the collection of the money two men of the utmost respectability and trustworthiness were sent, endowed with full power to tax the people and to seize property until the sum required was given them. In order to avoid suspicion, these collectors were not allowed to separate while collecting or holding the money (see Alms). The viaticals for the lambsoy were both collected and distributed for

a horse to ride on, it should not be withheld from him now that he is in reduced circumstances" (Sifre to Deut. xx. 8; Ket. 67b; Yer. Psal. viii. 21b); the fundamental principle being expressed in Ps. xli. 1; see Midr. Teh. to the passage: "Blessed is he that considereth the poor." Furthermore, all possible secrecy should be maintained in order not to offend the recipient of charity (Kid. i. 6; B. B. 9b; see Alms). Of greater merit, therefore, than giving is the helping of the poor by lending him money, or in some other way facilitating his mode of living (Shab. 38a). But greater than all charity is that bestowing of personal kindness ("gemilut hasidim") which is enjoined by the words, "to love mercy" (Mic. vi. 8). In fact, all charity is valued only by the element of personal kindness it contains (according to Hosea x. 12). "Charity is offered with one's money; kindness, with both one's person and one's money. Charity is bestowed upon the poor; kindness, upon both poor and rich. Charity is offered to the living; kindness, to both the living and the dead" (Suk. 49b). "The bestowal of kindness is one of the three things on which the world is stayed," reaches Simon the Just in the third pre-Christian century (Ab. l. 2). That is to say, the recognition of the seeds of suffering humanity called into existence a body of men who take charge of the various charitable works required for the maintenance of society. Such a body of elders of each city is held responsible for every case of neglect of human life which may lead to disastrous consequences; for why should the elders of that city "next unto the slain man" whose body has been found, "put away the guilt of innocent blood" from among them (Deut. xxix. 1-9), unless they have failed to provide properly for either the victim or the desperate mourner (Nf. R. Deut. 219; Sotah ix. 6).

Here the principle is laid down for all times and places that charity, in its manifold ramifications, is a matter of public safety and public administration: and it is more than a Matter probable that the "Anshe Keneseth ha-Golah," of whom Simon the Just is said to have been one of the last representatives of Public Administration, were also the organizers of the system of charity. It is one of the radical errors of Uhlhorn (*Die Christliche Lebens-esthigkeit," 1882, p. 35) and all Christian writers to ascribe to the Christian Church the merit of having originated systematic charitable work based on Matt. xxv. 35-39; the burying of the dead, as Uhlhorn says, having been added later to the six branches of charity mentioned there. The fact is that the whole description of the Messianic judgment in Matthew, I.e., rests on the Mischnaic interpretation of Ps. cxviii. 19 et seq. (see Midr. Teh. to the passage, where the deeds of charity are enumerated in words almost identical with those of Matthew). Indeed, these familiar Hasidic works of charity were regarded as having been practised from the beginning of the world, the Lord Himself having taught them to the Patriarchs (Sotah 14a). Daniel, Job, and Abraham practiced them (Ab. R. N. iv. vii.; ed. Scholz, pp. 31, 33); Abraham having learned them from Melchizedek (Midr. Teh. Ps. xxxvii.); and there are many indications that the ancient Hasidim divided themselves into groups according to these seven different branches of charitable work (see M. E., 27b; Sanh. xli. Ab. R. N. viii. 36 et seq.; Geiger, "Jiid. Zeit.", vi. 270, ix. 2-3; Boll, "Jahrb." iii. 25, and art. "Estab."). These seven branches, mutatis mutandis, mentioned in rabbinical literature, are: (1) feeding the hungry and giving the thirsty to drink; (2) clothing the naked; (3) visiting the sick; (4) burying the dead and comforting the mourners; (5) redeeming the captive; (6) educating the fatherless and sheltering the homeless; (7) providing poor widows and orphans. The "Apostolic Constitutions" (iv. 2) enumerates ten branches.

The Mosaic law, based upon the simple agricultural life of the Hebrews, offered provisions for widows, orphans, and strangers who were Systematic had entered into a state of dependence.

Relief. - While the shifting and otherwise unfortunate often sold themselves as slaves with the view of recovering their freedom in the seventh year and their patrimony in the jubilee year, in times of famine, emigration was resorted to (I Kings xvi. 9; Ili. i. 1). It is interesting to notice the changed conditions in Palestine during the first century, when Queen Helena of Adiabene during a great famine bought shiploads of wheat and eggs to aid the starving, and her son Iratus sent great sums of money "to the foremost men of Jerusalem for distribution among the people" (Josephus, "Ant." xx. 2, § 8). Here is the first historical evidence of the existence of a body of men at the head of the community having relief work in charge. And that the foremost men were selected for the office of charity collectors or overseers ("gabba'ezedakah"), may be learned from the ancient Mishnah (Kid. vi. 5): "He whose father belonged to the gabba'ot "edakah is qualified to marry into priestly families without inquiry as to his pure descent." It is also known that at the beginning of the second century, Akiba held the office of charity overseer (Kid. 29a).

The following system of relief was established in Mishnaic times. Every community had a charity-box, called "kupah," or Korban (see Alms), or "sara" (Tertullian, "Apologia," xxxix.), containing the funds for the support of the indigent townsfolk, who received every Friday money for the fourteen meals of the whole week, and for clothing, as well as the charity for the transplant poor, who received only as much as was needed for the day, and on Sabbath eve for three meals: also a charity-bowl ("tampa") for the keeping of viaticals needed for immediate relief. The charity-box was given in charge of three trustees, who formed a regular body to decide on the worthiness and claims of the applicants before giving money; personal merit as well as parentage and former social station being considered. To guarantee who went from door to door received nothing, or at best a pittance. For the collection of the money two men of the utmost respectability and trustworthiness were sent, endowed with full power to tax the people and to seize property until the sum required was given them. In order to avoid suspicion, these collectors were not allowed to separate while collecting or holding the money (see Alms). The viaticals for the lamb were both collected and distributed for
immediate use by three officers. The collections for the kuppah were made weekly. A residence in the city for thirty days obliged persons to contribute to the kuppah, one of three months to the tomboy, one of six months to the clothing, and one of nine months to the burial fund (B. B. 8:9; Tosef. Pesah iv. 8:15; Mishnah Pesah viii. 7; Yer. Pesah 21a, b). The task of the charity administrators—also called *paramim* (παραμίς) from παρειμίαν = *provider*; compare *Apostolic Constitutions,* iii. 3, xii. 1—was especially to *consacrated* to the poor (Tosef., Meg. iii. 4: Yer. Pesah viii. 21a, b; Tosef. iv. 4, 48a) —was regarded as extremely delicate, and often entailed great sacrifice; while the reputation of the officers was so high that they were never called to account for their administration (Shab. 118b; B. B. 9a-11a: Tosef., Yoreh De'ah, 251). A woman's claim had precedence of a man's; a student of the Law, over an ignorant man, even though of the highest rank (Hor. iii. 7-8; Ket. 6:7a; Maimonides, l.c. viii. 15; Shulhan Aruk, Yoreh De'ah, 231). A woman's claim had precedence of a man's: a student of the Law, over an ignorant man, even though of the highest rank (Hor. iii. 7-8; Ket. 6:7a; Maimonides, l.c. viii. 15; Shulhan Aruk, Yoreh De'ah, 231). Charity was also regarded as a form of sacrifice offered to God on behalf of the deceased (see ALEPH), and was invested with the sacred character of vows and free-will offerings (Deut. xxvii. 34; E. H. 6a). Hence it came that, while only worthy persons should receive charity (B. B. 96b; Ecl. 6:4; A. Apost. Const. iv. 2), it was also of great importance that the givers should be of unblemished character (Tosef., B. B. xi. 9 et seq.; A. Apost. Const. iv. 6—10) —a very important Jewish chapter on charity, stating that charity has the character of a sacrifice, for which nothing that is abominable to God (Deut. xxii. 19) may be used, and to which none who is an abomination (Deut. xviii. 10 et seq.) may be a contributor; see JUDASICA). Es-

**Public** on the high road to offer shelter and food to the poor traveler and the homeless. **Travellers** less. Ascribed alike to Abraham and to Job (Ab. H. N. vii., ed. Schelchter, p. 34; Sotah 10a; Gen. xi. 20, iv.; Test. Job iii.; see Kohler, in Rabbini Memorial Volume, pp. 270, 318; compare Targ. Yer. to Deut. xxii. 17): this practice was known in Philo's time (Philo, "De Caritate," § 12 and elsewhere), and later on in Babylonia, where Hama bar Hamil kept an inn which had its four doors open on four sides, exactly like those of Job and Abraham, to all passers-by; sixty bakers being kept busy baking bread in the daytime, and sixty at night for the hashful poor who would not be seen asking bread by day (Ber. 58b; compare Tosef. Tosef. Job iii. 11). This kuppah was a systematic public charity of the Essenes which, for the first time, appears as a Christian institution in the fourth century under the name of *xenodochium* (for strangers), and connected with, or serving as, a "*phoocheum*" or "*phocomothrephym*" (sick-house) and was, as Hieronymus expressly states (transplanted from the East to the West, "as a twig from Abraham's terebinth," a direct allusion to the rabbinical identification of Gen. xxii. 33 with such a hospice (see Uihlein, l.c. pp. 318-319, where Hieronymus' words are quoted, but seemingly without a comprehension of their significance). As a matter of fact, the emperor Julian, in instituting inns for strangers in every city, refers to both Jews and Christians, "the enemies of the gods," as models of philanthropy, inasmuch as with the former no beggar was to be found, and the latter also supported the homeless poor as well as their own (Julianus, "Epist.\* xx. 34; Sozomen, "Hist. of the Church," v. 15). Abrahams (in his "Jewish Life in the Middle Ages," p. 314, note) is therefore not far from the truth when he suggests a possible connection of the ancient "zophethem," with the communal inn of the Middle Ages for the lodging and feeding of poor or sick travelers, which became a special necessity after the Crusades. The halakic rule, fixed for all time, was that no city is worth living in for a devotee of the Law ("talmod hakham") which has not a charity-box, "kuppah shel zedakah;" that is, a systematic relief of the poor (Sanh. 17b). Also the name "hekdelesh" for the Jewish hospital, found as early as the eleventh century in Cologne (see Brinch, "Gesch. der Juden in Coelh," 1879, p. 19; Berliner, "Aus dem Innern Leben der deutschen Juden im Mittelalter," p. 139), and in the casuistic literature as "hetekdelesh" (he aniyim) (= the house of the things consacrated to the poor). See also Lampronti, s. v. *khaph*, points to a long-established custom of the priests to consecrate property to God for the benefit of the poor (see tan. 3:6; B. B. 135b). This kuppah served all through the Middle Ages, like the ancient Christian xenodochium (Hauser, "Gesch. der Christl. Krankenpflege," 1887, 13), both as a poorhouse and as a hospital for the sick and the aged as well as for the stranger.
As has been shown by Abrahams (loc. cit. pp. 311-312), the tambol or food distribution of old was gradually superseded either by private hospitality or by communal hostilities and by the benevolent activity of charitable societies formed for this purpose; while the institution of regular relief through the charity fund (kuppus) became universal (see Maimonides, *ix. 18*). Charity being the universal duty, all were forced to contribute (Ket. 49b); even women and children, and, as far as they could afford it, the poor themselves (B. K. 110b; Git. 76a). In the synagogue the charity fund was remembered by vows made publicly (Tosf., *Ter.* 1. 10; Tosef., *Shabb.* xvii. 23), especially on occasions of joy or in commemoration of the dead ("Or Zarua," i. 26; *Ro-keiah*, § 217); and occasionally collections were made at festal banquets (Abrahams, *loc. cit. pp. 21 et seq.*). The average Jew was always expected to give one-twentieth of his income to charity (Ket. 50a; *Ter. Peah* i. 110b; Maimonides, *i. v. 5*); and the rabbis of the Middle Ages endeavored to make this legal tax rather than a mere voluntary contribution (Abrahams, *loc. cit. pp. 219 et seq.*). See also Judah Hadassi, in "Edokol ha-Kofar.

In the thirteenth century (Abrahams, *loc. cit. pp. 224 et seq.*; Goldmann, "Gesch. des Erziehungswesens und der Cultur der Juden in Deutschland," i. 50; note; Berliner, "Gesch. der Juden in Rom," ii. 56; Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 318; "Ben Chanajah," 1961, p. 23) charitable societies were organized all over Europe for supporting and clothing the poor, for the education of the children of the poor, for endowing poor maidens, for nursing and educating orphans, for visiting the sick, for aid to sick and lying-in women among the poor, for sheltering the aged, for free burials, and for the ransom of prisoners, which, of all charitable objects, is declared in the Talmud to be the highest merit (B. B. 8b; Maimonides, *i. v. 9-15*; see *mitzvoth*); and every man was exhorted ("Shomer Emunim") for the maintenance of the cult (see B. B. T. i. s. v.): Almosen, Almoseneinnehmer, Armosenvorsteher, Armenpfleger, Wohltuende, etc. any other commandments, but 'my heart waketh'— 'I sleep, I sleep' in regard to all other commandments, but 'my heart waketh' whenever works of charity are to be performed.*

See also Alms.

**Bibliography:** Harris, *R.B.T.L.S.*; Almosen, *Almoseneinnehmer, Armoseneinnehmer, Armenpfleger, Wohltuende, etc.*" ***"Hamburger, *B.B.T. i. s. v.*; Almosen, *Almoseneinnehmer, Armoseneinnehmer, Armenpfleger, Wohltuende, etc.*" ***"B. B. T. i. s. v.** (instructive for comparison, but, as far as Jewish matters are discussed, incorrect). **J. K.**

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**Modern Times:** In more recent times the charities of some of the chief cities, as London, Paris, and New York, were organized and modeled on modern lines.

In London a number of charitable institutions connected with the Spanish and Portuguese synagogue had existed since the middle of the eighteenth century. Food charities were founded at the beginning of the nineteenth century, and the Jews' Hospital in 1808. In 1876 this was amalgamated with the Jews' Orphan Asylum, Organized 1831. Many minor Jewish Charities. charities had their rise between 1840 and 1860; the Spanish and Portuguese Board of Guardians was founded in 1837 (reconstituted in 1870), and the German Board of Guardians in 1839. The earliest Portuguese charity arose in 1708, and the earliest German in 1745. Then, too, a certain part of the synagogue funds was used in relieving the poor. Almshouses had been erected, early in the century, by the Portuguese synagogue from the bequest of Joseph Barrows. In 1829 Sir Moses Montefiore supplied money for the same purpose. The Ashkenazim established some benevolent societies between 1815 and 1835. In 1862 the Solomon and Moses almshouses were opened; in 1865 the Jews' Deaf and Dumb Home. Since that time, some new shelters, soup-kitchens, and wards in general hospitals have been established.

In 1849 Jacob S. Solis of New York planned a Jewish orphan asylum, but not until 1859 was the first German Hebrew Benevolent Society established in New York: its asylum was opened in 1860. The Mount Sinai Hospital was established in 1852, and the Montefiore Home for Chronic Invalids in the early eighties. The Hebrew Sheltering Guardian Society was founded in 1879 by Philip J. Jochimson of New York, and the Independent Order of B'nai B'rith Home for the Aged and Infirm in 1848. In 1955 the New Orleans Jewish Orphans' Home was...
Charity

THE JEWISH ENCYCLOPEDIA

founded, and the Philadelphia Hebrew Education Society in 1848. A number of hospitals, orphan asylums, and homes were founded by the Independent Order of B'nai B'rith throughout the United States, as at Cleveland in 1868 and at San Francisco in 1871.

In Paris, the several societies were amalgamated as the Comité de Bienfaisance de la Ville de Paris on May 12, 1869. The heads of the Parisian charities were the commissioners who had charge of all matters affecting relief. Several times the Comité was reorganized both in the number of commissioners and in the relief afforded. April 15, 1889, new regulations went into effect, and 15 commissioners were appointed. The number finally reached 38 in 1877. Subcommittees have charge of the receipts and expenditures, of poor-relief, coal supplies, soup-kitchens, etc.

In 1843 a lottery for the benefit of the charities of the Comité was instituted, and between 1843 and 1853 a lying in hospital and one for consumptives were organized and assistance offered to Jewish pedlars. The Comité, moreover, endeavored to reduce the number of Jewish mendicants. In 1899, when the Comité was first organized, a complete hospital service was established. But a hospital building was not acquired until January, 1841; it contained 15 beds. It was formally opened Jan. 16, 1842, and did much to relieve the poor, besides providing medical treatment for sick Israelites. The Rothschilds endowed the institution liberally, and it was founded an orphanage in 1852. After the Revolution of 1848 the affairs of the Comité were entirely recognized, and since 1849 it has had charge of all Parisian Jewish charities. Notable was the founding of the Alliance Israélite Universelle in 1863.

In 1882 the persecution of the Jews in Russia, resulting in a sudden emigration, thrust upon the Jews of various countries the problem of finding adequate relief for thousands of homeless and starving refugees. Soon it became necessary for the societies and institutions that existed in the communities to combine their efforts and enter into cooperation. In this manner Russian emigration gave impetus to the affiliation and consolidation of charitable effort, and especially affected such movements as had been started some time before. Within the past twenty-five years these organizations, originally formed to meet an immediate need, have developed into compact, systematic bodies. In the persecution larger communities in particular, where thousands of Jews lived, many of whom were unknown to one another, the charity given indiscriminately by the individual gradually gave way to charity given by the organization after careful investigation of the applicant's needs, with the view of preventing pauperism and its attending evils. Along with this innovation came the introduction of the paid agent instead of the volunteer, who was the business of the former to study the complex conditions that encompassed the poor and to administer relief, not only from the standpoint of the poor, but from the standpoint of their relation to the community. The modern Jewish relief institution is based on the assumption that the administration of charity is a task for the sociologist who has studied the causes subjective and objective that produce poverty, and for the trained expert who has a knowledge of the particular agency that may be required to alleviate any form of distress.

The organizations, societies, and agencies for the giving of charity in its various phases may be grouped under the following general headings:

1. The Care of Needy Families in Their Homes: It is almost axiomatic that the care of needy Jewish families in their homes to-day is not a matter for public relief by the state, even in communities where public outdoor relief is given. Such relief as may be needed is given by Jewish organizations which, as a rule are based on the same plan and carry on similar lines of work. The Board of Guardians in England, the Unterstutzungs-Vereine in Germany, the Sociétés de Bienfaisance in France, the United Hebrew Charities, and other benevolent societies in the United States give material relief to the deserving poor in the shape of money, clothing, coal, medicine, food, etc., and practically combine under one administration the duties of smaller individual charities which they have replaced. Many of these larger societies conduct employment bureaus, loan bureaus, workrooms for unskilled women, day nurseries, and dispensaries as adjuncts to their regular work. An important feature is the granting of transportation to other communities where the applicant may be better able to prosecute his particular vocation.

The larger societies have a registration bureau, in which the record of the applicant is carefully preserved, and which is intended for the use of the contributors and the public. The purpose of such a bureau is to overcome the possibility of overlapping and duplication in the giving of relief, and to weed out the beggar and of the vagrant. The fundamental principle of these societies is that relief shall be given in cases of emergency and only after a thorough investigation of the applicant's condition; that the relief which is given shall come from one source; that it shall be adequate for the applicant's needs, and shall consider his future welfare as well as his present distress. To carry out the last idea, many organizations have instituted cooperating societies known as sisterhoods of personal service, whose duty it is to enter the homes of the poor and to supplement the material relief of the society with the helping hand and kind word of the individual. Such personal service is a phase of the old Jewish idea of "gemiluth hasadim," and the modern development of the thought that the best aid that can be given to the poor is to help them to help themselves. The motto of one of the charities...
organization societies in the United States, "Not
alms, but a friend," is the fundamental motive of
personal service and of the friendly visitor.
Many of these sisterhoods are adjuncts to the syn-
agogues, and are a part of the contribution of the
latter to the charitable work of the community. It
is becoming more apparent daily that the friendly
visitor, the man or woman who gives personal ser-
vice to the poor, if Intelligent and tactful, can be of
inestimable benefit to the work of a relief society.
The London Board of Guardians for the relief of
the Jewish poor stands as a type of the relief soci-
ety that is to be found in England and its provinces.
Its expenditures in 1899 were nearly $58,000 ($200,-
000). It represents practically the entire Jewish
community of London, although there are a number
of independent small societies which give similar
relief. Its work is conducted by thirteen committees,
who grant loans, conduct workrooms, assist emi-
grants, apprentice boys, supply tools, conduct alms-
houses, and give every form of material relief.
Similar organizations are found in most of the cities
and towns in the provinces and colonies through-
out the British possessions.
In Paris the Comité de Bienfaisance Israélite, as-
signed by the commissioners of charity, grants neces-
sary assistance to worthy poor families, gives them
tools and machines or the means to purchase the
same, also grants money to purchase
Local goods, makes loans, and provides med-
Centralized ilet relief. The Comité conducts an
employment bureau and maintains institu-
tions, two large Jewish soup-kitchens where,
for ten and fifteen centimes, portions
of soup, meat, and vegetables are given to all pre-
senting orders from the Comité. Outside of Paris
there exist in France but few important institutions
as there are but comparatively few Jewish poor.
In the United States the United Hebrew Charities
of New York is the largest organization of its kind,
distributing annually upward of $180,000, and is rep-
resentative of similar institutions throughout the
country. It endeavors to give every form of mate-
rial relief that may be required by its beneficiaries,
and to supplement this relief by educational and
preventive agencies so that the grinding poverty
common to congested communities, which rapidly
leads to degeneracy, may not only be palliated, but
suppressed. Not only in the larger cities of the
United States, but in the smallest community where
there is a Jewish population, similar organizations
exist.
In the "American Jewish Year-Book" for
1900-01, 593 philanthropic organizations are men-
tioned, of which the large majority assist in the care
of needy families in their homes. These are, how-
ever, numbers of small relief and benefit societies
which have been organized by the Russian, Ruma-
nian, and Galician immigrants of the past twenty-five
years and their descendants, which are little known
outside of their immediate environment and which
are not included in this list.
In Germany the Armen-Commission der Jüdischen
Gemeinde in Berlin is typical of the general societies
which look after the needy poor. This organization
is composed of a committee from the United Con-
gregations, in whose charge the philanthropic work
of the community is placed. In this respect Ger-
many differs from the other countries mentioned
above, where the large communal organizations are
as a rule separate from congregational effort. The
Armen-Commission in Berlin has several subcom-
mittees, one of which gives monetary relief, another
work and wages, and a third food. There are
among them also a number of smaller institutions,
such as a society for the support of needy travelers,
a society for the granting of pensions to students, and
another for giving clothing. Characteristic of Ger-
many are organizations known as Vereine Gegen
Wander- und Hausbettelei, of which there are sev-
enty-seven in the various German cities and towns.
In the smaller communities, as in the larger, the care
of the needy families is a portion of the work of the
Jewish congregations.
3. Destitute, Neglected, and Delinquent
Children: The orphaned child has always been the
particular care of the Jewish community. Furnish-
ing marriage portions to orphans was the work of
special societies. Wherever it was possible, the
orphans were taken in charge by relatives or
friends, or foster-parents were found for them. When
this became impossible, orphanages and asylums
were organized to look after the child benefit of either
or both of its parents. The object of these societies
was not only to give shelter, but to educate the in-
mates to become good Jewish men and women.
Such orphan asylums sprang into existence as early
as the latter part of the eighteenth century, and to-
day are the accepted method of caring for the de-
pendent and destitute child. Societies for the board-
ing out of children in homes under the supervision
of proper guardians are less common. Of more
recent growth is the development of what is known
as the placing-out system under which the child is
legally adopted. This system is based on the relief that the housing of large
numbers of children in institutions is detrimental to their proper develop-
ment and destroys individual characteristics which
would be brought out in the more natural environ-
ment of a home. Attempts that have been made in the
United States to place children in homes have
given but meager results.
In London there are two institutions for depend-
ent children, the Jews' Hospital and Orphan Asylum
and the Spanish and Portuguese Orphan Society,
the latter for children of Sephardim only. In the
provinces there are no orphan asylums, but in a
number of communities there are organizations
which are in the nature of aid societies to the Jews'
Hospital and Orphan Asylum. In Australia there is
a Jewish Orphan and Neglected Children's Aid
Society in Melbourne.
In Paris the Jewish Orphan Asylum founded and
maintained by the Rothchild family receives and
educates about 100 children of both sexes: the Refe-
uge de Plessis Piquet receives abandoned boys from
six to fourteen years old, gives them an elementary
education, and teaches them a trade. It has ac-
commodations for 70 pupils. The Refuge de Neuil-
lcy conducts a similar institution for girls.
In the United States there are at present 15 Jew-
ish asylums for dependent children, situated in the
cities of Atlanta, Baltimore, Boston, Brooklyn, Chicago, Cincinnati, Cleveland, Newark, N. J., New Orleans, New York, Philadelphia, Pittsburgh, Rochester, and San Francisco. Of these the largest are the Hebrew Sheltering Guardian Society of New York, which at present cares for over 900 children, and the Hebrew Benevolent and Orphan Asylum Society, which has nearly that number of children in its charge. The Hebrew Sheltering Guardian Society of New York and the Hebrew Infant Asylum of the same city are distinctive in that they receive not only orphans and half-orphan children, but any child for whom there is no proper guardianship. The latter institution confines its work to children under five years of age. The asylum in Atlanta, Ga., and Cleveland, Ohio, are under the auspices of the I. O. O. B. and receive their inmates from the respective districts which they represent. The other societies are local in character, and are conducted by private agencies.

The modern tendency in the care of dependent children is, as has been stated, against the institution, and in favor of the home as the natural place for child-training. On this supposition many of the Jewish relief societies grant pensions to deserving widows to enable them to keep their families intact. The United Hebrew Charities of New York disburses over $30,000 annually to this end. In the case of full orphans and half orphans, societies like the Orphans' Guardian Society of Philadelphia and the Frank Fund of Chicago board out such children under proper guardianship in families. The Federation of Charities of Boston, in connection with the state authorities, has succeeded in boarding out some of its dependent children in Massachusetts homes.

In Germany, the institutional care of dependent children has developed further than in any other country, there being no less than 41 asylums of various kinds that look after the interests of children. Most of these institutions are local in character and have but few inmates; others, like the one founded by Baruch Auerbach in Berlin in 1833, are organized of considerable importance.

European Institutions. Besides this institution there are ten others in Berlin; in Frankfurt there are three; in Hamburg, two; in Hanover, two; and the others are scattered throughout the smaller towns and cities.

There are no special institutions for delinquent Jewish children. In Paris such children are sent to the Refuge de Plessis-Piquet; in Frankfurt there is a society known as the Stift für Gebrechliche oder Verwahrloste Jüdische Kinder. In neither of these institutions is there any attempt at classification. Whenever delinquent children have been found, they have been turned over to public officials and placed in state or private agencies, not Jewish, of a correctional or reformatory character. In large cities, such as New York, the growth in the number of juvenile Jewish delinquents will in all likelihood necessitate the introduction of Jewish reformatory in the future. In Chicago, the Ninth Ward Bureau of Charities, which is affiliated with the Federation of Jewish Charities, has cooperated with the secular authorities toward the establishment of a juvenile court and the paroling of delinquent Jewish children to probationary officers, in whose charge these children are placed and who are responsible to the court. In this manner many children who formerly were committed to correctional institutions for petty offenses are returned to their families under the supervision of the probation officer. The result has been satisfactory to a large degree.

3. Hospitals, Dispensaries, Nursing: The laws of the Middle Ages, for the accommodation of travelers and which also served as infirmaries, have given place to-day to magnificently equipped hospitals in all parts of the world, many of which differ radically from their originals, as they are founded on the highest principles of non-sectarian charity. Many of the institutions known as Jewish hospitals, while founded and endowed exclusively by Jews, are intended for the treatment of all, irrespective of creed, color, or race. The majority of these hospitals have a dispensary service attached to them, where outdoor medical relief is given. A number have district service, sending their physicians to the homes of the poor who are bedridden. Similar work is done by the relief-giving societies, the one in Chicago, for example, having its own dispensary. In connection with their other work, the hospitals frequently have training-schools for nurses, and of more recent growth are organizations similar to the nurses' settlements in New York, which combine training with district and neighborhood work. Institutions for the treatment of special diseases and for special classes of diseases are becoming more common, in line with the differentiation in charitable work.

In London, the Board of Guardians conducts a nursing-home and sends nurses to invalid children. Another organization, known as the Sick-Room Helps Association, provides attendants for the homes of the poor during illness and confinement. Convalescents are cared for by the Baroness de Hirsch Convalescent Home and the Jewish Convalescent Home. There are also a home and a hospital for Jewish incurables, and the Beth Hillel Hospital for the aged.

The hospital founded by the Rothschild family in Paris is the only Jewish hospital in France. This is insufficient for the Jewish population, but the Jews do not hesitate to go to the general hospitals, where they obtain admission without difficulty. Connected with the Rothschild institution is a home for incurables, which accepts, besides those incurably ill, idiots and paralytics. At Berck-sur-Mer one member of the Rothschild family founded an institution for the special purpose of receiving and curing children up to fifteen years of age, who are of feeble constitution or acrofulous. Jewish hospitals are also to be found in Tunis, Smyrna, Constantinople, Salonic, Jaffa, and Jerusalem.

In the United States, medical relief is given by a large number of relief societies. There is a Jewish hospital in each of the following cities: Baltimore, Chicago, Cincinnati, Denver, New Orleans, and San Francisco. In New York there are four, in Philadelphia two. The hospital in Denver is a national Jewish institution for consumptives. A similar institution, local in character, is the Bedford Sanitarium
has constructed homes for the aged in which the adult Jew is seldom found. Private benevolence to the poorhouses of England or in the public institutions been customary to allow the destitute adult to become a charge upon the state or to be supported by public funds. In the almshouses of America or in the public institutions of other countries for the care of indigent adults a Jew is seldom found. Private benevolence has constructed homes for the aged in which the dietary laws are observed, or has arranged a system of life-pensions which permits those who have become incapacitated, through age or illness, to spend the remainder of their lives removed from the fear of becoming public charges.

In England there are but seven homes for the aged, of which six are in London and one in Manchester. One of these is under the auspices of the Jewish Board of Guardians; one conducted in connection with the United Synagogue, and one in connection with the Spanish and Portuguese Congregations. The others are conducted by private agencies. Most of these institutions are known as almshouses. In Berlin, in Tauberbischofsheim, and in Budapest, there are Jewish institutions.

In the belief that the prosperity of the people is in direct proportion to their health, free baths have been established to inculcate cleanliness and order. Of such a kind are the free baths connected with the Hebrew Education Societies in Philadelphia, Cleveland, and San Francisco. To insure proper nourishment for children, the Milk and Ice Society of Philadelphia and Baltimore, and the Nadian Strauss milk depots in New York furnish sterilized milk at a nominal cost.

In London the soup-kitchen provides soup and bread for the Jewish poor during the winter months. Similar kitchens are conducted by the Jewish Board of Guardians; one conducted in connection with the United Synagogue, and one in connection with the Spanish and Portuguese Congregations. The others are conducted by private agencies. Most of these institutions are known as almshouses. In England there are but seven homes for the aged, of which six are in London and one in Manchester. One of these is under the auspices of the Jewish Board of Guardians; one conducted in connection with the United Synagogue, and one in connection with the Spanish and Portuguese Congregations. The others are conducted by private agencies. Most of these institutions are known as almshouses. In Berlin, in Tauberbischofsheim, and in Budapest, there are Jewish institutions.
with homes built according to the best principles of light, ventilation, and sanitation, which can be rented at a nominal price.

In London, The Four Per Cent Industrial Dwellings Company, Limited (1885), is conducted under Jewish auspices with the intention of furnishing healthy dwellings at a rental sufficient to yield a dividend of 4 per cent on the investment. The City and Suburban Homes Company of New York, while non-sectarian in character, has a number of Jewish incorporators, and has a similar object to that of the London society. In the hope of bringing the worker into closer contact with the poorer classes, neighborhood houses and settlements have been organized in a number of communities. Of such a kind is the Maxwell Street Settlement in Chicago, Ill., and the Neighborhood House in St. Paul, Minn. In the latter there is a resident worker. Similar Jewish settlements are to be found in Cincinnati, Milwaukee, and Cleveland. Of a special nature is the Nurses' Settlement in New York. In all of these settlements the purpose is to raise the intellectual and moral level of the immediate neighborhood in which the settlement exists, by the organization of classes, by giving instruction to both the younger and the older element, and by developing the social characteristics of the vicinity along educational lines. Societies like the Educational Alliance in New York make this their aim. They give instruction in various trades, conduct boys' and girls' clubs, and by carefully arranged entertainments develop the social side of the neighborhood. Similar in character to the latter are the Hebrew Educational Society in Brooklyn and the Hebrew Education Society of Philadelphia. In London the Brady Street Club for working boys, the East London Jewish Communal League, the Jewish Lads' Brigade, Jewish Working Men's Club, and the Lads' Institute accomplish similar results. In France the Union Scolaire, in Paris corresponds to the societies mentioned above. This organization is a club where young men meet for conferences, readings, etc. It assists young Jews to find employment, and grants loans to workmen and small tradespeople. In Germany there are societies, clubs, etc., in fifty cities for the cultivation of trades and handicrafts among Jews. Some-what more technical in the instruction which they give are the Jewish Training School of Chicago, the Hebrew Free and Industrial School Society of St. Louis, the Hebrew Industrial School of Boston, the Clara de Hirsch Home for Working Girls, the Hebrew Technical Schools for Girls, the Hebrew Technical Institute, and the Baron de Hirsch Trade School of New York. In connection with their relief work, the sisterhoods mentioned above conduct religious schools, industrial schools, day-nurseries, employment bureaus, cooking-classes, sewing-circles, classes for women, home circles, kindergarten, boys' and girls' clubs, mothers' meetings, and workrooms for unskilled women. Similar organizations are conducted by individual societies in most of the large cities.

8. Supervisory and Educational Movements: Among the most marked features of the development of charitable work within the past twenty-five years is the tendency of various institutions to effect an organization that will add to their value, and that will give the members of any one society the opportunity of coming in contact with the workings of similar societies in other communities. In England, while there is no special supervisory or educational movement appertaining directly to charitable work among the Jews, organizations like the Anglo-Jewish Association and the Committee of Deputies of the British Jews interest themselves in all communal work, and indirectly in the charitable work of the various communities. These two societies have affiliated organizations throughout the cities and towns of England, as well as the provinces. In France there is likewise no special organization which devotes itself purely to the federation of the philanthropic organizations. In Germany the Deutsche Israelitische Gemeindebund has been in existence for thirty years, and is practically the source and inspiration of the charitable work carried on there. This organization publishes every two weeks statistics of its work, and from time to time special communications to its members. Up to the present time fifty-five reports have been issued. They are mainly educational in character and, in connection with the statistics which are published, give a useful résumé of the philanthropic work that is carried on by the Jews in the German Empire. In this Gemeindebund Activity in practically every town, and even the smallest village, in Germany is represented, so that there are complete federation and community of interest.

In the United States an attempt to bring the several relief societies into a union was attempted as early as 1883, when a conference was held in the city of St. Louis, but came to naught. In 1889 a similar movement was organized, and the first conference of this society, known as the National Conference of Jewish Charities, was held in Chicago in June, 1900. It now comprises all the important relief societies in the United States. It issues a volume of proceedings and rules for the guidance of its members on questions of transportation, desertion, etc. International organizations which interest themselves in philanthropic work and which can only be mentioned here incidentally, are the Jewish Colonization Society, the Alliance Israélite Universelle, and the numerous foundations and trusts that were established by the Baron de Hirsch.

9. Immigration: In connection with the work of relief societies in the United States, the United Hebrew Charities of New York has a special representative at the immigration bureau, who looks after the welfare of Jewish immigrants. In Philadelphia the Jewish Immigrant Aid Association supports a similar office. In England the London Board of Guardians has a special committee to which is entrusted the entire question of immigration and emigration. In Germany, and in France, the immigration question is looked after altogether in the hands of the Jewish Colonization Association or the Alliance Israélite Universelle, which has agencies at various points.

A. L. K. F.
CHARLESTON, S. C.: Capital of the county of the same name, and chief city of the state of South Carolina in the United States; founded in 1770. The colony of South Carolina was originally governed under an elaborate charter drawn up in 1669 by the English philosopher John Locke. This charter granted liberty of conscience to all settlers, expressly mentioning “Jews, heathens, and dissenters.”

The earliest record of a Jew in Charleston occurs in 1689, when one is mentioned as acting as interpreter for Governor Archdale. It is not improbable, however, that individual Jews had settled there at an earlier date. In 1702 Jews appeared in numbers and voted at a general election. The Jewish community at Charleston received a substantial addition during the years 1740–41, when the illiberal policy of the trustees of Georgia induced both Jews and Christians to leave that colony and to flock to South Carolina.

The first synagogue established at Charleston was that of the congregation Beth Elohim, founded in 1790. Several of its founders had come from Georgia. Its first minister was Isaac da Costa; and among its earliest members were the following: Joseph and Meshulam Tobias, Moses Cohen, Abraham da Costa, Moses Pimenta, and Abraham Nuñez Carvajal. The Beth Elohim congregation is still in existence. Its first synagogue was a small building on Union street; its present edifice is situated on Hasell street. The Jews of Charleston at an early date also established a Hebrew Benevolent Society, which still survives.

While the earliest congregation was composed mainly of Portuguese Jews, the German element soon became prominent. Even before 1780 the city possessed not only a Portuguese congregation, but a distinct German-Jewish one as well. The Jewish community soon became very prosperous; and before the Revolution several Jews had acquired wealth and gained distinction. Among these was Moses Lindo, inspector-general and surveyor of indigo (indigo), drugs, and dyes for South Carolina.

During the struggle for independence the Jews of Charleston distinguished themselves by their patriotism, and many instances of devotion to the cause of independence are recorded. The majority did good service in the field, several as officers. The most prominent Jew at the outbreak of the war was Francis Salvador, who resided in Ninety-Six District, but was in constant communication with the leaders of the Revolutionary movement at Charleston. Salvador was a member of the General Assembly and of the first and second Provincial Congresses, which met in that city. He was one of the leading patriots of the South.
In 1779 a special corps of volunteer infantry was composed largely of Israelites who resided on King street in the city of Charleston. Among its Jewish members were David N. Carizo, Jacob I. Cohen, and Joseph Solomon. This body subsequently fought under General Moultrie at the battle of Beaufort. Among others who served in the field may be mentioned Jacob de la Motta, Jacob de Leon, Marks Lazarus, the Cardozo, and Mordecai Sheftall, who was deputy commissary-general of issues for South Carolina and Georgia, but who in War of must be considered as a resident of Savannah rather than of Charleston.

Major Benjamin Nones, a French Jew in Pulaski's regiment, distinguished himself during the siege of Charleston and won the praise of his commander for gallantry and daring. Mordecai Myers was also prominent at this period.

In 1790 the Jews of Charleston sent an address of congratulation to Washington upon his accession to the presidency, to which he replied in the most cordial terms. In 1791 the congregation, then numbering fifty-three families, was incorporated by the legislature; and in 1794 its synagogue was consecrated in the presence of General Moultrie and many of the chief dignitaries of the state.

Shortly after this period many Jews went to Charleston from New York and elsewhere, owing to the great field offered by the South for commercial enterprise. In 1816 the city numbered over 600 Jews, then the largest Jewish population of any city in the United States. During the early portion of the nineteenth century, several Charleston Jews held high offices in the state. Among these may be mentioned: Myer Moses, member of the legislature in 1810, and one of the first commissioners of education; Abraham M. Seixas, a magistrate; and Lyon Levy, state treasurer.

Charleston Jews also rendered valuable service during the War of 1812 and in the Mexican war.

The first Jewish Reform movement in the United States originated in Charleston. In 1824 a large number of the members of Congregation Beth Elohim petitioned its trustees to shorten the service and to introduce the English language. The petition was rejected; and, as a result, the petitioners resigned, and organized the Reform Society of Israelites. David Nofre Carvalho was the first reader of the society; but the most influential man in the movement was Isaac Hanner, a distinguished journalist and playwright, editor of the "Quiver," "The Charleston Mercury," and several other publications. About 1868 there was another split in Congregation Beth Elohim, owing to the introduction of an organ into the synagogue. This resulted in the formation of a new congregation known as "Shearith Israel," which, however, reunited with the old congregation in 1866.

Other prominent Charleston Jews during the early part of the nineteenth century were: Penina Moise, born in 1797, who became widely known as a writer of verse; and Mordecai Cohen, to whose memory the city of Charleston erected a tablet in the Orphan House in recognition of his benevolence.

At the outbreak of the Civil war the Jews of Charleston joined their Gentile brethren in the Confederate cause. Among the prominent soldiers of the Confederacy may be mentioned Gen. E. W. Moise and Dr. Marx E. Cohen. Since the war the Jews of Charleston have been less prominent, owing partly to losses resulting from the struggle, and partly to the fact that the city is no longer the commercial center it formerly was. Among those who have held high office, however, have been Gen. E. W. Moise, adjutant-general of the state of South Carolina from 1876 to 1880, and Franklin J. Moses, chief justice of South Carolina. Charleston to-day (1895) contains fewer than 2,000 Jews, a proportion smaller than in 1816.

Besides the Beth Elohim congregation the only other is that of Bethel Shalom, with its synagogue at St. Philip street, south of Calhoun street.

CHASHNIKI: Town in the government of Eure-et-Loir, France. From time immemorial Jews were established at Chartres, occupying a special quarter called "Rue aux Juifs." This quarter was transformed into a hospital, becoming the property of the parish of St. Hilaire. In the "Response de Rab EJ," interpreted by the editor as "curial quarter called "Rue aux Juifs.""

In 1394, their synagogue, which was in the Rue Saint-Pere, was destroyed. A school of Jewish chartographers seems to have drawn up sea charts for the use of seamen. In 1339, Angelico Dulcert drew up a portulan now which appears less than it really was, and so helped toward the voyages of Columbus. This map, known as the "Catalan Portulano," was sent by the king of Aragon to the king of France, and is still retained in the Louvre. It formed a model for many later maps, including those which most influenced Columbus. These differ from the medieval "portulano" maps by having tolerably accurate outlines of the Mediterranean littoral, and are thus, in some measure, the predecessors of modern maps. Baron Nordenskjöld has proved that these are derived from the "Catalan Portulano," and is perhaps the best known of the portulani. See Cresques; Geographers; Jews.

Bibliography: Amsden, Gesch. der Gemeinde Halberstadt, p. 106, l. G. A. PE.

CHARLES. See AMULET; MAGIC.

CHARRON (CHARRO). See JEWISH CHARTISMS.

CHARTOGRAPHY. The art of making maps.

In the development of this art, during the Middle Ages, an epoch is marked by the Catalan "portulano"-women charts showing the directions and distances of sailing between different ports, chiefly of the Mediterranean. These differ from the medieval "mappe monde" by having tolerably accurate outlines of the Mediterranean littoral, and are thus, in some measure, the predecessors of modern maps. Baron Nordenskjöld has proved that these are derived from what he calls the normal portulano, compiled in Barcelona about 1280. The best known of the portulani are those drawn up in the island of Majorca, where a school of Jewish chartographers seems to have drawn up sea charts for the use of seamen. In 1393, Angelico Dulcert drew up a portulano which still exists; and in 1374, it was greatly improved by Cresques de Jules, who added to Dulcert's outline the discoveries of Marco Polo in the east of Asia. He thus made the voyage to the Indies westward appear less than it really was, and so helped toward the voyage of Columbus. This map, known as the "Catalan Portulano," was sent by the king of Aragon to the king of France, and is still retained in the Louvre. It formed a model for many later maps, including those which most influenced Columbus, and is perhaps the best known of the portulani. See Cresques; Geographers; Jews.

Bibliography: Amsden, Gesch. der Gemeinde Halberstadt, p. 106, l. G. A. PE.

CHARTRES: Chief town of the department of Eure-et-Loir, France. From time immemorial Jews were established at Chartres, occupying a special quarter called "Rue aux Juifs." In 1394, their synagogue, which was in the Rue Saint-Pere, was transformed into a hospital, becoming the property of the parish of St. Hilaire. In the "Ripenses de Rabillos Francais et Lorrains," p. 15, mention is made of קובֶּיָּה יֶקֶבֶּי אֲנָש, interpreted by the editor as "coins of Chartres." There was, in fact, a mint at Chartres, which was called "Chartrum," and in Old French "Chartelin.

Among the prominent rabbis of Chartres have been Meïmatullah ben Ḳayyim and Ḳayyim ben Ḳayyim, a well-known scholar who flourished at the time of Hasid; R. Joseph, Bible commentator; and Samuel ben Reuben, a liturgical poet.

Bibliography: Drey, Hist. des h. Ville de Chartres, l. 1, 386-388; Eiges, Z. Z. (p. 541); Jowett, Godes Judaisms, p. 691; Rev. Eliott, juifs, l. 47.

S. K.

CHASKES, MOSES (LOEB) B. JACOB (alias Damzig): Nov-Hebrew poet and Russian translator; born in Wilna Sept. 37, 1848; removed later to Odessa. His first collection of Hebrew songs, entitled "Nite' e Na'amanim," appeared in Warsaw in 1889. In the same year appeared "Ha-Penim" (Odessa), followed by "Nebelwe-Kinnor" (Odessa, 1871), "Zipper Dor" (Odessa, 1872), "Kol Tor," "Mabat Ba-Basar Ha-Hai" (St. Petersburg, 1875), and other poetic-satirical productions. His "Sefer ha-Yomi," or diary, in which he attempts to describe in verse the life of a Jewish literateur (St. Petersburg, 1880), is partly autobiographical. His latest Hebrew poetical work is "Kol Shire Moshe Lobs Chaskhes" (Warsaw, 1890), of which only the first part has appeared. Chaskhes also contributed Yiddish songs to the "Volksblatt" of St. Petersburg, and published a collection of poems in that dialect entitled "Lieder Um Hertzen" (Cracow, 1888). Among other works he translated the following: "Kattina Muenchensv Yerrเวyvev" (St. Petersburg, 1879); Schleiden's "Die Romantik des Martyrers bei den Juden in Mittelalter," "Straninya, Yevstatar, Iozshutki Yerrвеvvev" (St. Petersburg, 1882); and the 8th edition of Eliezer's "Leulim der Juden." He was also the publisher and part translator of volume 5 of Grett's "History of the Jews," which appeared in Russian (Moscow, 1880), and later published a volume of Russian poetry, "Stikhni 1 Myshi" (St. Petersburg, 1888).

Bibliography: Kressel, Medieval, I. 4; Post-Modew, s.v.; Systematicheski Uchebnoe (index); Lipski, Bibliographisches Lexikon, l. l. and s.v. See also Hadzhever, no. 5, p. 150; and No. 10, p. 186.

A. P.

CHASKISNIKI: Town in the government of Vitebsk, Russia, having (in 1897) a population of 4,590, of whom about 4,000 are Jews. Besides those engaged in dairying, which is entirely in the hands of the Jewish population, there are 310 Jewish artisans and 99 Jewish journeymen. In consequence of the general poverty, the number of emigrants and of those depending on charity is constantly growing. About 115 persons apply yearly for aid.
before the Passover holidays. With the exception of a mikvah association, Chasidism has no charitable societies. A government school for Jews with a female department (69 pupils), and a private school (85 Jewish pupils), are the only educational institutions.

S. J.

CHASID. See Hasid.

CHASTISEMENT. See PUNISHMENT.

CHASTITY: Purity in regard to the relations of sex, implied in the commandment, "Ye shall be holy, for I the Lord your God am holy" (Lev. xix. 2). The ancient Semitic religions gave a prominent place to the adoration of those powers in nature which either fertilize or produce; the worship of the sexual was prominent in their cults; and ritual prostitution was a recognized and widespread institution (Kalisch, commentary to Lev. i, 313, 358-361; ii, 480). The gods were male and female; sexual intercourse was part of the rites at the shrines of Baal and Astarte in Phoenicia and at similar sanctuaries elsewhere. This unchastity in the religious institutions naturally affected the relations of social life; and sexual purity was regarded as of little importance. Possibly in no way were the religious and domestic institutions of Israel more markedly differentiated from those of the surrounding peoples than by the stress laid upon the virtue of chastity. The conception of the God of Israel as the Holy One meant, first of all, purity—purity in worship, and hence also in life.

before mentioning the special laws of the Pentateuch on this subject, attention must be called to the general statement addressed to the people in Lev. xvii. 2-5, which may be considered the basis of the legislation: "After the doings of the land of Egypt, wherein ye dwell, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their statutes. My judgments shall ye do, and my statutes shall ye keep, to walk therein. I am the Lord your God. Ye shall therefore keep my statutes and my judgments: which if a man do he shall live in them: I am the Lord." Hereupon follow the laws of chastity which were to be observed if the people were to avoid the doings of the lands of Egypt and Canaan. These laws of chastity, enumerated in this chapter and in other sections of the Pentateuch, concern (1) the religious and (2) the social-domestic life.

The Religious Life: The "kadesh" and the "kedeshah," the male and female prostitutes "consecrated" to the worship of the god Kadesh, deities of fertility, were recognized and adjuncts of the Canaanish cults (Kedeshah, (I Kings xiv. 24, xv. 12, xvi. 47; Amos ii. 7; Hosea iv. 14; Ezek. xxiii. 36; see also the Baal-peor incident referred to in Num. xxv. 1-5 and Hosea ix. 16). This might not be in Israel; for it was "an abomination of the Lord thy God" (Deut. xxiii. 18; 19; see also Lev. xix. 29).

The Social-Domestic Life: (a) The purity of the maid was safeguarded (Deut. xix. 29); and, in case of wrong-doing on the part of the man, rectification and indemnification were commanded (Ex. xxii. 15, 16; Deut. xxi. 28, 29). (b) Adultery was most stringently forbidden and punished (Ex. xx. 14; Lev. xx. xx. 10). "Thou shalt smite the man...the maiden...the woman: so shalt thou not pollute any more the land which the Lord thy God giveth thee for an inheritance" (Deut. xii. 22). A betrothed woman was regarded in the same light as a married woman, and was punished for adultery, as was also the man found with her (Deut. xxii. 23, 24; see however, verses 25-28 for the modification of the punishment). Here must be mentioned the peculiar institution of the investigation of the Sotan, the woman suspected by her husband of adultery, as detailed in Num. v. (c) The Fornicators (Deut. xxi. 9-17) of consanguinity are set forth in circumstantial detail (Deut. xviii. 18-19; xx. 11, 12, 14, 17, 21; Deut. xxv. 20, 22, 23). (d) No woman was to be approached during the period of her uncleanliness (Lev. xx. 19). See Niddah. (e) The unnatural crimes against chastity, sodomy and pederasty, prevalent in heathendom, were strictly prohibited (Lev. xx. 22, 23; xx. 18, 19, 10; Deut. xxvii. 22). The sins against chastity were the particular abominations, the commission of which by the former inhabitants had caused the land to become unclean (Lev. xvii. 3). No wrong-doing, excepting idolatry, is more constantly and vehemently forbidden. Four out of the twelve curses which are pronounced in the chapter of curses in the Book of Deuteronomy (xxvii. 20-23) are directed against this vice in one or other of its forms. The Biblical attitude in this matter is perhaps best expressed in the story of Joseph, who, when tempted by Potiphar's wife, refused with the noble words: "How can I do this great wickedness and sin against God?" (Gen. xx. 9). Unchastity was primarily a sin against God, the pure and holy.

In the historical books of the Bible occasional passages indicate how clearly it was understood that chastity was an indispensable virtue. When in Shchem, the son of Hamor, defied Historical Dinah, the sons of Jacob declared it a vilify (A. V., "folly") in Israel which ought not to be committed; and Simeon and Levi slew all the males of Shchem, saying to Jacob, when he rebuked them for their revolting act: "Should he deal with our sister as with an harlot?" (Gen. xxxiv. 7, 8). The one misdemeanor of Flora's two wicked sons that is mentioned by name is unchastity (I Sam. ii. 22). In Amnon's act of violence against Tamar she begs him to desist, "for no such thing ought to be done in Israel!" (II Sam. xiii. 12). Among the sins of Judah in the reign of Rehoboam was that of ritual unchastity (I Kings xiv. 31), on account of which calamity came upon the kingdom (see also II Kings xiii. 16, xvii. 4, xx. 1-5, xii. 10; II Chron. xxiv. 3, xxvii. 2, xxi. 14). The Prophets laid the greatest stress upon chastity. Their condemnation of unchastity ranks among the most pronounced of their denunciations of the evils prevalent in their days (Amos ii. 7; Hosea iv. 2, 3, 14; Isa. vii. 3; Jer. ix. 1; xiii. 10, 14; xxxix. 23; Ezek. xvi. 38; xviii. 6; xx. 10, 11; xxii. 48; xxxii. 28). There is a further indication of the high esteem in which chastity was held in the fact that these prophets, in speaking of the punishment that would befall the people for their sins, mention...
the deflowering of the women by their captors, which evil would not have been considered as so dreadful had not chastity been regarded in the highest light (Isa. xiii. 10; Zech. xiv. 2; Lam. v. 11; see also Amos vii. 17).

The many admonitions in the Book of Proverbs against unchastity need not be adverted to for proof of the lofty place that the pure life held in the estimation of the wise men of Israel (Prov. v. 2-23; vi. 24-33; vii. 5-27; ix. 18-19, xxxi. 8). "I made a covenant with mine eyes; why then should I look upon a maid?" says Job (xxxii. 1). Similar are the injunctions of the later sage Ben Sira (Eccles. x. 2-9; xiv. 2; xxiii. 22-26; xiii. 11), who commanded, "Go not after thy lusts; and restrain thyself from thine appetites" (xiii. 26). The spirit of the Habbis appears in the advice of Jose ben Johanan, "Proclaim not converse with woman" (Abot i. 5). "Follow not after your own eyes, after which ye use to go," etc. (Num. xv. 39); this means, "Ye shall not cast a lustful glance upon woman." One of the reasons given for the destruction of Jerusalem is the prevalence of "shamelessness." In the Talmud (Shab. 119b). In the days of the terrible persecutions under Hadrian the rabbis advised the people to suffer death rather than be guilty of " Idolatry, incest, or bloodshed;" while they considered the transgression of any other commandment permissible if necessary to preserve life (Sanh. 74a; see also Maimonides, " Yad." Yeseha ha-Torah, t. 9). As a further example of the attitude of the rabbis of Talmudic times, may be quoted the passage which was given as advice what to do when unsuitable thoughts and desires assailed: " My son, if that monster [the Tzeib Ilha] meets you, drag it to the house of study; it will melt if it is of iron; it will break in pieces if it is of stone, as is said in Scripture (Jer. xxiii. 29): 'Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?' " (Kid. 30b.) The Talmudic term for chastity is ניודメディア. There can be no doubt of the fact that early marriage among the Jews was a strong factor in making them so chaste a people. Even such as might appear pernicious and hostile to the edifice of rabbinc theology as Weber indicates this ("Jiid. Theol." p. 254). The age of eighteen was posted as the proper time for a youth to contract marriage (Abot 21; Edot 360; Yeb. 62b, 63b; Sanh. 76b; Shulhan Aruk, Eben ha-'Ezer, 1, 2). Early marriages continued in vogue among the Jews through medieval times (Abrahams, "Jewish Life in the Middle Ages." pp. 90, 167). Many enactments were made to safeguard the purity of the people and to insure chastity (Maimonides, " Yad." Inseara Blah, xxii.; Shulhan Aruk, Eben ha-'Ezer, 81-83). In one of the sections of the "reasons for the commandments" ("ta'amim mishpat") in his "Morch Nebukim," Maimonides gives as the reason for such legislation the following: "The object of these precepts is to diminish sexual intercourse, to restrain as much as possible indulgence in lust, and (to teach) that this enjoyment does not, as foolish people think, include in itself its final cause." ("Morch Nebukim," iii. 35; see also ibid. 33). In ch. xlix., he treats at length the law concerning forbidden sexual intercourse and that for the promotion of chastity, whose object is "to inculcate the lessons that we ought to limit sexual intercourse hold it in contempt, and only desire it rarely." In speaking of the reason for the prohibition of intermarriage with a near relative, he expresses it as his opinion that one object of this is "to inculcate chastity in our hearts." Of ethical philosophers who have expressed Jewish thought on this subject, Saadia and Bahya may be mentioned. The former, in the tenth Views of chapter of his "Emunot ve-De'ot," the Philo, which is the ethical portion of the book, Leporcaro, devotes two paragraphs to chastity: the third is "on sexual intercourse," and the fourth: "on desire." His teaching concerning intercourse is that it is not good for man, except for the purpose of producing offspring; concerning desire, "man shall have no desire except for his wife, that he may love her and she may love him." ("Emunot ve-De'ot," ed. Sluck, pp. 150, 151). In his ethical treatise, "The Duties of the Heart," Bahya has frequent admonitions on the necessity of chastity and the overcoming of evil desires; as, for example, in the fifth division of the work, notably pp. 334, 338 et seq. (ed. Stern, Vienna, 1856). At the close of ch. ix. he quotes with approval and at length the last will and testament of a certain pious man in Israel, addressed to his son, and containing advice for the guidance of life. From this document one sentence may be set down here: " Be not one of those who, sunk in the folly of drunkenness and lust, submit like slaves to the dominion of evil passions; so that they think only of the satisfaction of sensual desires and the indulgence of bestial pleasures" (ib. p. 438). A similar word of advice may be quoted from a letter written by Nahmanides to his son: " He especially careful to keep aloof from women. Know that our God hates immorality; and Balaam could in no other way injure Israel than by luring them to unchastity." (Schelchter, "Studies in Judaism," p. 141). A few further like injunctions from the moral treatises of medieval rabbis may here be given: "Let not the strange god, thy sensual desire, rule over thee; act so that thou hast not cause to blush before thyself; pay no heed to the biddings of desire; sin not and say, I will repent later," (from "Sefer Bokah" by H. Elazar b. Judah of Worms, in Zunz, "Z. G." pp. 132, 134); "Keep thy soul always pure; thou knowest not when thou wilt have to give it up," ("Sefer ha-Midrash," fourteenth century. in ib. p. 158).
ment by the terms of which they bound themselves to surrender to each other all Jews who might migrate from the domain of the one to that of the other. This agreement was renewed in 1301, after the death of Thebaut, between the king of France and the Countess Blanche (Brussels, "Usage Général des Fiefs en France," i. xi. 39). Creuselain, the richest Jew of Champagne, who, in order to escape from the arbitrarial rule of the countess, had come to Paris, was compelled to return to Champagne and to remain there on penalty of having all his outstanding debts canceled by Blanche (Brussels, I. e. ch. xxxix.; compare Depping, "Les Juifs dans le Moyen Age," p. 116). When in 1284 Philip the Fair took possession of Champagne, he demanded from the Jews of that province 25,000 livres as a congratulatory gift on his accession (ib.). In a document of the year 1298 mention is made of a fine of 30 livres imposed upon the Jew Sentieu of Château-Thierry. Another document shows payments for right of residence between 1291 and 1293 by Jews of Château-Thierry; thus, 30 livres by Chiefman Deux of "Châté Tlortit"; 60 and 68 livres by Deuxalot of "Chastigortirt"; 100 livres by Vivant of "Chastel Tlortit" (I. e. xix. 293, 295).

As early as the thirteenth century Château-Thierry had become an important center of Talmudical learning. Mention may be made of the following scholars, who either came thence or lived there:

David de Poins, one of the celebrated French rabbis to whom R. Meir ben Tzvi Abulafia of Toledo addressed, about 1294, his letter against the theory of the resurrection as propounded by Maimonides.

Samuel of Evreux, director of the school of Château-Thierry in 1225, was a remarkable Talmudist. His name is mentioned in the Tosafot Xxi. 27b, 30a; Ned. 95a; "Ah. Zarah 68a; "Ber. 15a; the Tosafot upon Sohaft are also ascribed to him (Zunz, "Z. G." p. 79). Zunz (ib.) says that Samuel was the son of "R. Yom-Tob of Evreux and the disciple of R. Isaac b. Abraham of Dampierre. Gross ("Guliel Judaean," p. 89), on the contrary, identifies him with R. Samuel ben Shneor, the correspondent of R. Jehiel of Paris, and Nathaniel, the elder, of Chlomon.

H. Isaac and his son Bonne Vie are two scholars of this place only known through the reference to them in the Tosafot upon "Berah. See Champagne.

Bibliography: Rev. Études Jud., iii. 237; xii. 240; xiiii. 320, 322, 324; Gross, Guliel Judaean, p. 36. S. K.

CHATTOOGA. See Tennessee.

CHATTELS: In English and American law property is divided into two kinds: real or landed, and personal or chattels; in Continental law, into immovable and movable. Jewish law speaks of "karko'ot" (ground) and "mittalot" (movables). Slaves are included in the former; demands on other persons, in the latter, though in many respects the law governing the ownership and incidents of bonds ("'shetarot") or other demands differs from the law of tangible, bodily chattels, as has been shown in the article Alienation. Lands and slaves are sometimes joined together under the name of "property which has responsibility" ("sharayot"), chattels, bond, and other demands as properly having none; because, under the Talmudic law (see Deeds), a properly written and attested bond became as soon as delivered a lien on all of the debtor's lands, but not on his chattels and effects, and because, moreover, after the death of the debtor, only lands and slaves, not chattels or demands, were liable to his creditors. During the Middle Ages, however, as a matter of necessity, goods, moneys, and effects were made liable for the debtor's debts (see Deeds; compare Hoshon Midrash, 107, 1).

Since the non-observance of the Jubilee there has been no difference in the laws of descent (see AQSAR) between landed estate and chattel. They form together one mass, as they do in countries having a system of civil law. The modes of Alienation and Acquisition are different, as has been shown in the article under that caption. Moreover, a sale of chattels can be set aside or corrected for Overreaching on the sole ground of inadequacy or excessive price, while the law of overreaching ("onsah") does not apply to either lands or bonds. These broad distinctions are readily found in the Mishnah Killo, i. 1-6, and B. M. iv. 1-9; for details see the articles under the captions indicated above.

L. N. D.

CHATZKIN, ISAAC ANDREYICH: Russian physician; born 1833; died at Odessa June, 1902. He settled in that city in 1869, and practiced there for more than thirty years. In 1879 he became a member of the Medical Society of Odessa and a corresponding member of the Medical Society of Kherson. Chatzkin distinguished himself by several literary productions. In 1888 his letter on physiology appeared in the "Russki Vyestnik." He published, besides, Russian translations of the "Introduction to Medical Science," by Professor Lebert, and Virchow's "Cellular Pathology."


CHAYSUS: District town in the government of Mohilev, Russia. The Jewish community of Chaysus dates from the seventeenth century, as appears from a charter granted to the Jews Jan. 11, 1667, by Michael Casimir Pacz, castellan of Wilna, and confirmed by King August III. March 9, 1739. In 1790, at the time of a visit of Catherine II., there was a Jewish population of 365, in a total of 1,657; and the town possessed one synagogue. In 1804 the Jewish population was 438, in a total of 1,185; in 1859 it was 3,438, in a total of 4,167; and in 1897, 2,775, in a total of about 6,000. Some of the Jewish artisans are employed in the tanneries and in silk and woolen factories. The Jewish population in the district of Chaysus (including the town) in 1897 was 7,444, or 8.42 per cent of the total population.

Bibliography: M. J. H. Hist. des Jud. de Russie, iii. 221; xiv. 286; Regulation, No. 104.

CHATTAQUITA SOCIETY, THE JEWISH: A society formed in the United States for "the dissemination of knowledge of the Jewish religion by fostering the study of its history and liter-
nature, giving popular courses of instruction, issuing publications, establishing reading-circles, holding general assemblies, and by such other means as may from time to time be found necessary and proper. Its organization was the result of a suggestion offer-ered by Rev. Dr. Henry Berkowitz in an address before his congregation, the Rodeph Shalom, Phila-delphia, March 19, 1890. The Jewish literary soci-eties of that city appointed a "committee on organ-ization," which formulated plans. An agreement was entered into with the Chautauqua Literary and Scientific Circle convened at Lake Chautauqua, N. Y., for the use of the general methods of popu-lar education known as the "Chautauqua System." A Jewish society, national in its scope, was then organized, with Dr. Berkowitz as chancellor.

In the winter of 1890 the society began the publica-tion of a series of "course books" or syllabai for general readers and members of reading-circles or study classes. These guide-books give syllabi of courses in Biblical and post-Biblical history and litera-ture, in the Hebrew language (correspondence method), and on Jewish characters in fiction.

The society has succeeded in interesting several thousand persons in the United States and some in Great Britain, Canada, and British India, in pursuing the readings outlined. By correspond-ence and through the agency of a traveling field-secretary, numerous Chautauqua circles have been organized in many communities. Literary circles connected with congregations, lodges, sections of the Council of Jewish Women, Young Men's Hebrew associations, and Zionist societies use the Chautauqua plans of study.

The Chautauqua circles of West Virginia have formed a state organization and hold annual conve-nations. The main source of inspiration for the home read-ing classes is derived from the summer assembly, Atlantic City, N. J., which has been the seat of these summer gatherings of the Jewish Chautauquans during the past six years. In July, 1897, the first experiment was made in this direction. The pro-gram for a series of daily sessions continuing two weeks was arranged by the chancellor and carried out by the persons enlisted, under the management of Dr. Lee K. Frankel as director of the assembly. A course of popular lectures on Jewish and other themes was delivered. Chautauqua circles in Bible-study and in post-Biblical history and literature were conducted. A teachers' institute supplied instruc-tion and practical help to the teachers of the Jewish schools of the country. Conferences were arranged for the consideration of some of the practical problems of Jewish life. Social and literary gatherings were held from time to time. At the second sum-mer assembly, in July, 1898, books, charts, maps, models, and various appliances for use in the classes of the religious schools were exhibited. In 1899 the society was incorporated under the laws of the state of Pennsylvania.

The third assembly, which met in July of that year, was productive of such enthusiasm that on the recom-mendation of Dr. K. Kohler it was resolved to fromulate plans for the addition of a regular sum-mer school. In July, 1900, the fourth assembly was held, and the summer school was opened, with classes in the study of the principles of pedagogy applied to instruction in religion.

"The Assembly Record," a pamphlet giving a detailed report of these gatherings and edited by the secretary and director of the assembly, Isaac Hassler, has been issued each year by the society. The "Menorah" magazine is the official organ of the society.

"Papers presented at the fifth annual session of the summer assembly of the society held at Atlantic City, N. J., July 7 to 25, 1898," is the title of special series No. 7 of the books issued by The Jewish Publication Society of America, Philadelphia, June, 1902. A course in applied philanthropy was added to the features described above during the sixth assembly, held in July, 1902.

CHAVES: City in Portugal, which in the four-tenth century had a fairly large Jewish community, and an "aula," or school, in which the Law was ex-pounded by the rabbis. This school was subject to a special tax. Before the expulsion of the Jews from Portugal the Jewish quarter here annually paid 31,000 reis in taxes.

CHAVES: Jewish-Portuguese family that de-rivved its name from its native place of Chaves in Portugal; members of it are found in Amsterdam and London.

A. de Chaves: Painter at Amsterdam in 1700.
David Chaves: Lived in London in 1720; cele-brated in Latin verse Daniel Israel Lopez Laguna's Spanish translation of the Psalms, "Espéjo Fiel de Vi-nas."
Jacob de Chaves: Son of the wealthy Moses de Chaves of Amsterdam; pupil of the Neo-Hebraic poet Moses Hayyim Luzzatto, who published his drama, "La Yisharat Tehillah." (Praise to the Vir
Chavillo
Chazanuth

Chavillo, in honor of Jacob's marriage with Rachel de Vega Enriques in 1743.

CHAVILLO. See HABILLO.

CHAYYIM; CHAYYUJ. See HAYYIM; HAYYUJ.

CHAZAK. See FORTE, JOHN.

CHAZAN. See HAZAN.

CHAZANOWICZ, JOSEPH: Russian physician and founder of the Jewish National Library at Jerusalem; born at Gomioncz, government of Grodno, Russia, Oct. 22, 1844; son of Aaron Chazanowicz. After finishing his studies at the Jewish school and at the gymnasium of Grodno, Chazanowicz went to Germany to study medicine. While still a student he became volunteer assistant surgeon at one of the military hospitals of Berlin during the Franco-Prussian war, 1870-71. He received his degree of doctor of medicine from the University of Königsberg in 1872. Returning to Russia, he passed his state board examination at Dorpat, and began to practice at Byelostok, where he now (1902) resides, having been physician of the Jewish hospital for several years.

Chazanowicz founded at Byelostok the Hobebe Ziyyon, a society for the education of Jewish youth in the spirit of Zionism, and was for many years its president. He founded also the Linat ha-Ẓedek, a hospital society; and takes an active part in the Zionist movement. In 1890 he visited Palestine and conceived the idea of founding a library at Jerusalem, together with the order B'nai B'rith; but his plan was necessarily postponed, as he unfortunately aroused the displeasure of the government soon after his return to Byelostok. An anti-Semitic Polish physician of Byelostok had been guilty of malpractice on a Jewish boy; and Chazanowicz so vehemently took up the defense of the victim that he was forced by the government to leave the town for a period of two years, during which time he established himself at Lodz. In 1893 he returned to Byelostok and began to execute his plan. In 1896 he sent to Jerusalem his large collection of books, amounting to nearly 10,000 volumes, to become the nucleus of the Abarbanel Library. The enlargement of this library and the collection of funds to erect a special building for it have become the life-work of Chazanowicz. See Abarbanel Library in Jerusalem.

CHAZANUTH. See HAZANUT.

END OF VOL. III.